

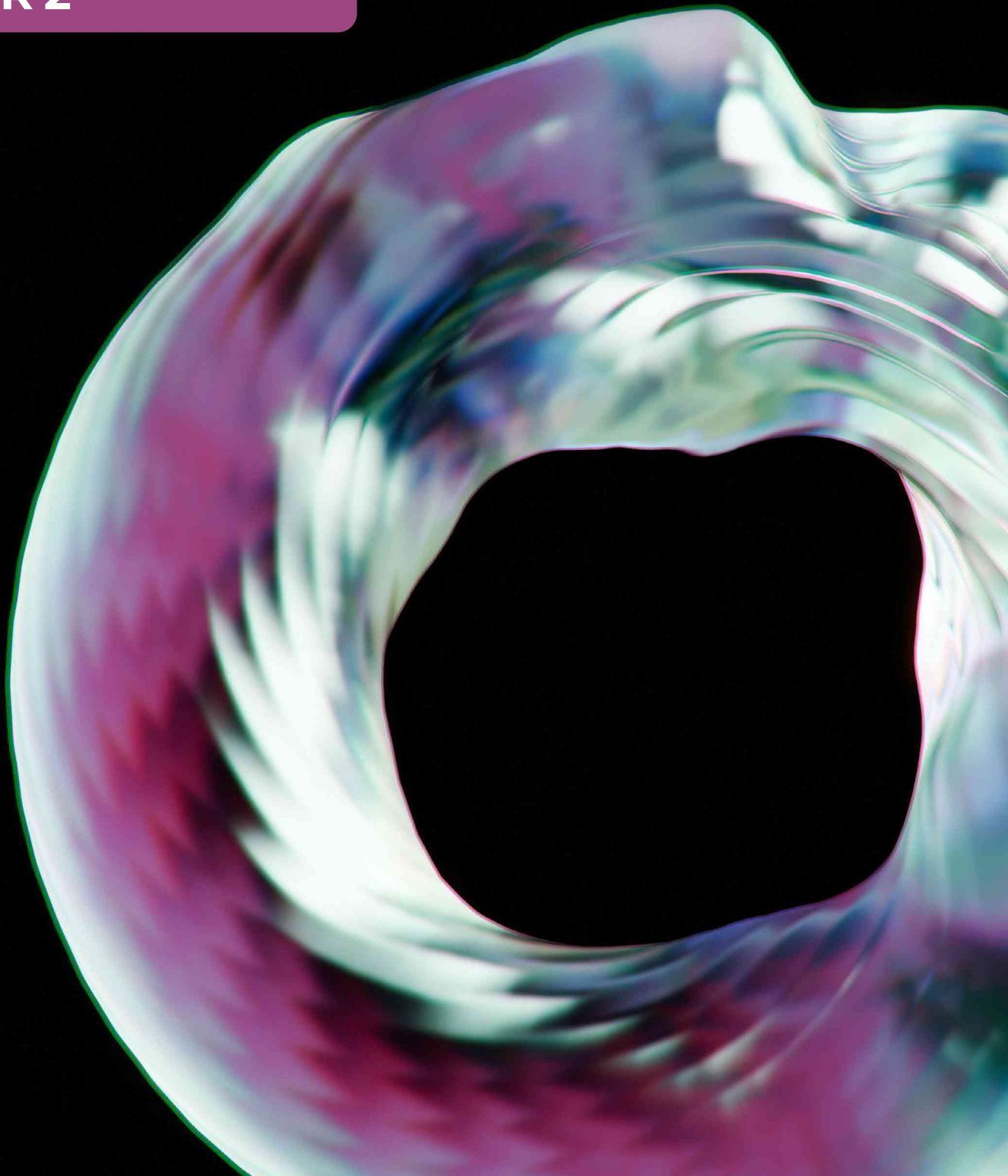
Sociology Optional Notes By

**AIR 2, Animesh Pradhan**

UPSC CSE 2023

**Sociology**

**PAPER 2**



## A. Introducing Indian Society

1. Perspectives on Study of Indian Society ✓
2. Impact of Colonial Rule ✓

## B. Social Structure

1. Rural & Agrarian Social Structure ✓
2. Caste System ✓
3. Tribal Communities ✓
4. Social Classes ✓
5. Systems of Kinship ✓
6. Religion & Society ✓

## C. Social changes in India

1. Visions of social change ✓
2. Rural & Agrarian Transforma<sup>n</sup> ✓
3. Industrialisa<sup>n</sup> & Urbanisa<sup>n</sup> ✓
4. Politics & society ✓
5. Social Mov<sup>t</sup>: ✓
6. Popula<sup>n</sup> Dynamics ✓
7. Challenges of social Transforma<sup>n</sup> ✓

Muddled caste-  
Caste - Tribe Continuum  
Leela Dubey  
Caste in Sikhism





## Perspectives on Study of Indian Society

### Indology

Britishers held oxidental views regarding India, where they considered India as 'white man's Burden', traditional, backward and land of snake charmers.

Although, only after the establishment of British political and administrative rule that study of society became systematic, texts like Arthashastra gave an elaborate account of Indian society. Elaborate accounts by travellers like Megasthenes, Ibn Battuta & Marco Polo gave vivid details of the then social systems. Patrick Geddes

In 1874, Sir William Jones established Asiatic Society of Bengal to interpret different kinds of cultural texts.

Herbert Risley pioneered the ethnographic studies in India (book: 'Caste & Tribes of Bengal', 1891)

Sociology was established as an academic discipline by Sir Patrick Geddes in 1919 in Bombay University.

Before independence, primarily, 'book-view' was taken up by the sociologists. GS Ghurye was the father of Indian sociology & Indology. Early sociological

thought was influenced by the ideology of Indian freedom struggle & by the uniqueness of Indian culture & thought.



'Indian Sociological Society' was formed in 1951 by Ghurye who also started Sociological Bulletin (1952).

Later, a 'field view' adopted a more scientific study of Indian society, pioneered by structural-functionalist theories of MN Srinivas.

Yogendra Singh : Perspectives of studying Indian Society

a) Philosophical perspective - sociologists of Lucknow school were particularly influenced by it.

b) cultural perspective - it included the works of Srinivas, Milton Singer, Redfield, McKim Marriott etc.

c) Structural perspective - F.G Bailey made important contribution towards explaining the structural perspective. MN Srinivas used this perspective.

d) Dialectical historical perspective - RK Mukherjee used this perspective in the study of Bengal and development of colonialism. AR Desai studied nationalism, social change & Modernisation using this.

Indology literally means systematic study of Indian society and culture. Task of Indological

perspective is to interpret & understand Indian society on the basis of traditional religious texts, ancient legal & historical documents, literary works & archaeological evidences.



## Salient features

- 1) Indian society is unique & it can be understood by theories and concepts unique to Indian society and not by prevailing Western theories and concepts.
- 2) Indologists emphasise more on understanding rather than suggesting solutions to the problems.
- 3) Understanding of the society is developed in terms of continuity from the past and through identification of historical moorings.
- 4) This does not use 'field view' for taking into account the existence of heterogeneity & variations present in the Indian society.

## Two streams :

- i) Classical Indology : It refers to a pure-book view perspective as inferences from ancient texts were taken on their face value. Initial Indologists were Western scholars or colonial British officials. William Jones established Asiatic Society of Bengal (1787). Max Muller's 'Sacred Books of the East' translated Vedas and other sacred texts. Indian Indological schools were established including Theosophical Society in 1886, Oriental Research Institute (Mysore-1891), Bhandarkar Institute, Pune (1917).
- ii) Modern Indology : (social Indology). This was used by academicians, in contrast to officials & scholars.

GS Ghurye, father of Modern Indology synthesised classical Indological approach with anthropological diffusionist approach. RK Mukherjee combined classical approach with empirical sociology. DP Mukherji developed Marxological approach by combining classical Indology with Marxian analytical framework. This criticised the orthodox picture of Indian society.

\*) Indology started to lose its sheen post-independence:

- 1) Subsequent field studies revealed that normative order followed by people in practice is highly different from the ideal typical view of Indologists. Srinivas' concepts of dominant caste, sanskritization changed the traditional notions of caste generated by Indological views.
- 2) Contradictory information in Indological sources introduced subjectivity in understanding resulting in low reliability.
- 3) Indologists relied on the book view whose authenticity was questionable.
- 4) Indologists have been accused of compromising with objectivity in sociological research.

\*) Post-modern Indological studies are gaining momentum, instance, Devdutt Pattanaik's perception of Indian mythology; Romila Thapar's combination of Indology and history.



## Indology of GS Ghurye

In Ghurye's Indology, culture is the central element throughout his works. He understands society in terms of sanskritic texts, historical documents & other archaeological materials.

His general view of society was that Indian society is unique & it should be understood in terms of concept & theories particular to Indian society. According to him, Indian society is a Hindu society & it cannot be understood without understanding Hindu tradition.

His first book Caste & Race in India, 1932 is regarded as a classic where he gave a theory of origin of caste; he argued caste originated from Gangetic plains & spread elsewhere. It highlighted his diffusionist approach.

He extensively wrote on 'religion', with books: Indian Sadhu, 1952, God & Men, 1962 etc. He saw religion as dynamic as Indian society & considered religion at the centre of the total cultural heritage of man.

He called tribes as 'Backward Hindu' & differentiated them as Hinduised tribes, Partially Hinduised tribes & Hill section. He debunked the idea of isolation & ideologically debated with Elwin over the issue. Contrary to the



then prevailing notion of isolation, he argued that the incorporation of Hindu values & norms into tribal life was a positive step in the process of tribal development.

According to him, villages are the centre of Indian social life, but he rejected the self-sufficiency view of western scholars.

He had an optimistic view of urbanisation & he rejected Louis Wirth's pessimistic view of urban growth in the form of excessive individualism. He considered urban areas as 'cradle of innovations'.

- For long, he believed that caste will remain an important dimension of the Indian society, but in his last public speech (1999), titled 'Obituary on caste as a system', he acknowledged that caste will ultimately fade away.

He attributed it largely to the disappearance of caste-based division of labour & delinking of product from jati.

### Critique

- He takes a view of society from the perspective of the dominant sections of the society.

- He is accused of giving Sanskritization undue importance & ignoring the culture of lower castes. Others argue that this was just a cosmetic makeover of the universal process of reference group.

- TK Oommen questions his conclusions, as according to him, there can be alternate scenarios as well. For ex, a numerically stronger caste may be historically depressed.

A numerically weaker class may hold most of the land & so on.

- According to Dumont & Pocock, Srinivas used the analogy of dominant caste from African society & his definition gives importance to popula<sup>n</sup> which may not be the deciding factor.

- According to SC Dubey, it's not caste as a whole, but there are some 'Dominant Individuals' who prevail:

**AIR 2, ANIMESH PRADHAN**  
Sociology Optional Notes



## Ghurye on Tribes

Ghurye's views on tribes are influenced by his Hindu traditional views of life. Rejecting the British policy of isolation, he believed tribes had always been in contact with Hindus & they have assimilated themselves into mainstream in various degrees.

He called tribes as Backward Hindus and differentiated them as 'Hinduised tribes', 'Partially Hinduised tribes' and 'Hill section'. He felt their backwardness was due to their imperfect integration into Hindu society. He cited examples of the Santhals, Bhils, Gonds etc. who live in South-Central India & had integrated into Indian society to different degrees.

Elwin in his book 'Loss of Nerve' believed that contact with Hindu 'civilization' invariably led to the exploitation of tribals and loss of their culture, hence the need for protection.

Debunking this idea, Ghurye suggested that economic motivation behind adoption of Hinduism was very strong among tribals that would facilitate









Ghurye tries to reconstruct ancient Vedic Aryan family and kinship structures. The ideal Hindu family, as constructed by British 'Hindu law' & reinforced by Indian sociology has its origin in ancient India.

Ghurye outlines the history of particular kinship rites, such as 'shraddha' - that has remained the standard type of Hindu (Indian) ancestor-worship throughout the ages till today.

For Ghurye, 'acculturation' meant vertical integration into the 'social structure dominated by Indo-Aryanism in general and Brahmanical Hinduism in particular', i.e. caste system. For Ghurye as for the early orientalist writers, Indian social history is essentially the history of Hinduization or the assimilation of non-Hindu groups into Hindu society.

### On Religion & Sadhus

Books - 'Indian Sadhu, 1952', 'God and Men, 1962'. He saw religion as dynamic as Indian society & didn't see it from an orthodox point of view. He also did not see religious diversity as contradictory. In 'Indian Sadhu', he saw sadhus as a social link between the spiritual

people and common people. Ghurye further explored the genesis, development and organisation of asceticism in Hindu religion and the role of sadhus or ascetics have played in the maintenance of Hindu asceticism society.

According to Ghurye, religion is at the centre of the total cultural heritage of man. In another book - 'Religious consciousness', 1965, Ghurye analysed the three of the oldest human civilisations - Mesopotamian, the Egyptian & the Hindu, along with their connections to the religious practices like worshipping, afterlife and mythology.

### On Indian art and architecture

Ghurye was also keenly interested in Indian art.

According to him, the Hindu, Jain & Buddhist artistic monuments shared common interests. By contrast, Hindu and Muslim monuments were grounded in diverse value systems. The Indian temples were indigenous in inspiration. The Veda, epics & Purana provided them with popular themes.



But Muslim art was Persian or Arabic & had no roots in this soil. He did not agree that Muslim monuments in India represented a synthesis.

The Hindu elements remained decorative in Muslim buildings. By contrast, the Rajput architecture retained its commitment to Hindu ideals, in spite of political control of Rajasthan by Muslim rulers.

⊗ Unlike Radhakamal Mukherjee who viewed Indian art as a vehicle of values, norms and ideals of a civilization, Ghurye was looking at art as a specifically Hindu configuration.

### On Rural urbanization

He had an optimistic view of urbanisation & he rejected Louis Wirth's pessimistic view of urban growth in the form of excessive individualism. He considered urban areas as 'cradle of innovation'. According to him, urban & rural areas are organically linked & their growth is also connected.

✓ Ghurye quoted Sanskrit texts & documents to illustrate the growth of the urban centres from the need for markets felt in rural hinterland.

In sum, Ghurye's approach to "rural-urbanization" showed the indigenous source of urbanism.

Ghurye made the study of a village in Pune to highlight the continuity of the social structure.

The resurvey of Lonikand village revealed that the layout of the village corresponded to the pattern laid down in a text of antiquity. Lonikand

Critique <sup>TK Oomen, Dange, Kosambi, Carol Upadhyay</sup> TK Oomen

- Over Hinduised view of Indian society ignoring Muslim contribution to unity & culture. In 'caste & race in India' and 'Social Tensions', Ghurye argued that Hinduism and Islam are fundamentally incompatible religious systems.

- He took a favourable view of caste & failed to see its dehumanising aspect. He also failed to explore the structural implications of various social institutions like caste and he only focused on cultural aspects thereof. Dange - Brahmins were respected, not because of their knowledge, but from an economic perspective.

- Kosambi rejects caste-tibe continuum & says that indigenous people were forced to surrender to Aryans.

- Carol Upadhyay argues that a significant feature of Ghurye's cultural history is the almost complete neglect of economic/material content in his analysis -





## Structural Functionalist Tradition in India

MN Srinivas is considered to be the first sociologist who systematically used this perspective for the understanding of Coorgs of Mysore.

Srinivas - "In the recent British social anthropology, the two important concepts - structure & function - imply that every society is a whole and that its various parts are interrelated."

### Major premises

It aimed at studying the pattern of relationship, social institutions & their working in the society in a holistic manner.

Ex Srinivas in his study of Coorgs of Mysore, not only gave an ethnographical account of Coorg society, but developed a holistic picture of solidarity among Coorgs in terms of their customs, beliefs, religion, family etc.

2) This perspective attempted to develop an interpretation of a particular social phenomenon in functional terms within a larger social context. Ex KM Kapadia, Kanre's studies of Indian families.

3) It took into account actual structural cleavages and social differentiation in society. It tried to break the mould of a 'timeless and unchanging' Indian society.



& brought much needed dynamism .

4) This perspective emphasised upon comparative understanding of various social instit<sup>n</sup>, while taking into consider<sup>n</sup> various varia<sup>n</sup> on wider society .

### 5) Limitations

1. Ignored conflict in Indian society . Ex caste is more dysfunctional than functional .
2. This perspective is considered status-quoist . Generally, social patterns were considered desirable & functional in a broader context .
3. It lacked purity in its application owing to influence of other perspectives . Cultural influence was quite marked in the study of structures .

Structure functionalism of MN Srinivas

## Structure Functionalism of MN Srinivas Radcliffe Brown Evans Pritchard

His structural functionalism was a blend of approaches used by Radcliffe Brown & Evans Pritchard. He used the method of 'direct observation' to study Coorg society and introduced elements of ethnography.

'Social Change in Modern India (1962)' / 'The Remembered Village (1975)'  
Sanskritization

Srinivas defined it as 'the process by which a 'low' caste or tribe or other group takes over the customs, ritual, beliefs, ideology & style of life of a high & in particular, a twice-born (dvija) caste' <sup>Religion & Society</sup> among the Coorgs of South India, 1952'

→ It is an endogenous source of social change.  
Book - 'Religion & Society among the Coorgs of South India, 1952'

In his study among the Coorgs, he found that lower castes, in order to raise their position in the caste hierarchy, adopted some Brahmanical customs & gave up some of their own, considered as impure by higher castes.

Ex They gave up meat eating, consump<sup>n</sup> of liquor & offering animal sacrifice to their dieties.

- Sanskritiza<sup>n</sup> is a much broader concept than Brahmanisation. In many cases, these higher



castes were not Brahmins, but Kshatriyas, Vaishyas & higher Shudras. Desanskritiza<sup>n</sup> & even 'tribalisa<sup>n</sup> occurs when the non-Brahmins & Tribes respectively are the dominant groups.

### Major features :

1) Sanskritiza<sup>n</sup> of a group has usually the effect of improving its position in the local caste hierarchy, i.e., it does not lead to a change in the macro Varna framework. It is an endogenous & localised version of social change.

2) The reference model is usually financially well off.

3) It is primarily a process that takes place mainly within the Hindu space, though Srivinas argued that it was visible even in sects & religious groups outside Hinduism.

4) In those areas where a highly Sanskritised caste was dominant, the culture of the entire region underwent a certain degree of Sanskritiza<sup>n</sup>. In regions where the non-Sanskritic castes were dominant, it was their influence that was stronger.

5) Srinivas argued that, since Sanskritiza<sup>n</sup> improves the position of a group only in the local caste hierarchy, it does not necessarily lead to structural change.

6) It is viewed as a process that facilitated socio-cultural mobility in Indian society which was generally viewed as closed & monolithic.

### Criticism

closed  
& monolithic

1) DN Majumdar - there are many signs of de-Sanskritiza<sup>n</sup>.

Many upper castes are forsaking their lifestyle as well. Ex Kashmiri Pundits & Brahmins in Haryana and Punjab.

2) Ideology of Sanskritiza<sup>n</sup> accepts the ways of the upper caste as superior & those of the lower caste as inferior.

3) It has been criticised for exaggerating social mobility as it leads to no structural change, but only positional change of some individuals.

4) It seems to justify a model that rests on inequality and exclusion. It appears to suggest that to believe in pollution & purity of groups of people is justifiable.

5) Sanskritiza<sup>n</sup> led to seepage of evils of dominant castes into the lower castes. Ex Dowry.



6) It was not a uniform phenomenon & didn't explain all the cultural changes. In Punjab, it was Islamic trad<sup>n</sup> that provided basis for cultural imita<sup>n</sup>, Uttarakhand saw Tribh<sup>n</sup>.

7) Harold Gould - Sanskritiza<sup>n</sup> is a camouflage for latent inter-caste & inter class competition for economic and social power, & it is not culture, but the socio-economic depriva<sup>n</sup> that drive such imiti<sup>n</sup>.

8) Srinivas took Sanskritiza<sup>n</sup> to mean some kind of Brahminisa<sup>n</sup>, while other investigators have shown that Sanskritiza<sup>n</sup> could be based on Kshatriya, Vaishya or even Shudra. So, it is only an illustrat<sup>n</sup> of universal reference group process.

9) Diya - criticized it for using a single Brahmanical scale for upward mobility, calls it a new colonial sociology.

10) Anand Chakraborty - MNS neglected gender and other contemporary issues like Dalit & peasant movements.

11) Yogendra Singh criticizes MNS for his traditional approach in advocating little change in Indian trad<sup>n</sup>, says MNS ignored the structural factors of social changes - hence myopic.

12) TK Oommen criticizes MNS for objective idealism - his studies are purely fact based & connected with idealistic traditional view of India.

Yogendra Singh on Sanskritization <sup>culturally specific case of universal motivation</sup>  
 says that it is a culturally specific case of the universal motivation toward 'anticipatory socialization' of the culture of the higher group, in the hope of gaining its status in future.

- 2 levels of meaning which are implicit in Sanskritization —  
 i) Historical specific — Sanskritization refers to those processes in Indian history which led to changes in various castes. Shows it as an indigenous source of social change in the broad historical spectrum of India.

ii) Contextual specific — Sanskritization denotes contemporary processes of cultural imitation of upper castes by lower castes or sub castes in diff. parts of India. It implies that Sanskritization is not a uniform phenomenon.



## Westernization

MN Steiner defines westernization as the change about in Indian society & culture, as a result of 150 years of British rule, the term subsequently occurring at different levels, technology, institutions & values.

Like Sanskritization, Westernization also depicts change in India & not a structural change.

Yogendra Singh contends that it also depicts structural changes as many phenomena/ middle class and bureaucracy emerged during this period.

3) Tertiary Westernization refers to the general spread of Western cultural traits like use of new technology, dress, food & changes in the habits & styles of people in general.

was westerniza<sup>n</sup> f moderniza<sup>n</sup>

→ Srinivas contested that westerniza<sup>n</sup> need not be moderniza<sup>n</sup>. For ex, the manipula<sup>n</sup> of western technology

does not mean that the manipulator have accepted a rationalistic & scientific attitude. Ex Bulldozer

driver of Rampura village was a black magician.

forces @ cross roads

Westerniza<sup>n</sup> has given birth to forces which are mutually at cross-purposes. For ex, the introduc<sup>n</sup> of printing machine. Printing machine helps in the

transmission of modern knowledge as well as knowledge of the traditional epics, mythology, religious literature

In the political & cultural field, it has given birth to nationalism & also to revivalism, communalism, casteism, linguism and regionalism.

Yogendra Singh - it started a process of cultural

Modernisation as Western impact brought a new great tradition of Moderniza<sup>n</sup>. It led to the growth of a universalistic legal superstructure, expansion of









3) Opposing Sanskritization - For ex, eating habits of  
Westerners were against the Sanskritic ideals.

✓  
Srinivas - lower castes sought to be Sanskritised,  
upper castes sought to be Westernised.

Q. Critically analyze to what extent 'structural functional perspective' is suitable for the study of Indian Society.

Structural functional perspective in the study of Indian society has been more influenced by British Anthropological tradition of AR Radcliffe Brown.

This approach views Indian society as a stable, cohesive persistent whole with its various parts interrelated and influencing each other. It studies both the essence of structures and their functions.

This approach has been most successfully adopted by Indian sociologists in the study of Indian village, based on field study and empiricism.

Ex MN Srinivas study of caste, A. Chakravarty's study of PRIs, Uma Chakravarty's study of gender rela<sup>n</sup> in village & studies by FG Bailey, O. Lewis, SC Dube & others on caste, class, land rela<sup>n</sup> etc.

These studies have played an instrumental role in understanding study of Indian society.

caste-class → Thornmer in his study reveals the caste-class nexus as 'Maliks', 'Mazdoor', 'Kisan' hail from upper, middle, lower castes respectively.

→ K. Gough indicates how capitalism in agriculture has consolidated class divisions/rela<sup>n</sup>.



- U. Chakravarti indicates differences between Brahmanic and Dalit patriarchy, the latter witnessing more violence despite relative economic independence of women.
- Srinivas explained modernity through sanskritization, relation between caste and politics in his study of 'dominant caste'.
- A. Chakravarty indicates how politics especially PRs are still driven by casteist identity.
- PC Joshi indicates how failure of land reforms has led to persistence in caste hierarchy.
- S. Epstein studied how cooperatives came to be dominated by upper castes/classes.

These studies reflect not only the essence of structure like caste, class, power, land holding, gender relations, etc. rather they explain the interrelationship among the same that is manifested in every social reality witnessed in Indian village and Indian society.

Thus structure functionalism has contributed immensely to Indian sociology by liberating it from book view/sociology/economic determinism etc.

However, it has certain limits like upper caste/class bias in studies, lack of empirical support, etc.

## Marxist Sociology in India

Social Background of Indian Nationalism

AR Desai pioneered its use since 1940s & exemplified in his 'Social Background of Indian Nationalism, 1946'

Marxist perspective attempted to understand the Indian society in the following ways —

1. The Marxist approach understands society in terms of a process of historical developments in dialectical materialistic terms.
2. The social structure & institutions are seen as rooted in productive relations. The dynamic conception is also based on changing production rela<sup>n</sup>. ex [Kathleen Gough], in the context of caste, class nexus, uses Marxist perspective for generating an understanding of caste & class in society.
3. While understanding society, primacy is given to economic infrastructure; culture is seen as rooted in economic infrastructure. This also amounts to rejection of pure Indological views and the faulty interpret<sup>n</sup> it generates.
4. Society is seen in systematic terms, conforming to model of economic interpretation of superstructure. for ex, village studies emphasise more on the understanding of socio-political set up on the basis of network rela<sup>n</sup> woven around land.
5. Indian society is studied in terms of conflict & many





## Marxist Sociology of AR Desai

AR Desai as the pioneer of Marxist perspective in Indian society used the dialectical-historical approach in understanding Indian society. He traced the tradition in terms of material relations where he gave lower importance to culture & religion. His approach witnesses a transition from an emphasis on understanding to suggestion of alternatives.

On State He was more interested in the capitalist dimension of the Indian state. He questioned the notion of welfare state for its many shortcomings. In an essay called 'The Myth of the Welfare State', Desai provides a detailed critique of this notion.

According to him, an ideal welfare state has three core features: it is democratic, it is a mixed economy, it is a positive state rather than a laissez faire state. Since welfare states have failed to remove property poverty reduce income gaps, eliminate social discrimination, check the capitalist greed & provide employment for all, he terms welfare state as 'myth'. According to him, even communist states have also failed on these counts, especially on democracy.



He firmly believed in the idea that Man can change the direction of society & was also convinced that social change was possible. According to him, British rule destroyed the precapitalist forms of production relations & introduced modern capitalist property relations.

As a result, the agrarian social structure was also impacted & the economic founda<sup>n</sup> of caste was shattered by the new economic forces introduced by colonial capitalism.

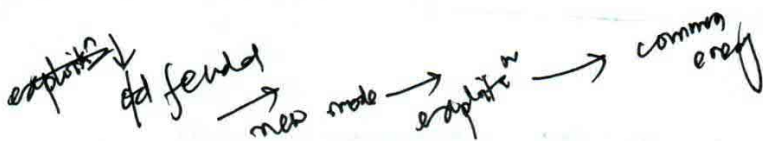
Inspired by Trotsky's formula, he reached for a permanent revolu<sup>n</sup>. He believed, every nation-state is imperialist by its nature & saw Indian state as being coercive on many fronts. On caste, he was influenced by Nirmal Kumar Bose & he asserted that the structural reality for caste would disappear when Indian society will progress to a higher level.

On Villages, Desai believed villages in India historically evolved much before pre-British era & village as a social unit, was a relatively self-sufficient unit in economic relations; the relations within the village were federal in nature. Contrary to the Indological view, he saw the Jajmani system as an exploitative one. According to him, land revenue & tenure system of the British led to forma<sup>n</sup> of new classes & hence capitalist Map was introduced in India by the British.

He saw nationalism as a result of materialistic conditions created by the British. British rule transformed the Indian society by creating new classes & institutions. As a result, the old feudal mode of produc<sup>n</sup> was replaced by the new mode. New class structures also led to exploita<sup>n</sup> & oppression. Exploita<sup>n</sup> led to unification in society as there was an identifiable common enemy.

Thus, instead of a pure socio-cultural explanation of rise of nationalism, he put forward an economic explanation. New means of communication like railways, press & post office brought people together. Various exploitative mechanisms used by the British led to unintentional unification of Indian society.

He saw peasant struggle as a result of introduc<sup>n</sup> of the new MOP in Indian agriculture. He attributed it to the introduc<sup>n</sup> of exploitative capitalistic system, as a result of which, new mutually antagonistic classes emerged in agriculture. According to him, the Indian state had assumed the norms of the capitalist society as the axis of developmental strategy.





AR Desai - changes in FOP → change in production rel<sup>n</sup> → change in superstructure → social change

### Precolonial stage and MOP

Indians lived in villages, collectively owned lands for agriculture, no surplus orientation → self sufficiency. Economic reciprocity prevailed which was stabilized by caste system (hereditary profession). ROP based on reciprocity, so no conflict.

But Desai believes this was feudalism & not primitive communism. In India capitalism replaced feudalism, in West, capitalism rose out of ruins of feudalism.

Metcalf - Indian villages were little republics. Rules may come & go, but village communities continue with their perpetual character forever.

Urban centres of 3 types - political importance, religious significance, commercial significance. Desai argues that the most striking feature of the urban industries was the extremely

limited character of the market → that did not produce goods for masses, but for luxury & aristocracy.

Desai argues that such autonomous, self sufficient & self-absorbed villages over a period of time became the citadels of economic stagnation, social react<sup>n</sup> & cultural blindness.

### Colonial stage & MOP

Capitalism - wanted India as a market - demolished self sufficiency - Muslim rule had changed only superstructure,

## Critique

**SC Dube** - AR Desai forgets the proliferation of middle class in India during the course of history, which was a major group to influence class structure in India.

**TN Madan** - Force of modernity & change cannot be neglected.. Also, integrity & solidarity of the Jajmani system is ignored.

**Romila Thapar** - India was never one nation, but multiple nations. They came together only for fighting against the colonial rule.

**Ambedkar** - real conflict lies b/w castes as class structure is still not well developed in India.

**MNS** - ARD was economically deterministic while indologists were culturally deterministic.

**SC Dube** & **Beteille** assert that Indian sociology must be liberated from economic determinism.

**Jogendra Singh** claims that Marxist theory fails at the level of empirical support.

= **Harcourt** claims that instead of the exploited peasantry, it was the middle class, that initiated the freedom struggle which the lower classes later joined.

- Desai also ignores how colonial policy of 'divide & Rule' largely succeeded in preventing polarisation of masses.



British changed infrastructure.

→ New classes in rural India → 1) zamindars (by British),  
2) absentee landlords 3) tenants under ① & ②, 4) class of peasant proprietors divided into upper, middle and lower strata  
5) agricultural labourers 6) modern class of merchants and 7) the modern class of money lenders.

→ New classes in urban India - 1) capitalists, 2) modern working class 3) petty traders & shopkeepers 4) professional classes (doctors, lawyers, journalists etc.)

→ One of the characteristics of a colonial economy, it did not support heavy industries - vital precondition for free, balanced & rapid industrial development.

Thus the capitalist unification of India based on the destruction of the village autarchy & cooperation on the narrow village scale paved the way for higher forms of economy & social collaboration.

Desai argues that different classes had their specific grievances against British. It is out of those contradiction of interests of Britain & India that Indian nationalism grew.

Post Desai Marxists - Now globalization is a new form of transnational capitalism enforced onto the Indian society - land alienation (SEZ), forced market opening (LPA), middle class & consumer class, advertising to aid consumerism culture. ex K. Gough, Gaël Omvedt, Rajendra Singh

## Impact of Colonial Rule on Indian Society

### Social Background of Indian Nationalism

Indian nationalism is a modern phenomenon emerged during British period. The emergence of a national consciousness, the realization of the value of organisation & of the importance of agitation led to the formation of INC in 1885 which laid strong foundation of Indian nationalism.

Various social factors that played a role in the growth of nationalism —

1) Economic contradictions and <sup>'Economic Drain'</sup> British exploitations were highlighted by Dadabhai Naoroji and RC Dutt. Unequal control over sources of product and export of surplus was exposed by early nationalists. AR Desai also suggested that rise of nationalism was rooted in the anti-imperial and anti-bureaucratic ideology.

2) Political awakening - led by the establishment of INC. Political struggle led to gradual reforms and it also led to mobilization of masses.

3) Role of charismatic personalities - like Gandhi, Bhagat Singh, Bose and Tilak helped in mobilising millions of masses.



4. Role of modern ideas and education - Indians discovered the hypocrisy of Britishers who propagated liberty & equality in Europe. Vernaculars was used to spread the ideas of modernity & democracy.
5. Role of middle class - The urban middle class was the main carrier of nationalism & it led the campaign for freedom. Ironically, colonialism & western style education also gave impetus for the rediscovery of tradition.
6. Cultural revolt - Colonial intermentions crystallised religious and caste based communities. Along with secular ideals of liberty & self rule, cultural dimensions were also highlighted by Tilak, Annie Besant & Savarkar.
7. Reformist and revivalist agenda - Social reformers like Raja Ram Mohan Roy and Dayanand Saraswati preached nationalism. AR Desai saw socio-religious movements as an expression of national awakening due to contradictions b/w the old value system & new economic realities.
8. Impact of global events - like Russian revolution, defeat of imperial power <sup>like</sup> in Italy boosted revolutionary spirits.

a) Communalism and divisive politics - The British policy of divide and rule sowed seeds of nationalism

KM Pamikkar notes that "the most notable achievement of British rule was the unification of India".

Yogendra Singh observes that the contact of the Indian (Hindu) tradition with the west was of a different & radical sociological significance.

MN Srinivas defines 'westernization' in terms of the change in Indian society due to the impact of British rule in India. The areas of change include technology, dress, food and changes in the habits & lifestyles of people.

Yogendra Singh calls this process of "cultural modernization".  
The western impact has brought about "a new great tradition of modernization" cultural modernization

### Indian Nationalism & its Chief Phases

1st Phase - The intelligentsia, as a product of modern education propagated the ideals of democracy. Leaders like Raja Ram Mohan Roy were the pioneers.

2nd Phase - (1885-1905) dominated by liberal leaders of Congress, this phase was extended to middle class educated masses. They mainly voiced demands of the



educated classes and <sup>trading</sup> bourgeoisie such as Indianization of services, stoppage of economic drain, representation of Indians in administration etc.

**3<sup>rd</sup> Phase** - Liberals were supplanted by the Extremists as the national movement progressed. Sections of upper class Muslims developed political consciousness & formed 'Muslim League'.

**4<sup>th</sup> Phase** marked Civil Disobedience movements that witnessed participation of huge masses from various backgrounds: peasants, working class, industrialists, women etc.

**5<sup>th</sup> Phase** (1934-39) - Formation of Socialist Party, Dalit movements and growth of Communist Party <sup>Peasant movt.</sup> were some of the prominent events.

**6<sup>th</sup> Phase** (1939-1950) - with intense demand for freedom, policy of 'concessions & counterpoise' was adopted by Britishers leading to communalism and interprovincial antagonism. The leaders of vested interests opposed mass movements of lower strata.

The rise of Indian nationalism has been studied from different perspectives —

1) Historians like Romila Thapar, KM Panikkar & Stevenson argue that despite invasions, a single dominant culture never existed in India. So, nationalism in India evolved

not out of a common single cultural heritage, but  
 it developed under the same colonial ideology which  
it fought against.

2) Organiza<sup>n</sup> like Anya Samaj; revival of traditional  
 festivals like Shivaji Festival & Ganesh Festival tried  
 to invoke nationalism by invoking past glory.

3) National leaders like Nehru realised that to fight  
 colonialism, first regional aspira<sup>n</sup> have to take a  
backseat & spirit of nationalism needs to come to  
the forefront.

AR Desai's Idea of Indian Nationalism (Marxist Approach)

↳ considers Indian nationalism as a product of material  
conditions in India and nationalism was non-existent  
before the arrival of the British.

- Britishers' economic disintegrate<sup>n</sup> & economic reforms led  
 to the birth of new social consciousness and class structure,  
 through which nationalism followed.

- Different classes like industrialists & peasants had  
 their own grievances which along with common desire  
for freedom led to nationalism.

- A common exploitative land tenure system, a  
uniform emergent pan-Indian working class &



new classes were other contributing factors.

Book - "Social Background of Indian Nationalism"

03 Phases

- a) 1st phase - he argues that Indian class character was dominated by feudal class order in which regional feudal lords under Muslim rulers exploited the peasant class.
- b) 2nd phase - With the arrival of Britishness, the traditional rulers were undermined & this thesis-antithesis gave rise to synthesis in terms of British exploitation. Indian masses were mobilised to serve the interest of bourgeoisie.
- c) 3rd phase - post independence phase - the interests of proletariat class was further eroded by a bourgeoisie constitution state didn't implement land reforms in due earnest.

Bipin Chandra - nationalist movement was represented by the congress was a 'bourgeois democratic movement' that represented the interests of all classes & segments but under the hegemony of industrial bourgeoisie.

Ambedkar rejected Gandhian nationalism & argued that it gives moral justice to caste based inequalities.

Periyar debunked Gandhian nationalism as alien to Dravidians. He saw it an attempt to foist upon them, Brahminical culture.

MN Roy → 'India & its trans' - Congress led mass  
Bourgeois movement.

Sumit Sarkar (Modern India) - wants Marxist

historians not to be equal in understanding the movement.

He highlighted that it is wrong to say that Congress has  
any conspiracy against mass.

AIR 2, ANIMESH PRADHAN  
Sociology Optional Notes



## Modernisation of Indian Tradition

Alex Inkeles believe 'modernisation' include disposition to accept new ideas, a time sense that makes one interested more in present and future instead of the past, faith in rationality of thought & belief in distributive justice.

Weber viewed modernization in terms of a binary of tradition - modern framework, where he viewed Indian trad<sup>n</sup> in terms of spiritual values & the western Modernisa<sup>n</sup> in terms of material values.

According to Yogendra Singh, Modernisation is a form of cultural response, involving attributes which are basically universalistic and evolutionary, they are pan-humanistic, trans-ethnic & non-ideological. Modernisation of tradition includes change in traditional institutions, values and processes like caste, family, kinship, political & social organization & religion.

Jumont - the elements of tradition like caste are independent from the institutions like polity.

Dipankar Gupta - 'Mistaken Modernity: India Between Worlds, 2000', modernity in India has to be defined in terms of social-historical and cultural cond<sup>n</sup> of different

regions or social segments of the country.

- Education became a big symbol of Modernisation, Yogendra Singh; it not only impacted cultural aspects, but also impacted structural aspects. With rise of new social classes, new political system and new economic practices led to the format of new elite classes & new deprived classes. While trade unions, professional associa<sup>n</sup> emerged, old institu<sup>n</sup> like Tajmani system perished.

KL Sharma differs with overall concept of Moderniza<sup>n</sup>. In his study of villages in Rajasthan (1960) - Moderniza<sup>n</sup> is not a universalist phenomenon in India & it does not necessarily weaken traditional institutions like caste, religion and kinship.

He believes moderniza<sup>n</sup> is 'selective' & this particularistic Modernization strengthened the traditionally privileged & elite groups & weakened the pos<sup>n</sup> of the groups at margins.

Religious angle - considerable part of rituals in India has direct reference to the pursuit of secular ends & morals. The economic, political and status dimensions of rituals have become increasingly conspicuous, & the number of



cars lined up outside a wedding house or VIP numbers in wedding provide index to household's standing in the local community. Religious leaders use technology to increase their following, many of the temples offer e-Darshana to devotees.

In political sphere, democratic institutions are replacing traditional feudal institutions. In the economic sphere, capitalism and market have largely replaced traditional forms of production & consumption.

In cultural sphere, eating habits have changed with McDonald & Domino's, Levi's jeans have penetrated in villages; vernaculars have absorbed numerous English words; festivals like Diwali, Eid, Baisakhi & Christmas cut across religious lines in a cosmopolitan manner.

**Tradition** <sup>value themes</sup> According to Yogendra Singh, tradition refers to those 'value-themes' which encompasses the entire social system of Indian society prior to the beginning of modernization. These 'value themes' were organized on the principles of hierarchy, holism, continuity & transcendence.

## Yogendra Singh on "Modernisation of Indian Tradition", 1973

He highlights the limitations of sanskritiza<sup>n</sup>, westerniza<sup>n</sup> and Little and Great Tradition in explaining social change in India, as they explain only cultural dynamics & not structural changes.

He has an integrated approach in analysing social change in India with factors as: source of change (ortho<sup>(endo)</sup>genetic or hetero<sup>(exo)</sup>genetic), cultural change (sanskritization, Westernization, Great Trad<sup>n</sup>, etc.) & structural change (at micro and macro level)

① He adopts an evolutionary approach & his analysis has two dimensions —

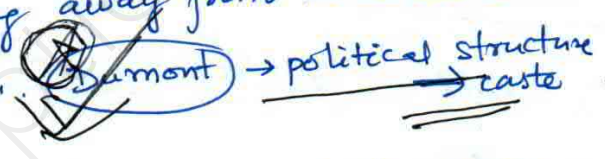

1) He locates social change as endogenous/orthogenetic or exogenous/heterogenetic. Orthogenetic sources of cultural change include sanskritiza<sup>n</sup>, cultural renaissance, etc. & that of structural change include migra<sup>n</sup>, popula<sup>n</sup> change, elite cirulla<sup>n</sup>, royal successions etc.

Heterogenetic sources include Islamic influence in the medieval period & western influence in the modern period.

2) In the second dimension, he views social change in India in terms of both changes in social structure & changes in trad<sup>n</sup>/culture.



## Modernity's Impact on Indian Society

- 1) Moderenists - celebrate and glorify modernity and opine that it is a matter of time before tradition will be fully replaced by modernity.
- 2) Continuity school - Modernity arrived in phases in India & knocked at the doors of Indian tradition which was ancient, historic & deeply rooted, so refused to change significantly.
- 3) Cognitive school - India might become superficially modern but not internally modern. This is reflected in the performance of various govt. schemes, especially gender related. Thought modernity entails breaking away from traditional thought process, values & ideals.  → political structure → caste.
- 4) Dialectical - Modernity benefits only upper strata. green Revolu<sup>n</sup> only big farmers, mining tribal displacement, industrialize<sup>n</sup> detribalize<sup>n</sup>. Upper class hegemonistic ideology is being spread and made into mass ideology for the benefit of the elite. 
- 5) Cultural approach to social change / little trad<sup>n</sup>, great trad<sup>n</sup> (Kishan Goshi study) - India is a primary civiliza<sup>n</sup> where elites come from grassroots and carry traditional values, hence minimal change. Structural change (ex. eradica<sup>n</sup> of untouchability) moving fast, cultural change slow, hence the tussle - "change in structure possible, not change of structure".

between the two levels & the changes at macro level often fail to have an effect at micro level.

- He says in India, modernization has met many contradictions:

a) Right from British era, Higher Education is given preference over the primary level.

b) Democratization process starts from elite to masses (top down approach) rather than bottom up approach.

c) Existence of contradiction b/w national elite and regional elite. He says regional elites are parochial & endangers national interests. Ex Regionalism.

d) Industrialization at the cost of development of agriculture.

Modernization of trad<sup>n</sup> was selective and micro structure was even deliberately left undisturbed by the colonial rules.

He further argues that changes in trad<sup>n</sup> have been in nature of adaptive changes in traditional structure & not due to breakdown or dissociation. Thus, a form of neo-traditionalism proceeds along with Modernization.





At the cultural level, Modernisa<sup>n</sup> of trad<sup>n</sup> took place in form of infusion of rationality, scientific outlook, modern education, urbaniza<sup>n</sup>, struggle against social evils & caste system.

On the other hand, at the structural level, institutions of bureaucracy, middle class, new class of industrial elite, army, working class, etc. were result of Modernisation of tradition in structural terms.

3) Structural changes in tradition is studied from further 2 point of views —

(a) Micro changes in structure and are analogous to the Little Tradition & they include linkages with limited boundaries like related to a linguistic region & a kinship ties based territory. Ex changes in caste, family, village community, etc.

(b) Macro changes in structure & are analogous to the Great Tradition & include pan Indian rela<sup>n</sup> like political, industrial, bureaucratic & urban structures. Ex, role of bureaucracy, industrial/political elite.

Both at micro level & macro level, structure offers resilience to forces of Modernisa<sup>n</sup> & at times, a strain develops there as well. Also, there is a relative interdependence <sup>independence</sup>.

Durkheim calls it a state of anomie where our traditional values are not worthy of continuity. MaDou believes in modernity, continuity causes deviance resulting from Anomie.

Moderniza<sup>n</sup> that has proposed change has questioned established authority. Religious fundamentalism is a by product of modern changes that challenge secular forces.

Democracy however has been a continuity in modern times, we are moving from caste based to development based politics.

Moderniza<sup>n</sup> is an Indian mix of the incumbent and the emerging. It has led to conflicts but has also brought prosperity. It has fostered bonds, brought equity & reduced exploitat<sup>n</sup>. We hope to overcome our baggage that hinders our progress through moderniza<sup>n</sup>.



## \* Little Tradition & Great Tradition :-

The concept of 'little' & 'great' tradition was put forward by Milton Singer while advancing 'folk-urban continuum' theory given by Redfield.

- Rejecting to Kroeber's approach of culture & civilisation, Redfield advocates modernity does not fall from heaven & there is a continuity in rural & urban social trad<sup>n</sup>.

- Singer, disciple of Redfield argues in his favour, divides civilisation into primary & secondary civilisation.

Primary civilisation which is formed by indigenous popular differs from secondary as borrowed from outside. Each civilisation has its own little & great trad<sup>n</sup> which represents village & cities respectively.

- People present in great trad<sup>n</sup> filters out

→ The process of modernisation in Indian context has suffered cultural lag. Ogburn & Nimkoff opine that material and non-material things change at different rate. While material changes like technology change rapidly, non-material things like culture are unable to keep pace with the changes.

Q. Modernisation in the Indian context is a complex phenomenon involving both continuity & change. Comment.

Ans Yogendra Singh & SC Dube assert that modernity & tradition coexist in case of India.

Tonnies (in his Gemeinschaft & ~~ger~~ Gesellschaft) & Durkheim (in his mechanical and organic solidarity) both assert how 'rationalisation' is a key feature of modernisation. This was taken up by Parsons in his explanation of pattern variables to claim how modern society is based on universalism, achievement, individualism etc.

✓ However, Surgir & Marnott advocate that trad<sup>n</sup> is so greatly rooted in Indian society that modernity ideologies have only led to 'Indianisation of Modernity' such that modern institutions have been traditionalised.  
(ex dominant caste politics) ✓ KL Sharma - selective modernity

AR Desai, however feels that the heterogeneity changes brought by colonial rulers through modern ~~er~~ educ<sup>n</sup>, unified legal system, railways etc led to change in trad<sup>n</sup> & its modernising thus helped in reducing 'cultural lag' (Ogburn) & Nemhoff.

H Rudolf rightly says how Indians have adopted 'selective modernity'.



Moreover, modernity has not been able to influence the micro traditions of caste, family etc. There are vast structural inequalities such as democracy without equality/freedom of speech (ex<sup>n</sup> law), bureaucracy without civic ethics (ex<sup>n</sup> corrup<sup>n</sup>), secularism without religious tolerance (ex<sup>n</sup> communal riots) etc.

PC Joshi asserts that India's half hearted entry into modernity has led to uneven development such that the 'voiceless underclass' (peasants, tribes, women, etc.) continue to remain marginalised.

Dipankar Gupta in his 'Mistaken Modernity' claims that technology & consumerism alone do not constitute modernity. Modernity is an attitude which requires dignity of individual, universalistic norms, achievement oriented. However, Modes of rel<sup>n</sup> among people still remain traditional/feudal. ex<sup>n</sup> Political/industrial appointments based on caste, kinship criteria than merit.

Thus, it can be sufficiently concluded that modernise<sup>n</sup> undergoes both continuity & change in Indian context.

- Marlett
- Ogburn & Nisankoff
- Yogendra sh
- KL Sharma
- PC Joshi
- Ape drr

Q. Traditions & modernity are misplaced polarities in the study of social change in India. Elucidate.

Traditions and modernity are seen as ideological extremes in Indian society, despite the fact that trad<sup>n</sup> & modernity have always coexisted in Indian society.

AR Desai had indicated how traditions are rooted in economic relations and change in the latter leads to change in trad<sup>n</sup> & onset of modernity.

He indicated how Indian society changed from feudalism to capitalism in British rule & ~~this was accompanied~~ & this was accompanied by change in social rel<sup>ns</sup> leading to unifica<sup>n</sup> among the masses to initiate revolt against the Britishers.

Milton & Singer advocate that trad<sup>n</sup> being strongly entrenched in Indian society, an encounter with modernity only leads to Indianiza<sup>n</sup> of modern traditions. ex Industrial appointments based on caste/kinship, etc. Thus, trad<sup>n</sup> & modernity coexist in India.

Scholars have argued how forces of moderniza<sup>n</sup> have altered the macro structure (with modern



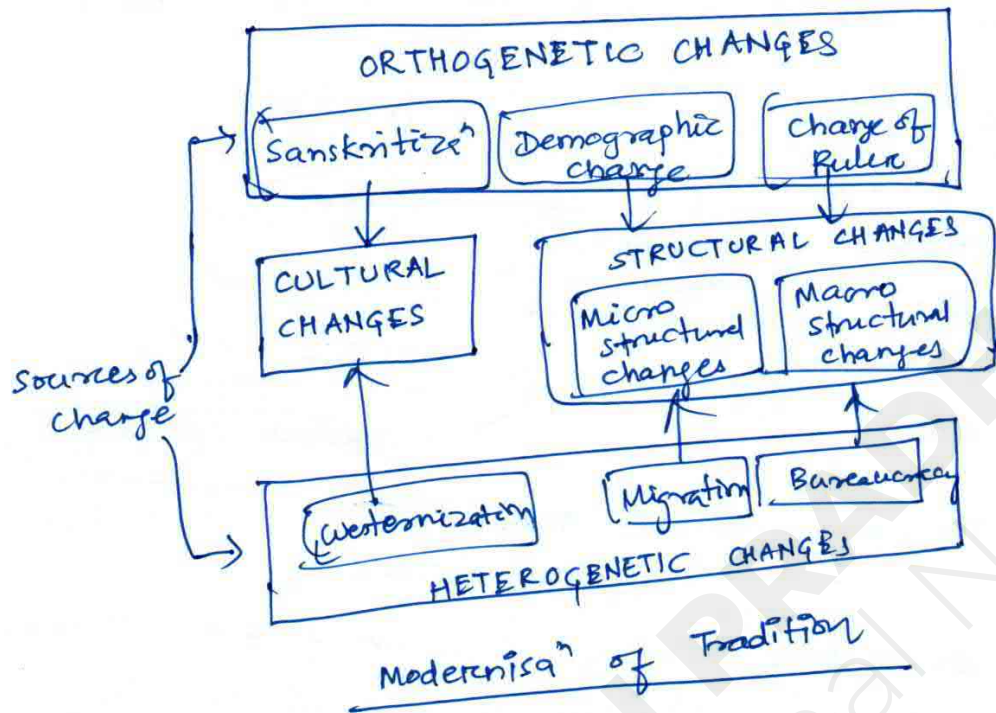
institutions like industry, education, P.R.s etc.) without affecting the micro structure on caste, kinship and other parochial affiliations in a way reflecting the 'cultural lag' (Ogburn) seen in Indian society.

Dipankar Gupta in his 'mistaken modernity' too argues how individualism/consumerism/exhibitionism doesn't constitute modernity. Modernity is an attitude which includes universalistic world view, dignity of labour, etc.

However, Indian brand of modernity has prevented Indian society from mindless imitation of Westernisation. This has meant that our society has been saved from perils of post-modern society by retaining family, kinship ties, more respect for elderly, sustainable development, respect for diversity etc.

While the west is reeling under rampant consumerism, commodification/objectification of women/personalities/religion/culture etc., India's cautious adoption of modernisation has enabled it to view social change from a holistic perspective.

Y. Singh rightly advocates how responses to modernity differ from society to society. In case of India, our strong traditional heritage has both functions & dysfunction when it comes to modernity & social change.



Bulldozer  
Cultural Schizophrenia  
 Middle class  
 MC - rational  
 e-dashan

Post Modernist thought

Arijit Pathak - modernity forcing people to follow a universal pattern of growth (free market), thinking (liberal)  
 ↳ leads to uniformity & loss of creativity

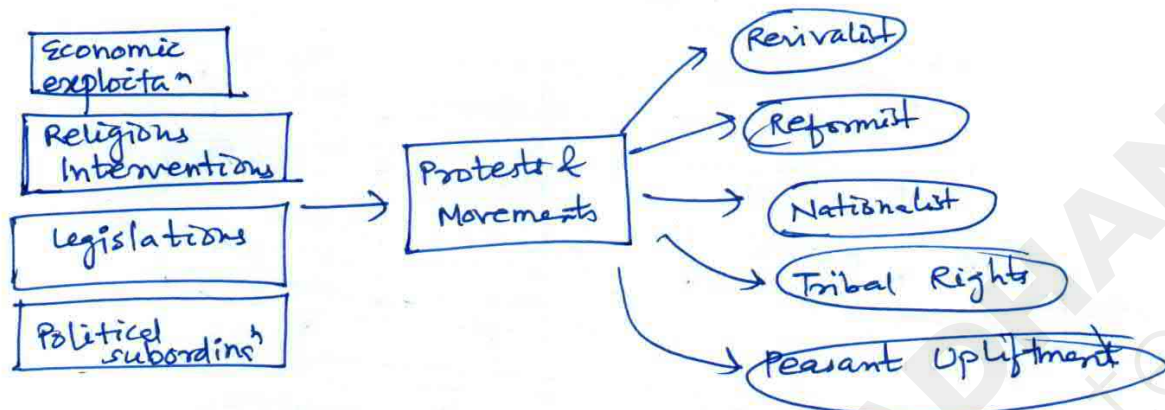
Anand Chakravarty - uneven dev - under dev

Paraskh - led to increasing dept<sup>n</sup> & inequality

Dams ↓ flood      Hospitals ↓ female govt  
 Smart Cities ↓ slums



## Protests & Movements during the colonial period



Protests & movements during the colonial period.

- The causes were both internal (caste movts) and external (peasant movt. due to excesses of colonial policies)

⇒ Various social movements emerged : tribal, backward class, peasants, women, religious, nationalistic, educational & industrial or labour movements.

- Most of them were issue based & concerned themselves with the fulfilment of certain minimum needs.

- Most of them were driven by interest ideology (peasant movt.) and some were integrated with nationalistic ideology (women's movt.)

⇒ Many socio religious reform movts like Brahmo Samaj (1928), Prarthna Samaj, Anya Samaj & Aligarh Movt.; tribal movts were Rampa Rebellion, Khond rebellion & Koya Rebellion. Peasant movts. included Champaran

Movement, Kheda satyagraha & Tebhaga Movement.

- According to KL Sharma, socio-religious reforms in British

India were felt necessary due to 3 reasons -

a) the select<sup>n</sup> of texts from various commentaries on the code of Manu had not always been enlightened.

b) the reliance on law courts for interpretation had resulted in greater conservatism.

c) the law, as applied by the law courts and British judges, was a combin<sup>n</sup> of ancient Hindu & Victorian English conservatism, particularly in regard to women, inheritance, marriage & the rights of married women.

- According to AR Desai reform movements during British period were an expression of national awakening due to contradict<sup>n</sup> b/w the old value system & new socio-economic realities.

- Sumit Sarkar - movements & protests, before indepen-  
dence, were localised in nature & were not nationalistic as they were largely driven by interest ideology.  
↳ Ex: Champaran

- Buddhadeb Choudhary classifies m<sup>ts</sup> during colonial period as revivalist (Arya Samaj) and reactionary (Tana Bhagat M<sup>nt</sup>). According to him, causes of such



movements were rooted in cultural & economic exploitation of the tribals.

Dhanagare - peasant & tribal movt. were mostly interest focused & were transitory, while national movt. was continuous.

- Various movements achieved their objectives like : peasant movt laid the foundation of agrarian reform after post-independence ; similarly, workers movt. led to regula<sup>n</sup> of working hours, women's movt. led to legisla<sup>n</sup> like Anti sati legisla<sup>n</sup> & Sarda Act; Akali Movt. led to reforms of Grundwara Management.

- But various reform movt saw only elite participat<sup>n</sup> & they could never become mass movt. So, they were called 'denationalised & westernised' movt.

- They are also accused of being narrow in their approach & most of the time, they were localised and often excluded those parts of India which fell under the princely states.

Movements like Phule's Satya Shodhak Samaj,  
Narayan Guru's SNDP Mott., Percygar's Self Respect Mott.  
 campaigned for Dalit rights and abolition of Brahmanic  
 supremacy.

While Gail Omvedt calls these class movements &  
 equates them to civil rights mott in US, Gopal Guru  
 calls them cultural movements for social reform &  
Fernandes calls them secular political mott. as many  
 of these like the Self Respect Mott. became political  
 with format of political parties like Dravid Kazhagam, etc.

However, scholars like Hardiman asserts how these motts.  
 are interlinked. Ex Kisan Sabha mott. was linked to  
 both peasant and national causes; Naxal rebellion  
 linked to peasant, tribes & environmental issues.

Aparna Basu says that women were accepted in India's  
freedom struggle as political comrades & given equal  
opportunities for participation. This paved the way for  
involvement of women in the wider sphere of social,  
 political & economic life in future.



Tribal movements KL Sharma - Before 1947, 3 types -

1) Reactionary movt - attempt to oppose political/social reform by tribes, tried to bring back the 'good old days'

Godh Marias Godh Marias of Odisha who revolted when the British tried to interfere in their practice of human sacrifice.

Paharias who revolted when British turned their nomadic lives for settled cultivation

Munda Rebellion against exploit<sup>n</sup> by outsiders or dikus

2) Conservative movts - sought to maintain status quo.

Ex Jharkhand Rebellion in Bastar

3) Revolutionary movt. - replace traditional culture to progressiveness, 'purify' certain elements. Ex Tama Bhajet

→ Modern day tribal movts : Naxal / environmental movts.

Kind of movt.

1) Due to exploit<sup>n</sup> by outsiders

2) Economic deprivation

3) Separatist tendencies

4) Agrarian movts

5) Forest based

6) Socio-religious/cultural

Example.

Santhals & Mundas

Gonds in MP, Mahars in Andhra

Nagas & Mizos

Santhal

Murcia & Marcia Movt.

Bhajat movt. (Bhils)

Raghunath Musma's movt. among the Santhals.





- Organisations like 'All India Women's Conference' championed for women's rights.

→ Education was another area where social legislations were made. Woods Despatch, 1854 recommended promotion of both western education at higher levels & vernacular education at primary level for education of masses.

Hartog Commission also recommended reforms at elementary level and university level.

- Caste system was attacked by likes of Mahatma Gandhi & Jyoti Phule, who also worked for women's upliftment.

In 1850, Removal of the Caste Disability Act was also passed by the colonial government. Self Respect Movement in South India opposed caste system. Temple entry and Gururayur Satyagrah were other reformative movements.

\* However, reformist agenda of British is taken with a pinch of salt by many scholars. Their educational policy undermined local knowledge base & traditional knowledge.

- Their bid to reform the tribals led to their alienation & tribal unrest. They also did not pay much attention on reforming caste (micro structure) due to fears of a cultural mutiny.

Condition of women also remained deplorable till the time of independence. Condition of peasantry and rural inequalities worsened during the colonial rule.

### Anya Samaj

- formally established in Bombay in 1875 by Swami Dayananda Saraswati (1824-1883).

- two basic tenets of reform - Infallible authority of the Vedas and Monotheism.

- The Vedas are the scriptures of all true knowledge.

### Satyashodhak Samaj - Rejected Ram - Raji B'di

- started in 1873 by Jyotirao Phule for asserting the worth of man irrespective of caste.

- The main goal was to demand representation of all classes of the Hindus in all the local bodies, in services & institutions & also established a primary school for the so-called untouchables in Pune.

- attacked the Brahmin priests who insisted on acting as intermediaries b/w God & devotees.



**AIR 2, ANIMESH PRADHAN**  
Sociology Optional Notes

## Rural and Agrarian Social Structure

Idea of Indian village

- Caste as a central unit
- as a community
- closed & monolithic
- Unity & Reciprocity

Andre Beteille

Village was not merely a place where people lived. It had a design in which were reflected the basic values of Indian society.

Colonial view

The early idea of Indian village was developed mainly by using book view by the British administrators and scholars.

Metcalfe saw Indian villages as little republic monolithic, atomistic and unchanging. He wrote village communities are little republics, having everything they want within themselves and independent of any foreign relations.

Maine & Munro - Village society is self-perpetuating & pervasive in character. It is non-innovative, tradition-bound, economic and political perpetua<sup>n</sup>. Job, occupa<sup>n</sup>, lifestyle do not change over generations.

- Religion was seen as an orthodox social unit & caste as an essential part of village life.

Nationalist View glorified Indian village as an 'authentic model' of true India & a storehouse of Indian culture and civilization.



**Gandhi** - recognised the centrality of villages in the development & upliftment of the society. self-sufficiency, self governing, limited needs, unity. Peaceful life based on mutual cooperation and harmony. 'village is not a geographic space, it represents the culture of India'.

**Ambedkar** - Indian village is a 'sink of localism', a 'den of ignorance', narrow-mindedness & communalism, marked by exclusion, exploitation and untouchability. Villages promote feudalism, casteism and Brahmanical domination.

**Nehru** - 'Discovery of India' - every village is a storehouse of dance, drama, music, culture and folk traditions. Attain culture but also modernize, so middle path between Gandhi & Ambedkar.

Geographical view - in terms of settlements. **Durkheim** said sociology starts where demography ends. Geographers talk of Indian village with respect to settlement patterns:  
linear village, clustered village, scattered/dispersed village.

**Dumont** - 'A village is far more than a locale, more than just a collection of houses and fields'.

**Andre Beteille** - 'Sripuram: A village in Tanjore District, 1962' - There was no reason to believe that village was fully self-sufficient even in economic sphere. refuting Metcalfe

- Introduction of a uniform Panchayati Raj system after 73<sup>rd</sup> CAA, 1992 has significantly altered the power equations in the villages. The relevance of caste manifested in caste Panchayats is being diluted.

Dipankar Gupta - the Indian village is shrinking as a sociological reality. Village as a social unit is so well-connected with the outside world that the colonial notion of village as a closed unit seems now to be almost redundant.

- Almost 70% of Indian population lives in villages. For contemporary scholars like Ashis Nandy, village is no longer a village in itself but a counterpoint to the city,

Dipankar Gupta - 'Whither the Indian village, 2005' argued 'the twin shackles that once decided matters for India's villagers, caste and agriculture, no longer exercise their vigorous hold. Fluidity of occupa<sup>n</sup>, identity politics has weakened the caste as an institution.

villages may no longer contribute that significantly to economy, but they are a storehouse of cultural & social values for social analysis. Farmers' suicides, rural-urban inequalities and honour killings are the new dimensions that accentuate the idea of Indian village.



## Village Studies

As a departure from the earlier prevailing Indological approach, village studies are the field studies of rural areas.

They used participant observation and ethnographical approaches as the primary investigative tools to generate an empirical image of the villages closer to reality.

During the post-Independence phase, a number of village studies were taken which helped in socio-economic

policy making. Several village monographs like

McKim Marriott's 'Village India', SC Dube's study of village in Hyderabad - 'Indian village', Kathleen Gough's study of Tanjore village and Berreman's explanation of Jajmani system are of huge value.

McKim Marriott (1955) studied 8 Indian villages in 7 different linguistic areas and 5 provinces are illuminated with detailed analysis of caste, community structure, personality, religion etc. He introduced the concepts of Universalisa<sup>n</sup> & Parochialisa<sup>n</sup> to describe the historical process of interaction between village and the greater culture.

MN Srinivas study of Rampur village provide insights of social changes experienced by villages. He saw vertical (within a village) & horizontal (caste groups across villages) solidarity in villages.

SC Dube study of Shamirpet (Hyderabad) village in 'Indian Village', 1955 highlights the 6 factors that contributed towards the status differentiation —

- 1) land ownership
- 2) position in govt service & village organization
- 3) wealth
- 4) age
- 5) religion & caste
- 6) distinctive personality traits.

AR Desai viewed Indian village as isolated, at least in economic terms, as presented in 'Rural Sociology in India, 1969'

Bisipara

— Indian village studies studied caste system through field view. FG Bailey in his study of Bisipara village of Odisha concluded ritually high rank demanded his status irrespective of their eating habits. Similarly MSA Rao's study of Yadavpur highlights the social & occupational mobility of villagers.

— These studies explained village in terms of its features :

- 1) Helped in contesting the dominant stereotype perpetuated by colonial power. They showed that India's villages had been well integrated into the broader economy & society.
- 2) Offered an alternative to the dominant book-view of India constructed by Indologists. They broke many notions like caste is completely a closed group.



3) Village is not a homogeneous entity with complex social relationships. Karve & Kolenda studied variations in kinship and family.

4) Village is an important source of identity for villagers.

Stenivas - Insult of one's village has to be avenged like personal insult. Adrian Mayer termed such solidarity as Village patriotism.  
Adrian Mayer

5) Despite caste and community diversity, village is united in its economic, social & ritual spheres.

6) Some studies also cautioned against over harmonised picture. FG Bailey, Lewis, Beteille etc. highlighted divisive tendencies. FG Bailey - critiqued 'unity-reciprocity'

thesis and highlighted the coercive aspects of caste relations.

Beteille - village was not only caste conscious, it was also class & gender conscious.

7) It was from the village studies that the concepts like sanskritization, dominant caste, segmental structures, harmonic & disharmonic systems emerged.

- Village studies were constrained by many factors.

Yogendra Singh - they were limited in their focus as they studied micro cosmos and did not develop any new theoretical perspectives.

- Village field studies experienced the limitations of participant observation. It is usually limited to the access to dominant groups in the local society.

Post 1980s & 1990s village studies emphasized on issues like status of women, Dalit issues and impact of green revolution etc.

Surinder S Jodhka - 'Village society, 2012' - new theoretical concerns like gender & ecology should be combined with the existing preoccupations.

Leela Gulati analyzed the contribution made by women both in terms of participation in preparing for migration & coping with it.

Mukul Sharma's study of Musahar community provides insights to their attempts to break the shackles of caste & privileged order.



**AIR 2, ANIMESH PRADHAN**  
Sociology Optional Notes

## Agrarian Social Structure - Evolution of Land Tenure System & Land Reforms

(Word) Evolution of land tenure system mirrors evolution of Indian society. The term 'agrarian structure' is used to refer to the structure or distribu<sup>n</sup> of landholding & tenure systems because agricultural land is the most productive asset in rural areas.

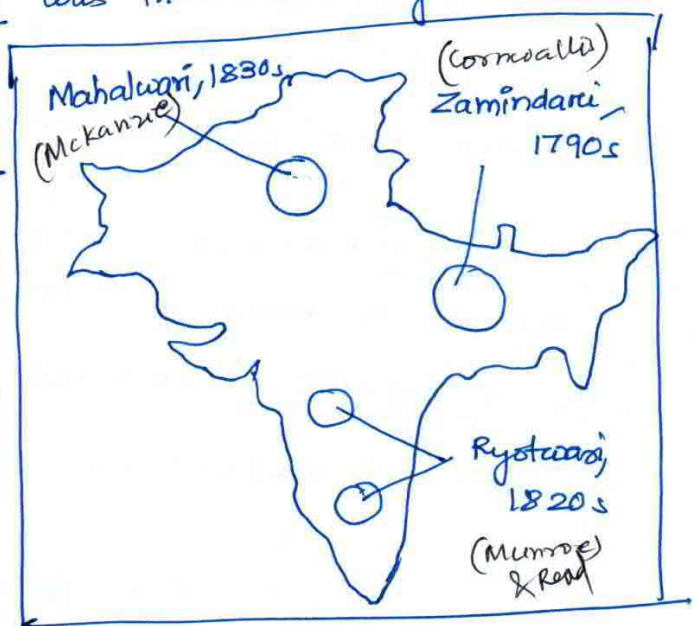
Historically, land in India was not a private property & was held as a matter of traditional right.

Coomaraswamy indicates that it belonged to the village community, whereas Majumdar indicates it belonged to kings.

During Mughal rule, monetary tax was introduced & the empire was divided into units like Pargana & Taluk & officers like Zamindars and Talukdars were appointed.

British linked land to the market & introduced various changes. Zamindari system was introduced by Cornwallis in 1793, called Permanent Settlement Act.

Land was settled permanently with the Zamindar who was given the land for a fixed sum & payment to British govt. at a fixed rate.





Ryotwari system was introduced by Munro and Reed where each Ryot/peasant was recognized a proprietor by law. Small zamindars were replaced by the state as bigger zamindars & govt. officials often exploited the peasantry class.

Mahalwari system was introduced by McKenzie. In this, settlement was done with the entire village. Mahal/village was a fiscal unit in this system.

- Land Tenure system negatively affected :

1) Economic impact - It led to mass proletarianisation of peasantry where land was commercialised. As commercial farming was promoted, traditional crops gave way to cash crops. High taxes pushed rural areas into indebtedness, keeping Indian agriculture backward. With slow pace of industrialization, agriculture became overcrowded & inefficient.

2) Social impact - New social classes were formed - 'dominant caste'. Caste was compounded by class where social inequalities were widened leading to conflicts.

Daniel Thorner - as a consequence of British policy towards agriculture, the agrarian structure had been a 'built in depression' which was a cause of the state of stagnation and backwardness of the agricultural economy.

## Land Reforms

Even before independence, a strong public opinion had been formed against the role of feudal landlords. From the 1950s to the 1970s, a series of land reform laws were passed by the Indian government & the state govts to improve the condition of farmers, bring food security & improve efficiency, bring social justice.

- Report of <sup>✓ Kumarappa Comm</sup> Congress Agrarian Reforms Committee, 1949 authored by JC Kumarappa recommended abolition of feudal intermediaries. Apart from the legislations, movements like Bhoodan, Gramdan were reformative steps. Some militant movements like Telangana Movement, Naxalbari and Bargadasi Movements coerced governments to enact legislations.

## Major areas of reforms —

1) Abolition of intermediaries - <sup>2 crore</sup> Revenue system and taxes were abolished. Between 1950 & 1960, 20 million cultivators in the country were brought into direct contact with the government.

2) Tenancy Reforms that aimed at security of tenure and rent regulations. In west Bengal, Operation Barga led to the passing of legisla<sup>n</sup> & forced occupa<sup>n</sup> of sharecroppers.



But in other areas, land owners were apprehensive of entering into formal contracts fearing prolonged occupancy of tenants may deprive them their lands. So, tenancy reforms were introduced only in 4% of area.

3) land ceilings and redistribution of land holdings - only

2% of operational area could be brought under it.

J&K, West Bengal, Assam were few exceptions. Only 2.09

million hectares distributed among 5.5 million

beneficiaries by 10th FYP. Alexandra George - ceiling laws were a manoeuvre for political ends

Dandekar - barely 1% of area redistributed, only except<sup>n</sup> WB (7%)

4) Reorganisation & consolidation of land holdings - small

uneconomical landholdings were grouped together & redistributed

to make cultivation economical. It had limited impact except in Haryana & Punjab due to green revolution. As of

2003, 66.10 million hectares consolidated against total

cultivable area of 142 million hectares.



Daniel Thomsen → C.F → by rich farmers.

5) Cooperative farming - it was mooted on the pattern of socialist economies to gain from economies of scale but remained almost a non-starter.

6) Upgradation of land records - states like Karnataka have taken lead with launch of programs like Digital India Land Record Modernisation Program.

7) Granting of homestead rights - provided for construct<sup>n</sup> of homes on agricultural land to solve the issue of landlessness & homelessness.





Lakshmi Narayana - theoretical partition to evade land ceiling paved the way for actual partition & nucleariza<sup>n</sup> as well.

3) Increased rural inequalities - Incidence of land lease reduced due to fear of alienated of land & hence, incidence of agricultural labourer increased. A form of 'concealed tenancy' was put into practice. 2011 Socio Economic Caste Census puts 5.40 crore households in landless-labourer category.  
5.4 crore

4) Impact on agrarian class structure -

landlords were replaced by rich farmers and tenants were replaced by marginalised farmers & agricultural labourer.

Zoya Hasan - Share of Backward classes in ownership of land increased from 8% (before Independence) to 38% (1989).

KL Sharma - neo rich peasantry has replaced the old landlords and are emerging the new rural bourgeoisie. The rise of the middle class peasantry into new landlords can be described as embourgeoisement. Some ex-landlords have slide down in status almost to the extent of proletarianiza<sup>n</sup>.  
embourgeoisement

5) Social conflicts - Dominant castes retaliated the land aliena<sup>n</sup> in many ways including violent backlashes. In Bihar, caste senas like Ranvir Sena & Diamond Sena were formed.

6) Migration - large popula<sup>n</sup> in poorer states to take to agricultural labour in other prosperous states.

Rich farmers also resorted to self cultivation & traditional social ties broke leading to rural-urban migration.

⑧ Sunil Sen - regional imbalance in implementa<sup>n</sup> of land reforms, more successful in Kerala, West Bengal.

7) Impact on caste system - land reforms led to emergence of strong middle peasant castes. Post 1970s, after Green Revolution, political consolida<sup>n</sup> of these castes took place.

Rudolph & Rudolph - 'On Pursuit of Lakshmi, 1987' termed this growing of rich middle class farmers as 'Bullock capitalists'

8) Homeslead rights - Peasants also desired the right to make homes on agricultural land without change of use of land.

Proper identifica<sup>n</sup> of land above ceiling & identifica<sup>n</sup> of Benami transfers should be priority. Improvement of wasteland & transferring it to the needy is another area to be looked at. Land degradation, watershed management are new directions of land reforms. New legislations like Land Acquisition Act, 2013 & Model 'land leasing' Act, 2016 pave the way for egalitarian land reforms.

⑧ ML Dantewada - Reforms had been more or less in the right direc<sup>n</sup>, but due to lack of implementa<sup>n</sup>, results were far from satisfactory.

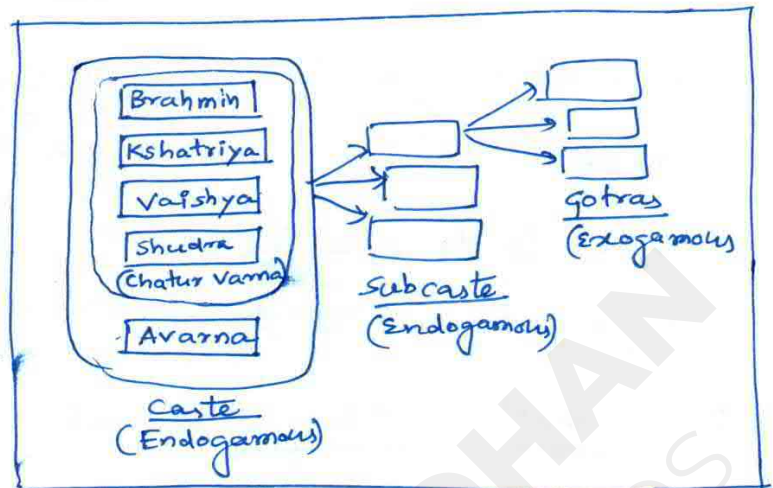
Dantewada





## Caste System

Caste system is a closed system of stratification which is both cultural & structural phenomenon.



Culturally, it is a system

of value, beliefs and practices associated with a particular strata. Structurally, it refers to a specific pattern of inter-relations along with interactions among the various

castes on the basis of various disabilities & restriction.

Attributional vs Interactional

Caste is viewed from two broad perspectives: attributional and interactional perspectives. Attributes are considered as inherent inalienable qualities associated with the caste system.

For ex, Bougle used this perspective to give 3 core features of caste: heredity, occupation & hierarchy.

Interactional approach talks about the ranking between the castes in a local empirical context. Andre Beteille subscribed to this view.

## Caste - Origin Theories

'Purushasukta'

- The divine origin of caste: Shastras & Puranas have advocated the theory; as per 'Purushasukta' in Rig Veda, people belonging to four Varnas constituted the four body parts of Purusha/creator. Manu subscribed with this.



2. Karma & transmigration theory attributes the caste status in this life as determined by one's action or karma in the past incarnations. Karma Theory, also acts as a justifica<sup>n</sup> to the division of labour.
3. Occupational theory: proposed by Nesfield advocates that the occupation is the lone factor for the development of this system. Based on three major occupations, i) priest ii) administration & governance iii) trade & commerce, certain occupations came to be identified with other groups & over a period of time, became hereditary.
4. Tribes & religious theory: It argues that from very early times, there has been a gradual & silent change from tribes to caste. It is believed that most of the lower or exterior castes of today were formerly tribes.
5. Racial Theory: propounded by Herbert Risley in his book 'The People of India', racial differences and endogamous marriages led to the origin of the caste system. Aryans considered themselves as superior caste & indigenous people as lower caste. But this racial distinction did not sustain for long period of time because of hypergamy (higher caste men marrying lower caste women).
6. Broken Men Theory: Ambedkar, in his Broken Men theory, suggests that shudras were the tribal people who were defeated in war.

GS Ghurye's Perspective on Caste System dissertation

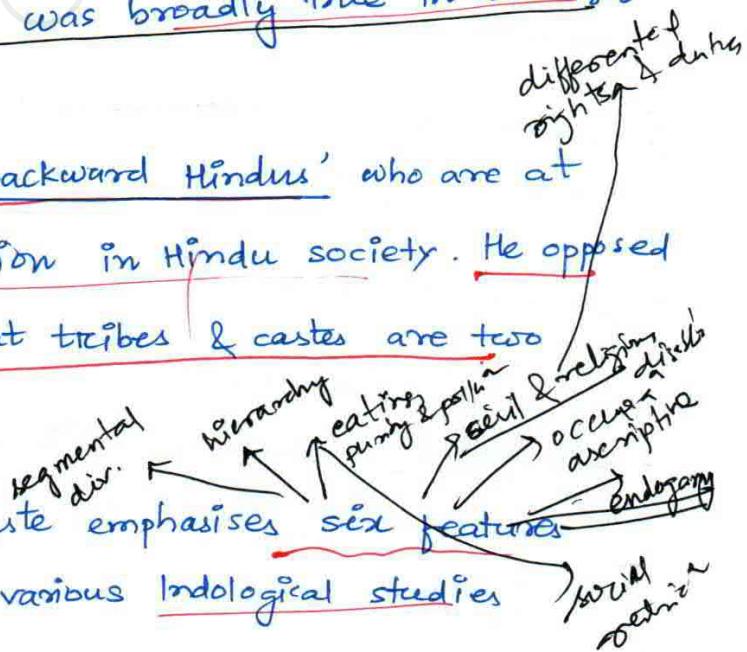
Ghurye's dissertation published as "Caste & Race in India", 1932 examines caste from a historical Indological, comparative & integrative perspective. He believes, caste & kinship have played an integrative role in India.

→ He was initially influenced by "diffusionist approach" - caste originated in the plains of Ganges & then spread to other parts of India, but later shifted to both Indological and anthropological perspectives.

→ He believed that Racial theory of caste by Herbert Risley was partially true, because he believed that Risley's thesis of the upper castes being Aryan & the lower castes being non-Aryan was broadly true in northern India.

→ He believed tribals are 'backward Hindus' who are at various levels of assimilation in Hindu society. He opposed to the western notion that tribes & castes are two different concepts.

Ghurye's definition of caste emphasises six features which were derived from various Indological studies done by him



I. caste is an institution based on segmental division. This means that caste society is divided into a



number of closed, mutually exclusive segments or compartments.

II. Caste society is based on hierarchical division. No two castes are ever equal.

III. The institution of caste necessarily involves restrictions on feeding and social interaction, especially regarding the sharing of food; these rules are governed by ideas of purity & pollution.

IV. Following from the principles of hierarchy and restricted social interaction, caste also involves differential rights and duties for different castes & civil and religious disabilities & privileges.

V. Caste restricts the choice of occupa<sup>n</sup>, which is decided by birth & <sup>is</sup> hereditary.

VI. Caste involves strict restrictions on marriage or: caste endogamy.

→ Ghunye opined that caste will diminish with the rise of modern education, but also admits that as caste based social & political organisations are developing, it will be difficult to eliminate it very soon.

### Critique

- His critics accuse him of relying too much on text & not going for empirical studies.

- According to Beteille, his understanding of caste is

confusing, as he continuously changes his goal post from Indological to diffusionism to comparative to outright nationalism.

- Ghurye is also accused of taking a Hindu centric view of society which is apparent by his labelling of tribes as 'backward Hindus'

- Srinivas shifts from varna view to caste view because the former makes it rigidly hierarchical, but in practice, caste structure is dynamic.

- <sup>Dange</sup> Dhnanagare (eco. point) <sup>brahmins</sup>  
Kosambi (caste - to be)

Varna view → caste view



## MN Srinivas' Perspective on Caste system

Srinivas introduced dynamism to the concept of caste through concepts of Sanskritization, dominant caste, vertical (inter-caste) & horizontal (intra-caste) solidarities. He rejected the monolithic & pan-Indian view of the caste system.

In his seminal work 'Religion and Society among the Castes of South India', 1952, he uses a theoretical framework, derived from 'Structural Functionalism' of Radcliffe Brown, which he combined with sociological Indology.

- ① - He draws deeper understanding of caste as an empirical reality from ethnographic studies. He used a multidimensional approach & not just focused on tradition, but also on status, wealth & power.
- ② He rejected Dumont's mono-causal approach in understanding the caste in terms of purity & pollution only.
- ③ - Srinivas brings out the difference between Varna and caste; ~~which~~ according to Srinivas, Varna is a macro theoretical schema whereas caste or Jati is an all India phenomenon defining reality & brings much real dynamism in the system against Varma system's rigid hierarchy.

- He believed caste & caste structure is guided by two
- ④ hierarchies, one guided by ritual & other secular.
- Ritual hierarchy is manifested in dressing, rules of segregation, rules of eating, marriage etc. Secular hierarchy is manifested in power, wealth, education, etc.
- Secular hierarchy → cultural pos<sup>n</sup> (Sanskritization)
- ⑤ He talks about mobility in secular hierarchy by way of migration, ownership of land, government jobs etc., which he believes leads to change in ritual/cultural position of different castes, called Sanskritization.
- ⑥ He claims the same with empirical examples like Kayasths of Bengal, during the Mughal times, started to come close to elite & declared themselves as Rajputs. Rise of Jats in North India & Lingayats in Karnataka as dominant castes explain the same.
- ⑦ - He also mentions the concept of dominant caste to illustrate the fluidity of caste system. According to him, castes, which are even ritually lower in hierarchy, can have a dominant position by the virtue of their numbers & land resources.



Dominant caste - first in essay 'Social system of a Mysore village' - based on Rampura village. He used the example of peasant Vokkaliga who composed of nearly half of the population & they were the biggest land owners.

- The term dominant caste is used to refer to a caste which enjoys economic or political power & occupies a fairly high position in the hierarchy.

- The people of other castes look up to them as 'reference group' & try to imitate their behaviour, ritual pattern, custom & ideology.

Emergence of dominant caste because —

1) Economic & political factors - landed elite in Northern states like Punjab are more powerful than Brahmans

2) Numerical strength

3) A fairly high place in local hierarchy, ex: Vokkaliga in Rampura

4) Education

→ These dominant castes had made appearance in every states & goes for homogenization to achieve political power.

Reddy & Hammas are not conflict in village level but

(\*) when it comes to state politics, they are united. This is varnazi 'varnaization of caste' in upper strata for class benefit.

## Louis Dumont's Perspective on Caste System <sup>Hierarchical</sup> Hierarchical

Louis Dumont in his seminal work "Homo Hierarchicus: Caste System & Its Implications", 1966, synthesized macro perspective of Ghurye with micro perspective of empirical studies.

- ① - He borrowed theoretical framework from Levis Strauss which calls for identification of binary opposites & he applied it in Indian context as caste is about opposition of pure and impure.  
Levis Strauss Levis Strauss
- ② - He was deeply influenced by Bouglé's cultural explanation of caste & his ideas that division of labour in caste system is not on economic basis, but on cultural basis & hence is not exploitative (wow!)
- ③ Hierarchy  
According to him, caste plays an integrative role in Indian society. caste hierarchy is a peculiar feature of Indian society which is independent of power. It is culture that makes Brahmin superior than kings, despite the latter possessing more wealth. Jajmani, as an economic system, is also dominated by hierarchy and not principles of economics. Similarly, aspects of civil life like marriage, eating & socialization are governed by hierarchy.

The three elements central to his analysis —



- a) Division of labour on basis of pure and impure
- b) superiority of pure over impure
- c) The separation of the two

Dumont sees caste as a set of relationships of economic, political and kinship systems sustained by certain values which are mostly religious in nature.

✓ According to him, principle of purity & pollution is universal in Indian society irrespective of region & class. He, thus, rejects Srinivas' idea that caste hierarchy has both ritual and secular streams. He believes ritual hierarchy dominates secular status.

⊗ - Analyzing the changing times, Dumont declares, "There is change in society & not of society". He believes that traditional interdependence has been replaced by competing interests which he termed as "substantia-  
-lization of caste". substantializ<sup>n</sup> of caste

### Criticism

a) Beteille blames Dumont for encouraging a caste-view of Indian society. He says his views are much on what caste ought to be & not what caste today is.

- Berremen rejects his idea of impurity or pollution and cites an example of foothills of Himalaya, where people never considered themselves impure in terms of mannerism, food habits etc.

- Dipankar Gupta's study of Jats in North India indicates that Jats consider Brahmins as idle, lazy & greedy, contrary to Dumont's understanding of Brahmins as pure.

- Yogendra Singh accuses him of being obsessed with integrational aspects of caste.

- Prof. Hira Singh - 'Recreating Caste', 2014 - Dumont's approach is overburdened with religion & it also fails to see that caste was never a rigid fixed entity even in ancient India.

### Dominant caste criticism

- 1) TK Oomen - numerically stronger caste may be historically depressed & vice versa
- 2) Dumont & Pocock - analogy from African societies & his def<sup>n</sup> could give importance to popul<sup>n</sup> which may not be the deciding factor.
- 3) SC Dube - 'Dominant Individuals'



## Andre Beteille's Perspective on Caste System

With his analysis of caste from empirical study of the village of Sripuram, Tanjore in Tamil Nadu, explained in 'Caste, Class & Power : Changing Patterns of Stratification in a Tanjore Village', 1965, he adopts an interactional approach to describe caste.

- According to him, structural aspects of caste, like economic and political dimensions have remained underestimated by other thinkers. He believes adopts a trinitarian approach of Weber of caste, class & power.
- His multi-dimensional view renders a better view of society as a whole & caste in relation to other social dimensions. For example, he concludes, kinships also played an important role as individuals often chose the occupation of parents.
- In Sripuram, it were not only Brahmins that maintained distance, but Adi-Dravidians also avoided mixing with Brahmins. It rejects the view of Ghurye, Dumont who saw caste as a uniform phenomenon with implicit superiority of Brahmins.

✓ He also noticed that subcastes, even among Brahmins have unequal relations. For ex, Syengar Brahmins deem themselves ritually the purest. Syengar Brahmins

- He <sup>→ subcastes</sup> observes that, as education becomes open, the Dravidians, too, are able to place themselves in white collar jobs. Within the village also, land had come into market & Brahmins have sold their land & Adi-Dravidians have bought them. Cumulative inequality  
dispersed inequality

- Andre considers that social change in Indian society can be examined with reference to "the changing location of the people in class, caste & power structures in time and space". selective modernisation

- He believes, caste holds prominence & India has gone for 'selective Modernisation' & not complete modernization as explained by Yogendra Singh; but also not totally traditional as Dumont put it.

- He observes that power has shifted from one dominant caste to another & it has diverged from the caste structure itself, & has come to be located in more differentiated structures like Panchayats & political parties.

Power  $\xrightarrow{X}$  caste

↳ Panchayats & Pol. parties



## Criticism

- Obsessed with the understanding the dynamism of caste only through three hierarchies.
- Accused of narrow empiricism for making sweeping generalizations from the study of single village of Southern India.

## Dipankar Gupta's Perspective on Caste system

His idea of caste is based on differences & multiple hierarchies, which are in contrast with Dumont's concept of hierarchy in caste system.

- Gupta argues that different origin tales or Jati puranas of different castes justify different hierarchies & the Brahmins are not always at the top, which gets verified by the fact that there are different models of Sanskritization.

- Each of these origin tales capture independently the essence of difference between castes & these differences are not arranged vertically/hierarchically but horizontally.

→ each caste maintains its own traditions, customs & ideologies & hence differentiates from others

without necessarily accepting that other castes have  
superior/inferior customs, traditions, etc.

— So, Gupta opines that difference and ritualisation  
of multiple social practices, & not a monolithic  
hierarchy constitute the essence of the caste system.  
Hence, caste no longer remains a highly closed system  
as multiple hierarchies exist.



**AIR 2, ANIMESH PRADHAN**  
Sociology Optional Notes

## Features of Caste System

Caste system is viewed from structural, cultural & attributional terms. Attributional approach focuses on features of caste system which include —

1) Hierarchy: The castes are hierarchically arranged on the basis of religious & cultural values. While both

Srinivas & Ghurye identify hierarchy as the core feature,

Srinivas believes that hierarchy is symbolic & in various

regions, castes which are religiously lower can be

'dominant'. Dumont in his Homo Hierarchicus: The Caste System & Its Implications, 1966 identified 'purity & pollu<sup>n</sup>'

as the single true principle of hierarchy.

2) Caste based occupation — occupations were graded based on principles of pollution and purity. In reality, such occupational segregation has never been concrete.

3) Endogamy This has key role in preserving caste identities, even during modern times.

4) Feeding and social intercourse restrictions

5) Civil and religious disabilities including separate wells, restrictions on temple entry, performance of a ritual etc.

6) Social mobility: Although caste system is predominately closed system, as believed by Srinivas, concept of Sanskritization, Royal patronage etc. are avenues of mobility.



7) **Segmental organisation** : castes involve sub-divisions within themselves, even subcastes have sub-sub-castes.

8) **Common name & common descent** - subcastes & castes often trace their origin to a common mythological personality.

9) **Ascriptive**

## Untouchability - Forms

Untouchability is not just limited to the avoidance of physical contact but to a much broader set of social sanctions and social disabilities which are ascriptive in nature within the ritual framework of the caste system.

- The core concepts of untouchability involve : exclusion, humiliation - subordination and exploitation.

- Segregation occurs in two forms,

a) Physical segregation - limitation in physical contact, separate utensils, prohibition from temple entry, well etc.

b) Social segregation - restriction on marriage, feeding restrictions, occupational mobility etc.

✓ Prasad in his study of 50 Andhra villages enumerates more than 150 forms of untouchability.

- Violence is the extreme manifestation of untouchability.

\* Common forms ————— Puruda Varnas

1) Habitation segregation - Dalits in outskirts

2) Occupational segregation & manual scavenging - 98% of manual scavengers from the lower castes.

3) Civic segregation - Ex ✓ Puruda Varnas of Tamil Nadu have a nocturnal subhuman existence who were allowed to work at night only.

4) Ritual segregation - Untouchables were disallowed ~~for~~ to study scriptures and holy texts. Upanayana ceremony are preserved for twice born castes.



Ex Bihar CM Jitan Ram Manjhi, after visiting a temple, the shrine was 'purified'.

5) Inter caste marriage

6) cultural segregation - Dipankar Gupta believes separate cultural trad<sup>n</sup> have been developed by the different members of different caste groups.

7) Political segregation - caste based political parties - BSP

8) Economic exploitation - Sukhdeo Thosar - almost 75% of the Dalit households are either landless or near landless & hence find low paying jobs like casual labour.

9) Violence - NCRB (2015) - Every SC person faced crime every 10 minutes - NCRB  
45,003 crime cases against SCs.

10) Other forms & practices - Postmen don't deliver letters to Dalit homes. Separation in midday meals, PDS shops, separate days for ration for Dalits etc.

Origin of untouchability

Historical Indological perspectives have suggested various names for untouchables like Nishads, Chandals & Kirat.

While Ambedkar gave 'Broken Men Theory', Ghurye traces untouchability to post vedic period.

Dumont used ideology of separation of 'pure & impure' behind its origin.

DP Mukherji used a dialectical approach & considers it as imposed by higher occupan<sup>n</sup> class on low ranked occupations.

According to Bernman, untouchables are oppressed and excluded & hence are a symbol of the disunity of the caste system.

- Solution to untouchability has two views -

a) Reformative: aim to reform the caste system in order to curb the issue.

b) Alternative: aim to create an alternative cultural environment, often by conversion to another religion.

[SC Dube] - Muslim rulers changed Great tradition, with no change in Little tradition. Hence, untouchability existed & to enjoy mobility, a large no. of untouchables converted to Muslims.

Perspective of Gandhi

Gandhi's views on caste were influenced by his core political ideology, cultural values and pragmatism.

Although he supported 'Varna Vyavastha' that he believed united the society, untouchability was exploitative

- He believed, without removing untouchability & integrating depressed classes in the Hindu society, 'Swaraj' cannot be attained.

- He wrote numerous articles like 'Caste Must Go' & 'Untouchability as a Crime', focusing on reformatory approach.



- calling the untouchables as 'Harjans', he aimed at reforming the Hindu society from within to get rid of its evils.

### Perspective of Ambedkar

**Broken Men Theory** - provides the origin of caste & untouchability. In ancient times, as a result of wars and consequent defeats, a group of tribes became fragmented and hence became wandering 'Broken Men'. They were followers of Buddhism & refused to accept the dominance of Brahminism. To retaliate, Brahmins labeled them as 'untouchables'. They were prevented from mixing with village men & were allowed to settle at outskirts. So, Dalits of today are Broken Men of the past."

Ambedkar had a radical view of caste system & called for 'annihilation of caste system'.

- He considered Gandhian view as utopian where caste should voluntarily come forward to bridge their differences.
- He believed that Gandhian ~~view~~ idea of Varnisation of caste system will only make it stronger.

- He considered <sup>①</sup> legislative measures and <sup>②</sup> political empowerment as the only ways to get rid of untouchability.

Christophe Jaffrelot - "Ambedkar & Untouchability", 2004

Ambedkar employed 4 strategies to fight caste system -

- Build a respectable identity for the Dalits by reinterpreting the history.
- Build a legitimate electoral space for them.
- Lift the condition of the Dalits by working with colonial forces & INC.
- Convert en masse outside Hinduism.

- He gave more importance to individual merit, also recommended abolition of religion advocating for state appointed priests in temples, selected on the basis of merit & not caste.

- Ambedkar saw inter-caste marriage as structural antidote to the religiously administered social poison.

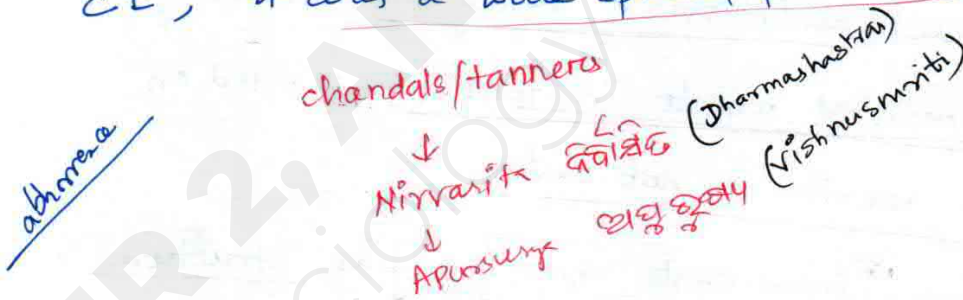
- He coined the term 'Bahujan' & as a face of Dalits and strived for constitutional measures for the upliftment of the Dalits.



## Vivekananda Jha on origin of untouchability

He uses a heuristic Indological perspective to trace its origin in four phases —

- In 1st phase (6th century BC) — later Vedic texts carry words like chandals & tanners as objects of abhorrence, <sup>>disgusted loathing</sup> but not untouchables per se.
- In 2nd phase (400 BC) — Dharmashastras mention transmission of infection, 'Nirvasita' in Panini's grammar hints at untouchability. Nirvasita
- In 3rd phase — In Vishnusmriti, the word 'Aparusya' is used for untouchables.
- Process of segregation is complete & by 3rd century CE, it was a wide spread phenomenon.



Protection of Civil Rights 1955  
Prevention of Atrocities Act 1989

## Mobility in Caste system

Even in ancient times, varna specific gods emerged. Ex, Pushana was god of shudras. Various social groups had made efforts to delink themselves from the hegemony of the dominant groups by creating their own cultural & mythological identities.

### KL Sharma on Mobility in Caste system

He defines three levels of mobility in caste system —

- 1) Mobility of individual
- 2) Mobility of a minority of families — due to educa<sup>n</sup> or land acqui<sup>n</sup>
- 3) Mobility of majority of group of families — ex, Sanskritize<sup>n</sup>

### Historical & contemporary avenues of mobility in caste system —

- 1) Political power & mobility: Srinivas attributed the fluidity of the political system as the important avenue. Gautamiputra Satakarni, Guptas were non-Brahmins/Kshatriyas.
- 2) Land ownership change: According to Srinivas, availability of marginal land was the second important factor for mobility. Leaders from dominant castes like Reddis and Marathas could seize political power by utilizing this marginal land & were able to claim Kshatriyas status.
- 3) Matrimonial alliances: Anuloma or hypergamous marriages had the sanction of scriptures.



- 4) Cultural Mobility - Srinivas: westerniza<sup>n</sup> & Samskritization
- 5) Ways & Mobility
- 6) Social Movements - Temple Entry Satyagraha, SNDP Movement etc.
- 7) Caste & occupa<sup>n</sup> discrepancy in modern times - withering away from Jajmani obligations
- 8) Policy measures - Reservation & legislative measures
- 9) Geographic migration
- 10) Education, secularisation, democracy, industrializa<sup>n</sup> & urbanisation

### Class & Caste Nexus

→ Caste constitutes the status groups or communities that can be defined in terms of ascriptive attributes, occupation & style of life. Class positions are defined in terms of ownership/non-ownership of means of produc<sup>n</sup>.

→ Class is much more open & fluid, whereas caste system is relatively closed and rigid.

→ Edmund Leach's understanding that cooperation refers to caste & competition refers to class is unconvincing. Competition occurs between castes to assert more power. According to Wheber, castes are the most advanced form of status based stratification.

→ Class dimension started to emerge as distinct from caste dimension with the formation of guilds, banking

system, trade, land ownership etc.

- **Andre Beteille** notes that the hierarchies of caste & power in the village overlap to some extent, but also cut across.

- **Kathleen Gough** highlights the class-caste nexus via the interconnections b/w caste, marriage, kinship on one hand & FOP on the other.

- caste conflicts are also class conflicts as the upper & lower classes correspond to the high & low castes respectively.

- caste associations undertake many economic & political activities of its members.

- **Joan mencher** - caste system is effectively used as a tool of economic exploitation as well as by dominant caste.

- **Thorenere** - 'Maliks', 'Mazdors', 'Kisan', hail from upper, middle, lower caste respectively.

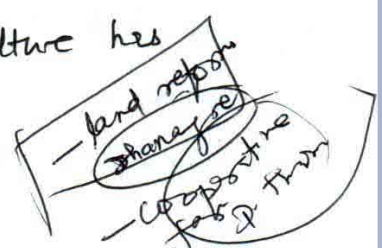
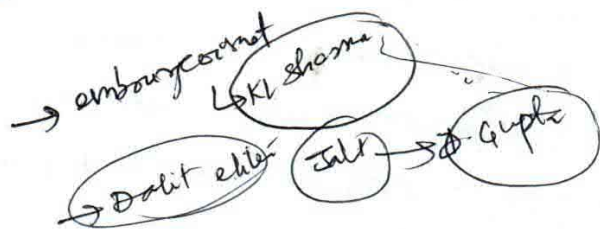
- **K. Gough** indicates how capitalism in agriculture has consolidated class division/relation.

- **Sukhdeo Thoset** - 75% of Dalit landless

- **PC Joshi** indicates how failure of land reforms has led to persistence in caste hierarchy.

- **Epistine** - cooperatives dominated by upper castes

+ "Bullock capitalism" (Rudra + Rudra)





## Caste & Politics

Although caste and democratic political system stand for opposite value systems, they form a nexus in social milieu. Groupings like Justice Party in south India & Ambedkar's Republican Party viewed political mobilization as a source of social empowerment. Rudolph & Rudolph, with the example of Shanans community of Tamil Nadu explained the role of political mobilization in change of social status.

Beteille holds that while westernisation is taking individuals away from caste identity, the role of caste in politics is taking people towards caste identity. Post-independence, vertical mobilisation by the 'dominant' castes and horizontal alliances in the name of Jati & Varna has been prominent. Varnaizi of caste → Srinivas

The post independence era saw the interaction unfolded

in phases —

- a) Phase I — caste associations were formed with political objectives to compete in elections.
- b) Phase II — some of the political parties identified with certain castes, ex Bharatiya Kranti Dal evolved as an alliance of four major peasant castes of UP in 1969 election. Samajwadi Party came to be associated with Yadavs & BJP with upper castes.
- c) Phase III — since 1980s, emergence of explicitly caste-based political parties became common.
- d) Phase IV — with decentralised politics, caste became a prominent variable in electoral calculations at grassroots level.

- Caste has been acting similar to interest group with for collective identification in elections. casteism in elections ensure elections being held not around real issues but are sensationalised around caste issues.

- Louis Dumont explained the 'substantialisation of caste' that highlights the growing competition among caste groups.

- Rajni Kothari believes politics has been able to give voice to the powerless & has uplifted them from oblivion. In his words - 'it is not politics that gets caste-ridden; it is the caste that gets politicised'.

- The interaction has led to positive outcomes including abolition of zamindari system & untouchability. It has led to a shift in location of power in society from a few dominant groups to the larger masses.

Competitive political process has led to the weakening of intra-caste cohesiveness. The members of the same caste vote for different parties/leaders. So, it is not caste alone that influences politics, but political system also influences caste & in turn induces changes in it.

- Varnaisa of caste (Hammes & Reddy)
- Substantialisation of caste
- PRI's (Bekeille)



## Caste Among Other Religions

**Christians** The caste system among Indian Christians often reflects stratification by sect, location, & the caste of their predecessors. About 70-80% of Indian Christians are members of the Dalit or backward classes.

Brahmins  
Chandras  
Gauddas  
Sudras

Caste system in Christian is due to —

1) Influence of Hinduism — St. Thomas Christians of Kerala accord themselves a high status as they regard themselves as erstwhile caste Hindus like Namoodris & Nairs.

Namoodris  
& Nairs

Many who got converted by Christian missionaries, retained their caste status.

2) Their own internal classification — Christians in Kerala are divided into several communities, including Syrian Christians (upper caste) & Latin Christians.

Syrian  
community

**Brahmins**  
**Chandras**  
**Gauddas**  
**Sudras**

In Goa, the Hindu converts retained their caste practices. The original Brahmins in Goa now became Christian Vanis.

**Brahmins**  
**Chandras**  
**Gauddas**  
**Sudras**  
**Chamars**  
**Mahars**

Brahmins' & Kshatriya & Vaishyas, became Christian noblemen called Chardos. Those Vaishya Vanis who could not get admitted into Chardo caste became Gauddas & Shudras became Sudras. The Dalits became Maharas & Chamars.

Indian law does not provide benefits for Dalit Christians, however Christians have been agitating for the same rights given to Hindu, Buddhist, Sikh scheduled castes.

## Muslims

Islam is considered as an egalitarian religion, but the historical, socio-cultural factors along with regional variations due to cultural contacts have developed caste system among them.

~~Ashrafs~~  
Ajlafs

- In some parts of India, Muslims are divided as Ashrafs & Ajlafs. Ashrafs claim a superior status derived from their foreign ancestry. The non-Ashrafs are assumed to be converts from Hinduism. SJR

- Non-Ashrafs are further divided into number of occupational statuses. The Sayyeds, Sheikhs, Mughals & Pathans formed the upper strata or rulers among Muslims.

- Among the first generation converts, the Brahmins became Sayyeds, the Rajput converts merged with Sheikhs, Mughals & Pathans. SC Duke - LT & GT  
↳ Muslim

- The converts from occupational castes: Jalaha (weavers), Nai (Barbers), Dhuniya (cotton carder), Kumhar (potter) & Teeli (oilmen).

- Srinivas - Muslim Jatis in many respects are comparable to Hindu Jatis having specialized occupations & gradation of status.

- In addition to Ashraf - Ajlaf divide, the Arzal caste is equivalent to untouchables, which is further divided into Bhamar, Maugta, Mehtar, Kasbi, Lalbegi, Halalkhor etc.

So, caste division among Muslims is not strictly on the basis of ideology of purity & pollution, but there are various other considerations like sectarian (shia/sunni), ethnic (sindhi,



Baloch, Punjabi, etc), tribal/clan affiliat<sup>n</sup> & religious orientation within the sect (Ismaili, Ishtashari, Ahmedi, etc)

## Caste - Continuity & change

Major areas of continuity —

1) Marriage & Endogamy - largely unaffected by modernisat<sup>n</sup>. Even matrimonial websites promote caste marriage with caste based portals like Jatmatrimony.com, punjabimatrimony.com.

According to NCAER 2014 survey, there were only 5% intercaste marriages in India.

2) Caste in private lives - Harold Gould in his study of rickshawallahs of Lucknow, found out that although rickshawallahs interacted with each other being secular, but their private lives were religious with own set of rituals.

3) Economic & Occupational sphere : FG Bailey in his study of Bisipura village of Odisha believes although economic relations have undergone changes due to change in ownership of land, caste remains a dominant factor in political & economic relations.

✓ Rajni Kothari - Brahmin section responded first to English educa<sup>n</sup> & hence benefitted. Great business houses like Birlas & Dalmias belong to the traditional commercial castes. In banking, castes like Chettiars of south established in modern banking, which was an extension of traditional occupation.

- 96-98% of manual scavengers are from Dalit communities.

✓ ~~As~~ per 2011 census, less than 4% Dalit households had a member in govt. jobs. ✓ <sup>Sukhdatta</sup> Theorist - 75%.

4) Political sphere : Andre Beteille - while westernization is taking individuals away from caste identity, the caste-political nexus is strengthening caste identity.

✓ Ex Political mobilisation of Noniyas & Chamars in Madhopur, UP opposing the locally dominant upper caste

Thakurs.

Noniyars, Chamars Noniyas & Chamars.

5) Reservation - Agitations by Patidars in Gujarat in 2015,

⊛ by Jats in Haryana in 2016, show the transformed nature of reser<sup>n</sup> where even the purported dominant castes are uniting on the issue of the reser<sup>n</sup>. (varnain' & cast)

6) Caste associations - They act as pressure groups

& have transformed themselves as agents of socio-economic activity. Ex Jat Mahasabhas, Aggarwal Mahasabhas

+ Discrimina<sup>n</sup> + (Justice) + land reform (PRIS) Coop.

Beteille



## Factors of change —

1. Urbanisation — & conditions of inclusive living made it difficult for caste based segregation.
2. Complex DoL — Money economy has weakened the Jajmani system. In his studies, Beteille shows how Adi Dravidians undermined the authority of Brahmins in Tanjore village.
3. Ritual sphere change — Concept of purity & pollution has declined. Forces of modernisation has led to ideology of caste becoming less pervasive in an individual's daily life.
4. Geographical & occupational mobility — Beteille demonstrates, while education was a virtual monopoly of Britishers, today, educational system had become far more open, both in practice & principle. Non-Brahmins from Shipuram could work as clerks & accountants with Brahmins. Marketing of land has led to villages being free from caste structures.
5. Democratic values & political changes — Srinivas in his study of Mysore, highlights the changing attitude of villagers attaching less importance to ritual status.

④ Hira Singh — 'Recasting Caste', 2014 — Indians who live abroad have almost lost caste identities & some have even dropped their caste names.

Universal adult franchise, democratic values of equality, liberty & fraternity rejects the demands of caste.

✓ Rudolph & Rudolph - caste has, in its transformed state, helped Indian masses to make success of a representative democracy.  
 (7) + Reserves (MSA Rao)

6) Social movements - Anjale Samaj, SNDP Yogam, self Respect Movement, Satyasodhak Samaj etc.  
 (8) + politics (Rajni Kothari)

So, while in the ritual sense, caste is becoming weaker but in secular sphere, it is also becoming stronger when it comes to reserva<sup>n</sup> & political gains.

Caste undergoes a constant process of fission & fusion.

Fission when one Jati progressed better in terms of educa<sup>n</sup>, economy & build separate identity & fission

fusion when Jatis unite for collective or political advantage as a means of social mobilisa<sup>n</sup>.



**AIR 2, ANIMESH PRADHAN**  
Sociology Optional Notes

## Tribal Communities in India

According to 2011 census, tribals constitute 8.6% of the total population. There are over 700 STs notified under

### Article 342

Tribals in India are not a homogeneous group & they vary in terms of religion, kinship rules and political organisation.  
 → Sex ratio - 990 / Literacy - 59% / school dropout - 60%.

### Features of Tribal Groups

Mandelbaum mentions the following features —

- 1) Kinship is an important instrument of social bonds among the tribals.
- 2) There is a lack of clearly defined hierarchy among men & groups.
- 3) There is also an absence of strong, complex & formal org.
- 4) There is a communitarian basis of land holding & hence, absence of concept of private property.
- 5) Tribal societies are segmentary in character.
- 6) They place little value on surplus accumula<sup>n</sup>, use of capital & on market trading.
- 7) There is an apparent lack of distinction between form & substance of religion among the Indian tribals.
- 8) They have a distinct psychological bent for enjoying life.

Apart from these, ① they have simple religions like totemic religions ② have absence of caste in general

③ distinctive language ③ tribal groups are in varying stages of integration with mainstream society.



## Definitional Problems

Early British administrators - anthropologists did not make much distinction b/w caste & tribes as they considered Indians as a single community that is inward looking.

They gave many names to the forest dwellers, tribes - 'Aborigines' by Hutton & 'Aboriginals' by Elwin.

Indian scholars never saw caste & tribe as mutually exclusive terms.

- SC Roy contended that Jana or tribe & Jati/caste existed in India for long.

- likes of LP Vidyarthi & Ghurye cited ancient texts as historical proofs of their assertion.

- AR Desai classified tribes by their degree of assimilation with mainstream society.

- Beteille differentiated tribal groups on the basis of language, religion & degree of isolation.

\* Tribes are also classified by various scholars on the basis of —

i) linguistic classification - Dravidian, Austic & Tibeto Chinese.

ii) Racial classification - Herbert Risley - 'The Peoples of India', 1908 classified Indians into 7 racial groups

iii) Geographical spread - linked with purported racial groups. For ex, tribes of NE India are said to belong to Mongloid stock.

iv) Economic classification - in various categories like

fishermen, shifting cultivators

v) Degree of cultural contact

- Purest form without any acculturation - Sentinelese tribe
- Partially acculturated - Dhool Gond, Hira Potter, Gaddi Lohar
- Substantially acculturated - Mahli, Bauri, Khara
- Fully assimilated - Gujjar, Hill reddy

### SC Dube's Five fold Classification of Tribes

1) Aboriginals living in isolation

2) Tribal groups having an association with the neighbouring non-tribal society, but maintaining their distinctiveness.

3) Tribals living in villages along with caste, sects and religious groups, but maintaining their identity.

Sentinelese  
Dhool, Hira Potter,  
Gaddi Lohar, Mahli,  
Bauri, Khara,  
Gujjar, Hill reddy



- 4) Tribals who have been degraded to the status of untouchables .
- 5) Tribals who have assimilated into the mainstream & enjoy high economic, social & political status .

BK Burman's - Segmentation of Tribe  
 categorised based on degree of negotiation with Hinduism —

- a) Tribes with negative orientation towards Hinduism  
 (as their tribe originally is being compromised)
- b) Tribes with positive orientation towards Hinduism
- c) Tribes getting completely Hinduized (assimilated Hinduized tribe).  
 ↳ belonged to upper caste  
 ↳ they get the best out of the Hinduism by assimilating to the new culture, i.e., Hindu culture
- d) Tribes indifferent to Hindu culture  
 (Onge, Jarwas, Sentinelese) Onge  
Jarwas  
Sentinelese

— Ghurye said that tribes always had close association with the larger society & he called them 'backward Hindus' & identified 3 types —  
Hinduized tribes, Partially Hinduized tribes & the Hill Section

F.G. Bailey gave the concept of 'Tribe Caste Continuum'.  
 He has been criticised that tribes are wholly different from castes as they had no notion of purity & pollution which is central to the caste system.

Surjit Sinha studied the tribes on the basis of peasantry and occupation & gave the 'Tribe, peasant, continuum theory'

Hutton - Aborigines  
 Elwin - Baigas  
 Dr. Das - 'submerged humanity'

George B. H.

Definitional problem (DN Mazumdar) → a tribe is a social group with territorial integrat<sup>n</sup>, endogamous with no specializ<sup>n</sup> of func<sup>n</sup>, united with lang/dialect & occ<sup>y</sup>. social distance with other tribes/caste.

- ① Geographical red<sup>n</sup> → (SC Dubey) classifi<sup>n</sup>
  - ↳ Deblas in Surut in plain - ST
  - ↳ Pankas/Marias Chitrukut in forest → Not ST
- ② Distinct culture
  - ↳ detribalise<sup>n</sup> + transculture<sup>n</sup> (Mazumdar)
  - ↳ Sanskritiz<sup>n</sup>
- ③ Ritual/Endogamy - (NK Bose)
  - (Oravans) - (Sahay) - Christianity
  - + (Caste) → (Todas) Mendelkhan
- ④ Accultura<sup>n</sup>
  - Tharus & Kharas, Bauris
- ⑤ Eco → (Surjit Sinha) + (F.G. Bailey)
  - Neji of UP & Mena of Raj - civil same.
- ⑥ Scheduled st<sup>n</sup> → no def<sup>n</sup>

Beteilla → 1957 - There was no satisfactory way of defining tribes - agrarian society was comprised of a heterogeneous body of peasants cut up in to ethno-linguistic categories.



Uma Chakravarty - purpose of endogamy in tribals is maintaining tribal identity but in caste, maintaining purity.

Tribalization - identifica<sup>n</sup> of certain castes of the lower orders with tribes & their characteristics/features.

- Majumdar - 'transcultural' among Ho of Singhbhum

- KS Singh - acceptance of tribal mores is easier for the middle & lower segments of the caste hierarchical order.

Bose → tribal popula<sup>n</sup> of India has contributed to making of Hinduism. Tharu and Khasa tribes of Himalayan terrain accepted as

Kshatriyas. Practice of wearing sacred thread in Tharu, Khasa have Rajput way of living. Tharu/Khasa

Bauris of West Bengal under Brahminism, wear sacred thread, accept Vaishnavism & go to pilgrimages for worship.

- Oraon villages - worship Hindu gods & goddesses and gave up eating beef.

- Bhakti cult influenced Mubndas with emergence of new caste Manghis with Hindu way of life.

- Christianity → missionaries converted first in Khasis of Assam in 1850. In central India - Khamti tribe changed outlook in educat<sup>n</sup>, festivals, social & economic life. Pulaya, Pelliyar (S. India)

Tana Bhagat Movement - attempt to emulate way of Hindu high caste lifestyle; among Oraon tribe of Chotanagpur. Give up spirit & ghost worship, refrain from meat eating, liquor.

Sahay (1963) → Oraon gave up traditional sarna religion & adopted Christian faith.

gsh

Caste & Tribe ) **NK Bose** - many similarities in customs, marriage is forbidden both in tribe & caste.

The interrelationship has been viewed from different angles by different scholars — **Elwin** - distinct

- According to one perspective, caste & tribe are seen along a continuum. **Srinivas** & **Sanskritization** model also illustrates how tribal groups enter into caste system. **Ghurye** has called tribals as 'Backward Hindus' & he presented a framework for classification of tribes from the Hindu perspective.

(Hinduized tribes partially " Hill Section")

**F.G. Bailey** gave a **tribe - caste continuum** model.

**J.N. Majumdar** - tribe looks upon Hindu ritualism as foreign and extra-religious.

Alternative view holds caste & tribe to be different social categories which are mistakenly viewed as being same —

- **Herbert Risley** - the convention of endogamy is not rigidly enforced in tribes unlike in the case of caste.

- **Max Weber** - when a tribe loses its territorial significance, it assumes the form of a caste. *on this way tribe is a local group and caste is a social group.*

- Tribal societies have an egalitarian social order unlike caste.

- caste is not a political association per se, but a tribe, often is.

**J.H. Hutton & Mandelbaum** pointed out the differences —

Tribes	Caste
1) Tribes go for a given type of occupation, but <del>caste groups go for specialization of occupation</del>	Caste groups go for specialization of occupation
2) Tribes practice <u>animism &amp; naturism</u> . <i>Kham, Khare, Bakhti, Orason, Mund - Malyali</i>	2) Practice <u>Hinduism</u> (structured form of religion)



3) Tribal society is based on kinship

4) lives in forest areas

5) Tribals are egalitarian

6) Homogenetic system

3) based upon occupational specialization.

4) lives in plain areas

5) hierarchical

6) Heterogenetic society

Over the years, tribals on coming in contact with larger Hindu society, have attained traits of caste system. Mandelbaum's study in Nilgiri Hills in 1930s showed that Todas had acquired many caste-like attributes like endogamy & had occupational segregation.

- In south India - Pulaya & Palliar tribe proselytised to Christianity.

- Concept of tribal Rajput continuum by Sinha evolved with studies of Bhumij Raj of Bishnupur.

## Geographical Spread of Tribes

Tribals are concentrated in about 15% of the geographical area & as 2011 census - they constitute about 8.6% of total population.

- More than 700 notified tribes under Article 342.
- 85% of tribal popula<sup>n</sup> lives in central India & 11% in NE.

LP Vidyanthi has suggested a fivefold classifica<sup>n</sup> on the basis of their geographical spread & Dube has suggested a fourfold classification. In general —

1. NE Zone : Main tribes include Abhor, Kuki, Mismi, Khasi, Garo & Naga. Most of them belong to Mongolian stock.
2. Himalayan Region : includes tribal areas of Laddakh (J&K), Himachal Pradesh, Uttarakhand, etc. Tribes include Lepchas, Bhotias, Gaddi & Jainsari. They are mostly from the Mongolian stock.
3. Central & or Middle Zone : Bhumij, Gond, Ho, Dhangar, Oraon, Munda & Santhal. Proto - Australoid stock.
4. Western region : Gujarat & Rajasthan. Includes Bhils, Gonia etc. Proto - Australoid stock. Bhils, Gonia.
5. Southern region : Cherchu, Toda, Mirciyans, Jarawas, Irula & Kadar. They have a mix of Negrito, caucasoid & Proto - Australoid stocks.



Most of the NE states have tribal concentra<sup>n</sup> in % ranging from 60-95%. Among larger states, Chhattisgarh has highest proportion of 32%. In absolute numbers, there is huge disparity in tribal popula<sup>n</sup>. Ex Great Nicobarese have their popula<sup>n</sup> left in double digits while Gonds have in millions.

- Diversity of tribes is less in southern states compared to NE.

### Conclusion

Capturing the geographical spread is important because it helps in better targeting of developmental programs. Recently, the GoI has mooted to develop a kind of tribal map with the help of GIS tech. (Tech - society)

### Colonial Policies & Tribes

LP Vidyaarathi - 'Nature, man & Spirit Complex' - forest to a tribe is not <sup>just</sup> source of livelihood, it's centre of culture. But colonial policies led to economic & cultural exploitat<sup>n</sup> of tribes leading to loss of livelihood, loss of independence of tribal women & 'decultura<sup>n</sup>' & 'detribaliza<sup>n</sup>'.

Initial attempts of the British to interfere with the tribal areas led to a large number of tribal revolts like Chaur Uprising of 1832, Kol & Ho Uprising of 1832 in Chota Nagpur, Satara Revolt of 1840 & Santhal Rebellion of 1856.

during the 19<sup>th</sup> century, the British policy towards tribes is seen in terms of 3 aspects —

I. Administrative segregation — aimed at isolating tribals from the mainstream. 1919 Act created Excluded & Modified Excluded areas with a different administrative structure than the mainstream which was later modified in 1935 Act as Excluded & Partially Excluded areas.

II. Proactive forest policy — aimed at maximising economic gain at the cost of tribal welfare & alienated tribes from forests.

Forest Act of 1865 & 1878 took away tribals' traditional rights & made forests as state property. It also classified forests as Reserved, Protected & village forests without any rights to tribals.

Vidyanthi — Alienation from forests was not only economic but also emotional and cultural.

III. Reformist Approach — assumed redemptory role wherever they went. Christian missionaries were allowed to proselytise tribals, which later led to conversion —

'Christianisation of tribe'. This widened the gulf b/w tribals & Hindu society leading to 'Suddhi movements' and Hindu militancy rise.

13 years  
1865 | 1878

Khasi in Assam  
Khasi in Central India  
Pulaya in S. India



Buddhadeb - 'Tribal Transformation in India', 1992, → expansion of railways broke down tribals' historical isolation and initiated a process of unchecked & indiscriminate assimilation leading to 'detribalisation' of tribes.

MSA Rao - mining & construction activities during the colonial rule reduced tribal people to casual low paid labour.

Guha & Gadgil - colonial rule also led to ecological imperialism & tribals were invariably forced to move into commercial agriculture from hunting-gathering nomadic activities.





✓ Walter Fernandes - 'Power & Powerlessness: Development Projects & Displacement of Tribals, 1991', around 3 crore people have been displaced by developmental activities in the past 50 years & 42% of them were tribals.

According to Xaxa, tribal integration in the post-independence period has been a constitutional prescription only & not an empirical reality.

Elwin's suggested Tribal development block & temporal isolation policy in 1st Five Year Plan, followed by Tribal sub Plan from 5th FYP & Diversified Approach from the 9th FYP, all of them were inadequate.

These developments were not for the tribals but at the cost of tribals posing a threat to their identity.

→ Significant achievements in the form of 5th & 6th schedule of the constitution. Later, Panchayats (Extension to Scheduled Areas), 1996 & Forest Rights Act, 2006 gave more autonomy to tribals.

→ Post-independence, development was based on Nehru's

Tribal Panchsheel:

- a) Tribal development should be based on old genies of tribals.
- b) Tribes should be trained to participate in mainstream economic & political activities.
- c) No developmental projects should be initiated that may alienate them.
- d) Every tribal development policy should be receiving inputs from the needs of locals.
- e) Success of tribal development program should be evaluated not only in terms of amount of money spent.

Post-independence measures failed because —

1) Govt. monopoly over forests continued. The exploita<sup>n</sup> of forests accelerated for mineral resources.

2) Policy of capital-intensive industrialization adopted by the govt. reqd. mineral resources & power genera<sup>n</sup> capacities concentrated in Adivasi areas.

3) National 'developmental' projects led to massive displacements of the tribes, a form of internal colonialism continued.

Ex Sardar Sarovar Dam (Narmada), Polavaram dam (Andhra Pradesh)

4) The advent of the concept of private property in land also adversely affected tribals, whose community-based forms of collective ownership were placed at a disadvantage in the new system.

5) Many tribal concentra<sup>n</sup> regions/states have seen 'immigra<sup>n</sup>' of non-tribals. Ex Assam + Tripura had the tribal share of its popula<sup>n</sup> halved within a single decade, reducing them to a minority.

Recent examples — tribal protest in Maharashtra against Jaitapur nuclear power plant, in Vedanta in Niyamgiri (Odisha) narrate the same conditions of tribe.

on positive side, initiatives like Tribal Sub Plan since 1974, National Commission for STs as a constitutional body (102<sup>nd</sup> CAA), National ST Finance & Development Corpora<sup>n</sup> (NSTFDc),

TRIFED for tribal goods marketing, reserva<sup>n</sup> of seats for STs in legislative bodies, constitutional provisions in



Article 164, 330 & 332 etc. are empowering the tribal communities.

AIR 2, ANIMESH PRADHAN  
Sociology Optional Notes

## Social Classes in India

### Agrarian class structure

**Bottomore** - social classes are the characteristic feature of industrial societies. 'Soil grows caste & machine grows class' applies to India partially. It is both soil/land & machine that give birth to class structure in agrarian India.

### Pre British India

Due to little surplus availability, there was a little differentiation among the village population in class terms, giving rise to "society of equals".

- if there was surplus, then it was shared with members of kinship group leading to strengthening of relations.

- caste dimension overshadowed class dimension in the economic set up & Jajmani system was its manifestation.

- factors that limited the emergence of class were absence of private property & ownership rights over land, an underdeveloped market economy, communal production, etc.

### In British India

**AR Desai** - state acted as 'Supra landlord' & appointed landlords. A vicious mechanism of lease & sub-lease gave birth to leisure class & absentee landlords & an exploitative agrarian class structure.

**AR Desai** - 3 tier structure :

- 1) upper class mainly included absentee landlords
- 2) middle " sub-landlords
- 3) bottom " marginalised farmers, peasants & sharecroppers.



- Zamindari system, Ryotwari system, Mahalwari system exploited the marginalised farmers.

### Post-Independence

significance of agriculture declined & remained as a marginal sector for economy but caters to the maximum (42%) of the people.

Factors leading to changing class/social structure in agrarian economy —

1. Technological changes & modernisa<sup>n</sup> of agriculture helped landowners to cultivate much larger areas of land in lesser time. Introduction of machinery led to the displacement of the service caste groups who used to carry out these agriculture-related activities.
2. Commercialisation of agriculture : Jajmani system decline, purchasing power of marginalised sections of rural economy declined & inequalities increased.   
 (Rudra's ru → collectivist)
3. Land reforms - redistribution. Many tenants were dislodged from the land fearing claims of occupancy rights by the tenants.   
 (Deshpande) - landless pos<sup>n</sup> of lower caste & marginalisa<sup>n</sup> remains  
 (KL Sharma) - neo rich peasantry; old landlords → new rural bourgeoisie; embourgeoisement
4. Green revolution - widened inequality  
 (Phanagre) - strengthened class structure
5. Migration - of people from Bihar, eastern UP to well off Punjab & Haryana. This led to rise of a class of fee wage labourers which (Jan Breman) calls as footloose labour. (patronage → exploit)
6. Marketisation of land - led to forma<sup>n</sup> of lot of intermediate classes
7. State interventions - New policies of subsidies, cooperatives, agricultural extension.
8. Politicisation & democratisation - Arrival of Panchayati system has also affected power dynamics.

9. Education & employment - led to new type of 'rural elite'.

10. Process of industrialisation - led to rural-urban migrat<sup>n</sup>. This reduced attachment to land & also diluted centrality of land in agrarian social structure.

11. Urbanisation led to rural elites investing in urban areas in businesses. Mario Ruten - 'Farms & Factories', 1995, they emerged as new entrepreneurs & provided dynamism in the rural elite structure.

12. Communicat<sup>n</sup> & transportat<sup>n</sup> provided opportunities to break free from rural social structure.

13. Globalisation & liberalisation - Indian farmers integrated with global economy; face global competition. Economic hardships lead to farmer suicides.

Vasavi - such distress is compounded by the changing consumer culture in rural areas where expenditures have increased on marriages, dowry, education & healthcare among others.

Daniel Thorner gave a three fold classification, based on his studies in UP villages in his 'The Agrarian Prospects of India', 1956, as Malik, Kisan & Mazdoor on the basis of the rights over land.

He found a strong connectivity b/w caste & class as most of Maliks belonged to upper castes, Mazdoors belonged to lower castes & Kisan belonged to Artisan class.



Andre Beteille in his 'Studies in Agrarian Social Structure', 1974

indicates that classes should be understood from cultural point of view as well. Agrarian class should be understood not only from ownership criteria, but also from land use criteria.

This leads to a variety of sub-categories in class structure like owner controllers, only controllers, owners but not controllers, compulsive landlords, traditional landlords, entrepreneur landlords & absentee landlords.

Lenin's Framework (5)

Agrarian classes can be divided into five broad groups :

1. Big landlords - They do not always give away their lands to tenants and sharecroppers. Some of them organise their farms like modern industry, employing a manager & wage labourers & producing for the market.
2. Big farmers (15-50) - The size of their land holdings varies from 15-50 acres. They generally supervise their farms personally & work with wage labour. While big landlords command influence in backward regions, the power of big farmers more visible in agriculturally developed regions (3).
3. Medium farmers - smaller holdings, 5-15 acres. Like big farmers, they come from 'dominant caste' too but unlike big farmers, they work on farms with their own labour & labour of families.
4. Small farmers - < 5 acres. carry out all farm operations themselves. To add to their earnings, some of them work as farm labourers with other cultivators.
5. Landless labourers - mostly belong to the Dalit caste groups. No cultivable land of their own. Sukhdeo Thorat - 75% Dalit Households → landless



Otsa Patnaik <sup>Kulak/strednik/Bednik</sup> used Leninist classification : Kulak, Strednik & Bednik in her study of post - Green Revolution Punjab & adjacent areas. She concludes that large land holders & rich farmers are now controlling the MOP & have used dividends from agriculture to diversify their activities, further consolidating their position in agrarian class structure.

Not completely The land system of Haryana, Punjab is more of precapitalist form of agriculture rather than capitalist. Here profit made is not wholly used for reinvestment but for various personal use like renova<sup>n</sup>, ritual, traditional expenditure.

Kathleen Gough gave four fold classification :  
 a) Big Bourgeoisie b) Medium Bourgeoisie, Semi proletariats & pure proletariats showing emerging capitalist classes in Indian agriculture.

Kulak  
Strednik  
Bednik

Landsberg analysed the nexus b/w agrarian and urban class structure. According to him, landed elite & urban merchant class exploits situation of distress sales by usurious lending.

Vina Mazumdar views agrarian class structure from feminist perspective & she argues that with economic growth, gender based exploitation gets institutionalised & agrarian social structure should be studied with a gender perspective. According to her, in agrarian structure, women assume role of home maker & men assume role of breadwinner & this curtails economic freedom of women.



**Dhanagare** - 'Peasant Movements in India', 1983 - 'The relations among classes and social composition of groups that occupy specific class pos<sup>n</sup> in relation to land-control & land-use in India are so diverse & complex that it is difficult to incorporate them all in a general schema.

**JK Coomarr** argues that most classifications are defective as they describe only the local realities & are often based upon faulty data. For ex, in Kerala, the traditional landlords (Jenmie) have been replaced by the capitalist farmers. Similarly, the tenants (Kanakkaru) & sharecroppers (Vethakkaru) have been replaced by the owner cultivators.

**Vibha Arora** - 'Globalisa<sup>n</sup> & Depeasantisa<sup>n</sup>' article - Transnational corporations are promoting use of land for cash crops in partnership with large farms & are also acquiring agricultural land. As a result, subsistence farmers are further marginalised or depeasantised.

**PC Joshi** - a) There is a decline of feudalistic & traditional tenancy, but it is replaced by a more exploitative & uncertain lease arrangement.

b) Decline of feudal landlords & rise of commercial landlords

c) Proletarianisa<sup>n</sup> of the peasant class.

**John Breman** argues that study of agrarian class structure is becoming irrelevant in post-globalised India. The large cheaper imports of global food, corporate collaborations

has made all classes victims in different proportions, so interest should shift from agrarian class to agrarian distress.

→ With globalization, the share in GDP declined significantly.

P Sainath highlights the growing divide b/w agrarian class is a sign that Independent India's govt. has not rectified colonial blunders by not paying due attention to land reforms.

Jan Breman - 'Patronage & Exploitation', 1974 → Agricultural workers ~~str~~ witnessed shift from patronage to exploitation.

So, changing social structure has provided more choices to the workers from the lower caste, but this has necessarily not resulted into lower hardships.



## Industrial Class Structure

Industrialisation refers to the process that leads to replacement of manpower by the inanimate source of power & to setting up of plants & machines which lead to mass production & commodification of labour.

Max Weber makes a distinction b/w various classes within industrial class dependent on various functions performed & class identities. i

8 classes :

- |                         |                         |
|-------------------------|-------------------------|
| a) Capitalist class     | e) Junior managers      |
| b) Top level executive  | f) Supervisory staff    |
| c) Skilled workers      | g) Semi-skilled workers |
| d) Administrative heads | h) Unskilled workers    |

Duncan & Blau argue that the basis of class formation in modern society is essentially income & status (\*).

⇒ India is a 'quasi-industrial' society. There is no demarcation of different sections present under a industrial class structure.

⇒ Before colonial rule, India had a flourishing handicraft, cottage and artisans based industries. This was driven by Indian values of reciprocation, collectivism & social responsibility.

- Relationship b/w entrepreneur & worker was not hierarchical in India.
- Enterprise was a vocation attached to caste ; Jajmani system was prevalent.
- Profit was not a priority.

During British rule, traditional Indian industries were destroyed as Britishers created market in India, rather than industries.

- Initial industries in India were iron, jute & cotton.  
 Impoverished peasantry oppressed by landlords gradually moved sporadically among industries & it led to further rise of entity called 'working class'.

- The working class was exploited due to lack of legislation and unwillingness on part of British rulers.

- While Britishers & few families formed entrepreneurial class, few castes (Sindhis, Marwaris, Parsis etc) became traders, working class composed of unskilled poor workers who were from lower castes with low representat<sup>n</sup> of women.

certain groups like Parsis, Marwaris, the Khojas, the Bhatias & Gujarati traders benefitted from their collaboration with the European companies & pumped their resources into the manufacturing centre.

AR Desai - 'British dumped their surplus factory produced goods in India & stifled growth of indigenous entrepreneurs on one hand & destroyed domestic handloom industry on the other.'

mercantilism  
 Thus, instead of industrial class, a merchant class developed first as a result of colonial mercantilism.

mercantilism



Post Independence industrial class structure was initially governed by state driven socialist economy.

Sharat Bhosmick → a) Rise of public sector gave birth to multiple classes, but they carried a distinct status of govt. employees & not of industrial employees in strict capitalistic sense.

b) At the top of the hierarchy of these enterprises were political appointees cum administrators & not elite capitalists.

c) Emergence of organised & unorganised sector representing a structural divide was seen.

→ With growth in trade unions, labourers got unionized. They demanded for wage enhancement with no commitment to work, leading to politicisation of working class.

→ Govt's policy of import substitution led to growth of Indian capitalists which led to social spread of working class leading to cleavages in terms of caste, genders, age etc.

→ Post colonial liberalisation saw another shift in industrial class structure with booming service sector.

→ occupational diversification has led to sub-classes in the previously tightly defined industrial class structure.

→ Informalisation of labour became prominent with petty bourgeoisie, proletariat & lumpen proletariat.

→ Swelling of middle management accompanied by rise in rural-urban migration.

Burrdhan & Rudra claim that globalisation & liberalisation have grossly inflated the assets of capitalist class at the expense of working class.  
India's top 10 - 45% (Oxfam International) (World Ineq. Report)

Middle Class as a conceptual stratum in urban strata of class structure, emerged only after industrialisation when the concept of class itself emerged & it is placed in b/w the dichotomous property owning & working class.

- Unlike working class, it is heterogeneous with segments like : upper-middle, middle-middle, lower-middle class.

Dahrendorf Weber discussed about middle class through "Prolifera" of middle class', he saw the rise of middle class a positive outcome of capitalism & a sign of reduc<sup>n</sup> of poverty.

Dahrendorf had various views :

- as an ex middle class as an extension of the capitalist class
- " " extension of working class
- no such thing as middle class but two different groupings with opposing interests, bureaucrats with ruling class authority & white collar workers with a proletarian class structure

Marxist Approach

Theory of surplus value : Marx argues that as capitalism develops, there is an expansion of surplus.



If this excess surplus gets accumulated by capitalist, revolution against them is inevitable. Hence, they transfer some surplus to managers & mediators leading to managerial capitalism.

- Growth of middle class is a roadblock for proletariat revolu<sup>n</sup>.

- Recent rise in numbers of members of middle class & the increasing diversity among them runs counter to Marxian thoughts of proletarianization.

Anthony Giddens defines middle class in his 3 fold classifica<sup>n</sup> of advanced capitalist society:

- a) Upper class : ownership of property in means of produc<sup>n</sup>
- b) Middle class : possession of educational & technical qualifications
- c) Working class : " manual labour power

Functionalists view middle class in terms of occupational rewards.

Middle class in the Western countries

Middle class developed during the initial phase of industrializa<sup>n</sup>, the bourgeoisie (merchants & industrialists) stood between landowning aristocracy & poor working class.

- With rise in industrial economy, landowning aristocracy declined, bourgeoisie emerged as ruling class.
- The term 'middle class' began to be used for small traders, professionals, artisans who stood in b/w

bourgeoisie & the working class, which flourished with urbaniza<sup>n</sup> & industrializa<sup>n</sup>.

These groups were called as "old middle class"

- The emergence of "new middle class" is attributed to rise in white collar jobs, big corporat<sup>n</sup> etc.

G.D.H. Cole - reason for rise in new middle class -  
 a) Increase in number of public schools & spread of educa<sup>n</sup>  
 b) spread of joint stock company

Lockwood - attributed the rise of the white-collared salaried class to the developments of corporate capitalism & emergence of big organiza<sup>n</sup>.

→ The crucial difference b/w "old" & "new" middle class is their pos<sup>n</sup> within the economy.

- The old MC occupied that pos<sup>n</sup> by the virtue of their being placed outside the polar class structure. They were neither the part of capitalist class nor working class.

- The new MC, were part of big organiza<sup>n</sup>. The growth occurred because of the new demands of modern industry. This flourished with growth of tertiary sector.

- The old MC seem to have declined in strength, the size of new MC is ever expanding.



## Rise of Middle Class in India during the British Rule

**BB Mishra** - The middle class in west emerged due to economic & technological change but in India, they emerged due to changes in system of law & public administration.  
 → In west, they were engaged in trade & industry, here mainly they belonged to the learned profession.

- To meet the large requirement of staff for servicing sectors (press, postal), administration etc., British opened schools & colleges in big cities to create native Me that would become carrier of western culture in India.

**Macaulay** - They wanted 'Indian in blood & colour, but English in taste, opinions, morals & intellect.

- Apart from these professionals, white collared jobs in modern machine based industry, traders/shopkeepers, artisans, merchants etc. constitutes Me.

During Freedom Movement - These western educated Me in India got exposed to the ideals of western liberalism, equality & freedom & raised political questions of legitimacy of the British rule in India.

- They became active in social reform movements & contributed in mass mobilizations via newspapers, journals, paintings, poems, books etc.

- INC during its initial years was dominated by professional Me.

## After Independence

- It was the MC that took over the institutions of governance. Middle classes constituted officers in the govt. services, professionals like doctors, engineers, teachers.

- Income was not the only defining criteria. Education, knowledge of English, status etc. were also the factors.

- To fulfill demand for trained professionals, technical & management institutes opened up like IITs/NITs/IIMs etc.

They provided opportunities to new upwardly mobile groups to fulfil their aspirations for educa<sup>n</sup> & social mobility.

- Service sector boomed with rise of banks, insurance, hospitals, hotels, press, advertisement agencies etc.

- In rural areas, govt. schemes & Green revolution made the landowning section richer. Those who could afford it, they sent children to English medium schools & universities.

- Varma - "Material goods hitherto considered unnecessary for simple life style of farmer, began to be shut".

Mridu Ruttan

A new class emerged in rural India that partly had interests in urban occupa<sup>n</sup> - unlike the old urban middle class, this new rural middle class was local & regional in character.

- They aspired for political power rather than commercial & compet<sup>n</sup> power in urban centre.

Relative deprivation was felt by them to gratify govt. jobs through reservation.



- Politically, this class has been on forefront of the movement for regional autonomy.

→ Another new segment of MC emerged from dalit caste groups. This was possible due to education facilitated social mobility aided by Govt. policies of positive discrimination & reservation.

### Major characteristics of Indian MC

1. The British rule resulted in emergence of a class of intermediaries serving as a link b/w people & the new rulers. They mostly included traders & translators.
2. Early members of the MC belonged to the castes which were traditionally educationally forward but they exhibited caste identities in lesser degree.
3. The major chunk of Indian MC consisted of professionals like Govt. servants, lawyers, teachers, doctors etc.
4. In initial years, Indian MC helped in the British power establishment & promotion of European commerce.
5. During British rule, MC was urban centric.
6. Expansion of MC in post-independence due to i) diversification of occupa<sup>n</sup> ii) economic liberalisa<sup>n</sup> iii) expansion of educational & entrepreneurial opportunities
7. MC has penetrated rural space due to Green revolu<sup>n</sup>, farm mechaniza<sup>n</sup>, cooperative movement, rural urban linkage, etc., market economy, transport etc.
8. Today, burgeoning MC symbolises decrease in poverty & deprivat<sup>n</sup>.



Yogendra Singh asserted that both rural & urban MC are similar at ideological level, but antagonistic as they have different interests.

For ex Rural MC has its interests in agriculture which has seen a decline post Green revolu<sup>n</sup> & many farmers witnessed downward mobility. But urban MC is growing.

Ananda Kumarc argues that while urban MC is market bound, rural MC is power bound.

Andre Beteille contends that the idea of MC is often highly romanticised as an outcome of liberal democracy but MC in itself has subclasses which fight for scarce resources & this struggles can be unhealthy at times.

— There has been a growing consumer culture which has been aided by globalization. vanu

TK Commen - 'Indian MC is a harbinger of silent revolution as it has, through NGOs, PILs & Social Movts. raised the muted voice of the poor'.

Amartya sen - 'Argumentative India, 2006' - MC scrutinises public policy, leads public debates & discourses & also acts as a public think tank.

Gurucharan Das - 'India Unbound, 2002' indicates that in post-liberalisation India, there has been a massive growth in MC which is outgoing, risk taking & innovative & has the potential to transform socio-economic landscape of India.



## Urban Class Structure

The urban areas and occupations that exist today are creations of the colonial rulers.

- Creation of new administrative structure, growth of new industry, demand of new service providers like lawyers, teachers & doctors led to urban class structure.
- Another factor was introduc<sup>n</sup> of money as a medium of exchange & as a parameter of status of individuals.

Classification of urban class structure:

- 1) Capitalists / Commercial / Industrial class - Initially constituted the merchant traders who were there before colonial times. 'Overnight billionaires' due to IT/entrepreneurship make this ~~diverse~~ class diverse.
 

*90 unicorns, no last year*
  - 2) Corporate sector - Top most management is still controlled by the business owners, but middle management is occupied by the members of upwardly mobile middle class facilitated by education.
  - 3) Professional class - bureaucrats, management exec, technocrats, doctors, lawyers, teachers, journalists etc.
  - 4) Petty traders & shopkeepers - Little capital & little skill. They are a result of growth of new cities & urban centres.
  - 5) Working class - Initiated during British rule as a direct result of modern industries, railways, plantations, mining etc. It was formed predominantly out of the pauperised peasants & ruined artisans.
- Post-Independence industrialization further led to swelling of this class & more so after Industrial Policy Resoln of 1991. It has a diverse base including casual labour, industrial workers, domestic help & wage-labour.



## System of Kinship in India

The kinship system refers to a system of persons who are recognized as relatives, either by consanguinity or by affinity or by adoption.

(kula) (gotra/clan)  
Lineage & Descent in India

### Main approaches to the study of Kinship System in India

#### 1) Indological Approach

Since social institutions of India are noted in literary traditions, sociological studies have made use of such textual sources.

KM Kapadia has used classical texts to describe Hindu kinship. Similarly Bhawati Karve & Ghurye have used Indological approach in studying kinship system in India.

This approach has provided a framework to understand the elements of continuity & change in the system.

#### 2) Anthropological Approach

a) Descent Approach - Kinship is used for establishing clear-cut corporate social units which are larger than elementary families.

When these groups are recognised or defined on the basis of shared descent, anthropologists call them descent groups.

Six possible avenues :

i) patrilineal - where descent is traced in the male line from father to son

ii) matrilineal - where descent is traced in the female line from mother to daughter

iii) double (duolinal or bilineal) - where descent is traced in both the father's & mother's line for different attributes like movable property in one line & immovable in another.



- iv) cognatic (bilateral) - where attributes are transmitted equally through both parents.
- v) parallel descent - descent lines are sex specific. Men transmit to their sons while women to their daughters.
- vi) cross/alternative type descent - descent lines are cross gendered.

### b) Alliance Approach

Kinship includes the consideration of the patterns & rules of marriage. This approach denotes the 'alliance' approach

Louis Dumont has emphasised the role played by marriage in the field of kinship in South India.

The alliance approach to the study of kinship has helped sociologists to discuss & explain the distinction b/w bride-givers & bride-takers; hypergamy, practice of dowry etc.

### Various core ideas -

1. According to Ghurye, cutting across the caste lines, (Gotra is universal in India). Gotra is a source of unification & division as well. Kula refers to the lineage where people identify their source of origin, worship a common ancestor.

2. According to Coomarswamy, rules of marriage are greatly determined by doctrine of Kula & Gotra. One is not supposed to marry five generation on mother's side & seven generation on father's side confirming principles of Sapinda exogamy & caste endogamy.

3. TN Madan in his study of Kashmiri Pundits 'Family & Kinship: A study of the Pandits of Rural Kashmir, 1965' indicates that the entire community gets related to each other on the basis of primary, secondary, tertiary kinship.

4. Feminist scholars like Uma Chakravorty see lineage & descent as perpetuating unpaid labour & patriarchy in Indian society. It deprives women of inheritance rights, & reproductive role is attached to women & productive to men.

5. Lineage & descent also play a role in other fields. For ex, Paul Brass highlights, while caste is an important component of Indian politics, kinship also plays an important role.

Today, urbanization, nuclear families, inter-caste/inter-religion marriages, gay marriages & religious conversions lead to change in lineage and descent systems.



## Types of Kinship systems

Kinship systems are broadly of two types: affinal kin & consanguinal kin, based on marriage & blood relations respectively.

SC Dube talks about fictive kin or the chosen kin who are formed as a result of presumptive bonds.

→ Kinship systems are also classified on the basis of descent method. When a descent criterion is restricted to males only, such kin are called agnatic or patrilineal kin. When descent is traced through females, such kin are known as uterine or matrilineal kin.

→ Indological accounts also differentiate kin groups on the basis of various cultural notions. Sapinda group, Sarika group, Kula & Gotra are some of the kinship systems.

Murdock mentions 'terms of address' & 'terms of reference' to explain kinship interactions.

Terms of address refers to the culturally patterned relationship among individuals.

Terms of reference indicate the linguistic symbols involved in the relationships.

Kins are also classified on the basis of degree of kinship.

1. Primary kin - father, son, sister/brother, spouse.

SC Dubey - there are 8 such primary kins. 8/33/151

2. Secondary kin - Primary kin of primary kin.

Murdock - There are 33 secondary kins of a person.

3. Tertiary kin - they are secondary kin of our primary kin & primary kin of our secondary kin.

They can be of 151 types ← Murdock 8/33/151

Kinship system - North & South India

### Differences

① In north India, the kinship system is characterised by negative rules of marriage while in south India, it is characterised by positive rules of marriage.

② In South India, most marriage alliances occur within a small kin group & emphasis is laid on relationships on both the mother's & father's side. But in North India, marriage alliance links one family with an entirely new family & one village to another.

③ - In south India, no territorial exogamy, hence co-activity happens among affines. But in North-India, coactivity among only lineage members.

④ - Kinship terminology in North India reflects the separativeness of kin related by blood from those related by marriage. In south India, the kinship terminology emphasise symmetry of relationships b/w the affines.



⑤ Marriage alliances in North India follow principle of hypergamy. In South India, preferable marriage is with one's matrilateral & sometimes patrilateral cross-cousin & sometimes intergeneration, so hypergamy is not very prominent.

⑥ The exchange of gifts is mostly unidirectional <sup>towards bride-takers.</sup> in North India, while bidirectional in South India.

⑦ In North India, a girl enters a family of total strangers where her expected behaviour is to be different from her father's home. In South India, from the woman's point of view, there is little difference b/w her family of birth & the family of marriage.

### Similarities

- In both North & South India, caste & kinship are inextricably intertwined. The notions of purity & pollution influences the kinship system.

- Unilineality of two kinship system - In both, we find the applic<sup>n</sup> of one principle of descent, either patrilateral or matrilateral.

- Both regions emphasise the role of affinity in social relationships and networks. Dumont - the very recog<sup>n</sup> of distinc<sup>n</sup> b/w bride givers & bride takers across North & South India shows basic similarity.

## Family

family is a primary kinship unit which carries out aspects of the sexual, reproductive, economic & educational functions.

Murdock → functions of nuclear family :

- a) regulate sexual relations
- b) account for economic survival
- c) controls reproduc<sup>n</sup>
- d) socialises children

## Types of Family

a) Pauline Kolenda discussed compositional categories of nuclear family

- i) Nuclear family - couple with/without children
- ii) supplemented nuclear family - nuclear family plus one or more unmarried, separated, or widowed relatives of the parents other than their unmarried children.

iii) subnuclear family - fragment of a former nuclear family, ex a widow/widower with his/her unmarried children/siblings

iv) single person household

v) supplemented sub nuclear family

b) polygamous family <sup>(not marriage)</sup> consists of two/more nuclear families conjoined by plural marriage

c) extended family consists of two or more nuclear families affiliated through the extension of parent-child relationship (vertically extended family) & relationship of married siblings (horizontally extended family).



## Various key factors for jointness —

- 1) Commensality / common kitchen - Most of the studies of joint family use commensality (eating together) as a defining criterion.
- 2) Common residence - stressed by DP Mukherjee & Pauline Kolenda.
- 3) Coparcenary or joint ownership of property - focused by FG Bailey & TN Madan.
- 4) Relative strengths of conjugal & affinal bonds - MS Gore -  
 emphasis on conjugal ties (between husband-wife) is supposed to <sup>MS Gore</sup> weaken the stability of the joint family. Father-son (filial) relationship & relationship b/w brothers (fraternal) is more important for joint family system.
- 5) Cooperation & sentiment - IP Desai & KM Kapadia → A functionally joint family lays stress on fulfilment of obligation towards kin.
- 6) Ritual bonds - ritual shraddh & worshipping of common deity.
- 7) Kin relations b/w members - Pauline Kolenda defined 6 types of joint families on the basis of the relatives who are its members.
- 8) Generational depth - Some scholars like IP Desai & TN Madan have defined joint family in terms of generational depth. A joint family is commonly defined as a 3-generational family.

AM Shah - 'The Household Dimension of the family in India, 1973' remarked that in post-independence India, the joint family had steadily increased because of increasing life expectancy & orienta<sup>n</sup> of members.

KM Kapadia - 'Rural Family Patterns', 1956 defines found that though most families are nuclear in structure but they are actually joint in operation.

● IP Desai - 'Joint household may be disappearing, joint families stay'.

Various contemporary factors affecting joint family in India -

1) Economic factors - Produc<sup>n</sup> is not confined to home & land alone.

2) Legal factors - Inheritance rights, rule of law & equal status of woman has affected the family system.

3) New forms of families - live-in, single parent families, divorce & separa<sup>n</sup>, LGBTQ+ relationships

4) Educational factors - prompt one to question the orthodox nature of traditional ideas

5) Cultural factors & westerniza<sup>n</sup> - providing freedom in terms of privacy, financial independence & mobility.

6) Urbanisa<sup>n</sup> & industrializa<sup>n</sup> - rural & -urban migra<sup>n</sup> & a shift from agricultural to non-agri occupa<sup>n</sup>.



7) Land Reforms - prompted the family heads to transfer the lands to their adult children to escape ceiling which led to nuclearisation. Lakshminarayana - the theoretical partition hastens formal partition, & sows the seeds for separate living.

8) Lack of facilities in rural areas

a) Individualism - New values in society promote individual achievement & individuals are detaching themselves from the family to assert their individual identity ✓

b) Changing nature of cultural functions - Due to increasing liberal attitude & western influence, primacy is given to friends & coworkers rather than extended family members.

ii) Economic migration - Rise of business hubs like Mumbai & Bengaluru have led to migrat<sup>n</sup> of educated youth.

✓ SC Dube considers that jointness can be emotional, economic & political. So, there is disintegrat<sup>n</sup> of joint household but not of joint family. + IP Desai + AM Shah + Kapadia.

MN Srinivas - 'Joint family has adapted itself to suit the modern base business enterprise'

Ex Parents often live with young IT professionals to look after the new born babies.

Eugene Litwak defines 'Modified extended families' where children <sup>out</sup>migrate from parental household but engage in common activities with parents/kine on regular basis ✓

Disintegra<sup>n</sup> of joint family has affected —

1. change in authority structure - on splitting, new authority centres emerge there, with the respective eldest male members as head of nuclear unit

2. More liberty to women - mistresses of nuclear households

3. Impact on weaker members - aged, widows, widowers

✓ face severe problems.



genera<sup>n</sup> gap

+ political

→ household struct. change.

### Changing Family Patterns

1. Sexual Regula<sup>n</sup> function of the family has not changed much. Although pre-marital & extra-marital intercourse <sup>are on rise</sup> ~~are on rise~~ family through marriage regulates sexual impulse of the people. <sup>Plastic sexuality</sup>

2. Reproductive Func<sup>n</sup> has seen some modifications where some couples chose to adopt instead of procreate & IVF technologies have affected this as well.

3. Parental & Educational Func<sup>n</sup> shifted to certain external agencies like hospitals, outpatient clinics, nurseries, kindergartens etc.

4. Economic Func<sup>n</sup> - family is no longer economic unit, occupational diversifica<sup>n</sup> on rise.

5. Socialisa<sup>n</sup> Func<sup>n</sup> is gaining attention, <sup>Parsons</sup> where family contributes towards better personality development, emotional well being etc.

6. Status-Ascrip<sup>n</sup> Func<sup>n</sup> has been weakened <sup>no</sup> \*

7. Recreational Func<sup>n</sup> - losing importance. Members leave home to seek commercial recreational centres as single adults, adolescents or couples rather than as a unit, affecting

the cohesion of family.



## Functions of the Family

Maclver classifies them to : Essential & Non-Essential func<sup>n</sup>. <sup>Maclver</sup>

### Essential Func<sup>n</sup>

- i) Stable satisfac<sup>n</sup> of sex Need - family regulates the sexual behaviour of man by its agent, marriage.
- ii) Reproduc<sup>n</sup>/ Procreation - family introduces a legitimacy into the act of reproduc<sup>n</sup>
- iii) Produc<sup>n</sup> & Rearing of the child
- iv) Provision of Home
- v) Family - An instrument of Cultural Transform<sup>n</sup> & An agent of Socializa<sup>n</sup> - transmits ideas, customs, trad<sup>n</sup>, beliefs & values
- vi) status Ascribing Func<sup>n</sup> \*
- vii) Affectional function ✓

### Non-Essential Function

- i) Economic Function \* Although changing in modern time, institu<sup>n</sup> of property is embedded with the family.
- ii) Educational Function
- iii) Religious Function
- iv) Recreation Function

Marriage refers to legitimation of sexual union of man & woman to reproduce children for the continuity of family and lineage group.

Dharma/Praja/Rati

D P R

Ancient Hindu texts point out three main aims of marriage: Dharma (duty), Praja (progeny) & Rati (sensual pleasure).

### Forms of Marriage

1) Monogamy & Polygamy → Polygamy  
Polyandry

Dharma  
Praja  
Rati

2) Levirate = Marrying dead husband's brother

Sororate = " " wife's sister

Levirate/Sororate

3) Sacramental : For long period of time, non-dissolvable  
Contractual : Based upon choice & no time compulsion

4) Love & arranged marriage

### Endogamy & Exogamy

Religious & caste endogamy are two of the most pervasive forms of endogamy in India.

Varia - In South India, among many castes marriage with some relatives is preferred (cross-cousins). Muslims permit marriages b/w both cross & parallel cousins.

In ancient scriptures, anuloma marriage (Hypergamy) → status of husband higher than wife was allowed; but pratiloma marriage (Hypogamy) → prohibited.

→ Hindus are traditionally prohibited from marrying in their own gotra, pravar & sapinda

↓                      ↓                      ↓  
 clan                  Trib                  lineage



Even Hindu Marriage Act, 1955 doesn't allow marriage within five genera<sup>n</sup> on father's side & three on mother's side.

## Changes in Marriage

### 1. In Forms of marriage

Societies with traditions of plural marriages are turning towards monogamy. Hindu Marriage Act, 1955 has banned both polygynous & polyandrous marriages.

But this is not towards straight monogamy. Individuals are willing to take divorce & head on to another marriage for happiness.

### 2. In Mate Selection

Consent between the partners is given priority in arranged marriages. Culture of 'dating' on rise to find suitable partner. Newspapers advertisements, matrimonial sites are the new effective tools.

### 3. In Age of Marriage

Sarda Act of 1929 was a major step towards curbing child marriage. New law for same minimum legal age of marriage of 21 years for both gender is a step

towards gender equality. → Concern of career & spread of higher educa<sup>n</sup> → rise in age of marriage.

### 4. In marriage rituals & customs

lavish spending on marriages has become common. There is a revival of rituals & customs that became weak post-independence.

### 5. In goals & stability

Unlike old times, marriage aims for one/two children. Instead of procreation & parenting role, companionship & emotional support is becoming more important goals.

## Contemporary Trends

- ⇒ Love marriages are increasing. Youths flout traditional norms like khap & gotra endogamy to choose ideal partner. Although low, inter-caste & inter-religion marriages are happening.
- ⇒ Social Media / Matrimonial sites made marriage a more liberal process but they are also strengthening the traditional form as caste & community specific matrimony sites coming up.
- ⇒ Same sex relationships (LGBTQIA+) are becoming prominent
- ⇒ Elderly women having sexual rela<sup>n</sup> with young men & vice versa for sexual compatibility & experimentation.
- ⇒ Live in relationship are legalised in India, SC opines it comes under Art. 21, Right to life.

- Leach/Kost
- Thiborn & Morgan
- Goldste
- Giddens



## Household Dimension of family <sup>'residential unit of family'</sup>

Household is a dwelling unit & often termed as the residential unit of the family/Ghare.

It is widely agreed that household as a unit undergoes a process of fusion & fission ✓.

[AM Shah] - 'The Household Dimension of the family in India, 1973' - 'A household in itself is neither joint nor nuclear, but becomes either of these by virtue of its being under progression and regression in a developmental process'

The progress/regression could be because of birth, adop<sup>n</sup>, in-marriage, out-marriage, death, divorce etc.

\* According to him - 'While the basis of family is kinship relations, the basis of household is residence'.

Shah uses the terms 'simple' & 'complex' households instead of nuclear/joint households. He believes that joint families proportion has remained same over several decades as jointness is actually in terms of orientation ~~not in terms of residence~~.

[IP Desai] - proves that the cyclical pattern of patrilocal - neolocal - patrilocal residence may continue in any city or village & there is no conclusive evidence to prove change in any one direction.

He says - 'joint households may disappear, but joint families stay'.

Pauline Kotenda has worked towards classifying the conceptual issues about family & household. She looks beyond the joint-nuclear or extended - elementary types of family households through her even broader classifications.

AM Shah process of development of households affected by :

1. Demographic factors - not only includes birth, adulthood & death, but also sex & number of members.
2. Series of explicitly stated norms regarding the residence of various relatives in a household.
3. Patterns of interpersonal relations in a household governed by norms / codes of proper conduct attached to kinship relations in the household.

Rapoport & Rapoport - found that organisational characteristics of household are largely influenced by factors like class, ethnicity, life course etc. Ex, for middle class, household is a nucleated household & for upper class it is usually a joint household.

- Due to divorce, occupational compulsions, migra<sup>n</sup> etc. household dimension is also changing.

Today, a family may / may not have a single household



or even a household at all & household may exist without a family .

- According to 2011 census, the average size of the household has decreased in India & the no. of households has increased .

- While family is a product of marriage, household can come into existence due to live-in-rela<sup>n</sup>, single member household, sexual promiscuity, occupational mobility & migration .

## Patriarchy, Entitlements & Sexual DoL

Patriarchy is a form of ideology indicating that men are always superior to women.

Sylvia Walby - system of social structures and practices in which men dominate, oppress and exploit women.

In addition to economic terms, employment, decision making rights, ownership status, in India, many

dimensions like rituals, kinship, social roles & cultural roles determine patriarchal structures. 72% of men 12% of women

Karcuna Ahmad - four characteristics of women's employment in India :

a) clustering of women in a few occupations - Pink collarization (nurses, aishwarya, receptionist)

b) clustering either in low status occupations or in the lower rungs of the prestigious profession - In India, 3/4<sup>th</sup> of

female workforce is employed in the primary sector whereas only 1/2 of males work in that sector.

c) unequal pay

d) A high proportion of highly educated & professionally trained unemployed women

TS Papola

TS Papola in study of lucknow women in employment, highlighted the glass ceiling at time of promotion.

At household level too, chores are attributed as feminine, ritually, only women are obliged to keep Vrata or fasts.

- It is generally said that women suffers from dual



stratification of gender & work; Dalit women suffer from triple stratification — gender, class/work & caste.

Leela Gulati — \*Kerala village study — employment did not improve the women's self esteem or status in the social hierarchy. Veena Das — flexi-dichotomy

Women who are employed, their domestic responsibilities still remain with them.

Uma Chakravarty — Education is also driven by spirit of patriarchy. Some subjects like psychology, sociology, homescience have been perceived as women specific subjects. Brahmanical practice — 'Patriarchy'

An Oakley Productive capability of men & women are universally similar, but <sup>in</sup> every society, culture allocates some kind of responsibility to men over women.

⇒ Three kinds of feminist views:

- liberal feminist considers that patriarchy gives ~~these~~ private space to women, glorifying their role as mothers.
- socialist — domestic labour of women is not recognized, attacks on unequal wages, industrial capitalists justifies sexual Dol. d) Marxist
- Radical — Marriage, child birth, menstruation put women in disadvantageous position & because of which men dominate over women.

## Regional Variations in Kinship in India

Irawati Karve - Kinship Organization in India, 1953 divided

India into four cultural kinship zones on factors like kinship, marriage, language, inheritance etc.

Her observations :

1) Rule of marriage - In north India, kinship system is characterised by -ve rules of marriage & in south India by the rules of marriage.

2) Endogamy & Exogamy rules

- In North India, marriage alliance links one family with another, in fact one village with another. In South India, marriage alliances occur within small kin group.

- In North India, village exogamy is universally practised, in South India, no territorial exogamy.

- In North India, co-actvity takes place among only the lineage members, in South India, since emphasis on both mother's & father's sides, co-actvity among affines common.

3) Matrilocal & matrilineal patterns

- In some south India castes like Nair, there is a tradition of matrilineality. Similarly, among Khasi tribes of Meghalaya, matrilineal & matrifocal kinship is popular.



4) Kinship terminology - In North India, it reflects the separa<sup>n</sup> of kin related by blood from those related by marriage, while in South India, emphasises the symmetry of rela<sup>n</sup> ships b/w the affines.

5) Preferential marriage - In North India, principle of hypergamy. In South India, preferable marriage is with one's matrilateral & sometimes patrilineal, cross cousin or intergenerational. So, as Dumont says, it is isogamy. *Dumont - Isogamy*

6) Status of women - In North India, girl's behaviour is quite different from how she is expected to behave in her father-in-law's home. In South India, little amount of such difference exists.

7) Clan nomenclature - In North India, clan name mostly comes from name of Rishi/sages. In South India, clan names are attached to gold, silver, snake, tree.

*of unilateral direct gifts*

- Clear distinc<sup>n</sup> b/w matrilineal and patrilineal kin
- clear & specific terminology
- Sapinda rule  
(5 gen. on mother's side  
7 gen. on father's side)
- Village exogamy
- Fourgotra exogamy rule (self, mother, grandmothers, maternal grandmothers)

~~Copied~~

- Totemic clan exogamy
- Rare cross cousin marriages
- Matrilineal rel<sup>n</sup> also exist
- Bride price is also prevalent
- Dormitory system

- Mixed patterns of North & South

- Peculiar local rules in Gujarat, like allow marriage only during partien - 1 or years (once a year, every four years etc.)

- Levirate practised
- Hypergamy exists
- Gotra exogamy  
(Raj - 2 gotra exogamy  
Baniyas - 4 " )

- No strict village exogamy

- Preferential marriages
- No clear kinship terminology
- clan exogamy
- levirate is a taboo
- Matrilineal system also exists in Tharwad

Iravati Karve's classifica<sup>n</sup> of Regional Vari<sup>n</sup> in kinship.



**AIR 2, ANIMESH PRADHAN**  
Sociology Optional Notes

## Religion and Society

### A. Religious Communities in India

The International Encyclopedia of Social Sciences defines minority as a group of people differentiated from others in the same society of race, nationality, religion or language.

As per 2011 census, Hindus constitute 80% share in population, followed by Muslims (14%). Other communities include sikhs, Buddhists, Parsis, Jains, Christians, Jews etc. Christians are mainly concentrated in North Eastern & southern states.

### Hinduism

often considered a 'way of life' rather than a religion, it arose in the Indian subcontinent during 2000-1500 BCE. Hinduism differs from many religions in not having a single founder, a specific theological system, a single system of morality, or a central religious organization. The religion is

ideologically tolerant and inclusive that enabled it to coexist with other religions over its long history.

### Buddhism

originated in northern India in 6th century BCE & rapidly gained adherents during the Buddha's lifetime. Buddhism flourished as a response to the Brahmanical oppression of the lower caste. The vedanta reform movements that incorporated Buddhist elements in Hinduism in 9th century CE led to its decline. Islamic invasion in India devastated Buddhist monasteries, libraries & statuary.



The 20<sup>th</sup> century saw a resurgence of Buddhism in India. In 1956, BR Ambedkar, the main architect of the Indian constitution & thousands of Dalit followers converted to Buddhism to protest the Hindu caste system. Around 8 million Buddhists (0.8%) concentrated in Sikkim, Arunachal Pradesh & Ladakh.

### Jainism

Dating back to the first millennium BCE, the religion was well in place during the lifetime of its 24<sup>th</sup> Tirthankara, Mahavira.

Today, Jains are extremely well-represented in the major professions, despite comprising only 0.4% (4.2 million) of India's population.

### Christianity

First arrived in India in 1<sup>st</sup> century AD when Saint Thomas came to India. Christianity was later consolidated in India by the arrival of Syriac Jewish-Christians now known as Knanaya people in 2<sup>nd</sup> century AD. Roman Catholicism reached India during the period of European colonization. Christianity is the 3<sup>rd</sup> largest religion in India making 2.3% of the population. It is prevalent in southern & North East

states, with majority in Nagaland, Meghalaya & Mizoram. Gail Omvedt - Dalit Christians face double discrimination.

### Judaism

Trade contacts b/w the Mediterranean region & the West coast of India led to the presence of small Jewish

settlement in India in 1st century BC. They initially concentrated in Kochi & later in Konkan coast. Most of today's Jews population lives in Maharashtra & Kerala.

## Islam

Islam arrived in India in 8th century AD. During the following years, Islam contributed greatly to the cultural enhancement of the country. There are about 75 sects of Islam followed in India. They form 14% of the population, concentrated in J&K, Kerala, West Bengal, Assam & UP.

Muslims are the most uneducated community with a literacy rate of only 49%. However, their sex ratio of 951 is higher than national value of 940. VV Singh - 'Communalism in India' says that Muslims live in ghettos for the fear of persecution & sense of insecurity. The minority consciousness in Muslims is largely due to economic deprivation.

Bipin Chandra in his book 'Communalism in India' says Muslims live in ghettos for the fear of partition <sup>Modan</sup> aggravated situation of poor Muslims. The trust deficit prevents them from joining mainstream projects resulting in economic backwardness.

The theological ulemas preach tradition over technology leading to lack of employable skills among Muslims.



youths. Among Muslims, Ashrafs are the well to do with land & resources while Azlab are working class and Arzal are considered Dalit & most vulnerable to radicalism.



- Both in UP & AP, where the Muslim feudal class was strong, they faced economic ruination with abolition of Nizam's

estate on one hand & change in MOP on the other.

Jogendra Singh - Great Tradition of Islam is found in the world Sikhism view which is non-hierarchical & monotheistic.

Founded in India's northwestern Punjab region about 400 years ago & sikhs form the majority population in Punjab.

Population stands at 20.8 million - 1.72%.

### Tribal Religions

Many of the tribals practice Hinduism to achieve Moksha or Mukti. However, they have some traditions separate from Hinduism. There are a number of traditional religions practised in India including Dongri-Polo & Rangraha, followed in Arunachal Pradesh. Dongri-Polo || Rangraha

Animism is followed amongst the Hos of Singhbhum, Bihar which is called 'Bongaim'. They believe in concept of 'bonga' which resides in trees, natural objects & manmade articles like bicycles.

'Mahima' religion is followed by tribal people of Odisha.

The religion strictly forbids adultery, consump<sup>n</sup> of intoxicants, violence or consump<sup>n</sup> of flesh apart from fish. In its essence, it is essentially anti-hierarchical & critical of the existing state system.

### Secularism

*Amartya Sen*

The conceptual construct of secularism is adopted in India by way of a solution to the problems, posed by fundamentalism & communalism.

*constitutional secularism → party politics secularism*

**Rajeev Bhargava** - In India, constitutional secularism has been replaced by party-politics secularism. Also, Indian secularism is not based on separa<sup>n</sup> from religion, but principled distance b/w religion & politics.

**Gunnar Myrdal** - Indian 'soft state' has failed to promote value modernity. Also failed to promote rule of law,

*Inclusive nationalism*

### secularism

While **Ashis Nandy** calls secularism a modernising project of state & is pessimistic, **Rajiv Bhargava** believes that without imposing it as an ideology, secularism must come from within in form of "Inclusive Nationalism"

**Dipankar Gupta** highlights the difference b/w hierarchy and differences. 'Pluralism' like differences make national unity an achievable goal. However, problems arise when differences are politically usurped with artificial meanings imposed on them.



\* KL Sharma - The literacy rate among the Parsis, Jains, Jews & Christians is higher than others; with exception of the Christians, all of them are involved in trade & business.

TN Madan - 'Secularism in its place' says that secularism and Indian culture are mismatched because -

- a) Mainstream enlightenment view was that religion is educational. If secularism wants to remove religion from Indian public life & culture, this will not happen.
- b) No religion would go away on eviction. There will be a strong cultural resistance if religion is forcibly evicted.

He calls religious fundamentalism as a contra-aculturative response to modernization, in which the cognitive component is rejected, but the non-cognitive component is accepted.

Ex: ISIS uses modern weapons.

## Problems of Religious Minorities

**Nehru** - 'Test of Indian secularism lays not in what majority thought, but how minority feels'.

Muslims are overwhelmingly poor and illiterate in India because, i) large numbers of Muslims in India are lower caste converts who were among the disadvantaged section. ii) They resented the English education.

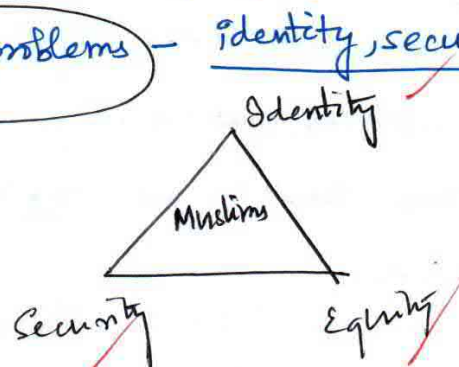
- Muslims have the highest incidence of stunted children & 25% of children have never been to school.

- Their representation in postgraduate courses is only 2%, armed forces is 4% & only 27% of Muslims in urban areas are in regular employment.

- Muslim population has suffered stereotyping in India & the world due to the spread of Islamic fundamentalism.

- **Ghettoisation** is another characteristic of Indian Muslims which is a result of two nation theory, communal conflicts, politics and backwardness.

**Sachar Committee** of 2006 has highlighted that Muslims in India suffer from 3 fold problems - identity, security & equity.





- Christian minority groups face identity problem. Religious conversions have assumed a very sensitive form in India & missionaries are often alleged of forced conversions & are subjected to attacks. Eu. Graham Stein in Odisha <sup>Force on</sup> <sup>mur</sup>
- \* Scheduled caste reser<sup>n</sup> for the converted Buddhists & Sikhs present but not for Dalit Christians. Riots in Meenakshipur, TA rape of nun in Jabalpur
- Sex ratio among Sikhs is poor despite relatively high affluence of the community. The events like Khalistan Movement, Operation Blue Star, consequent assassination of Indira Gandhi raised some concerns.

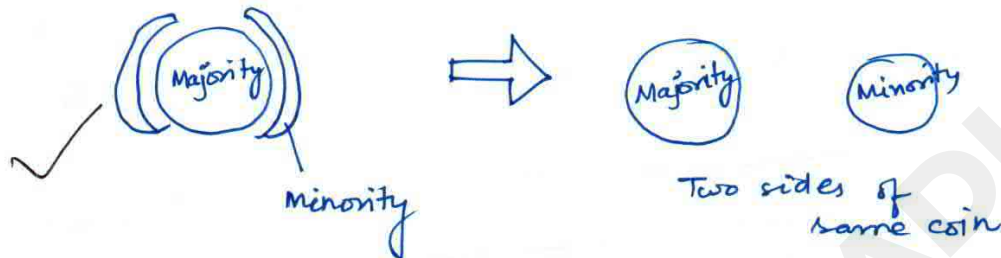
- Parsee / Zoroastrians are the most affluent minority but their numbers are dwindling, decreased by 18% in last decade. This is a highly inward looking group with a prohibition on entry to the community by way of conversion & no permissions for exogamy.

Roy & Unisa - childlessness & migr<sup>n</sup> are being major contributors to dwindling numbers.

Roy & Unisa

Paul Brass believes that communal riots are now orchestrated events and there are vested interests actively supporting and instigating cultural and religious differences among people. Polarized votes tend to be 'assured vote banks' for political parties.

Rajiv Bhargava argues that majority sees its own cultural values at the core & relegates the minority values to periphery, but they are two sides of same coin.



- Constitution of India protects the rights of the minorities under Article 29 & 30 as fundamental right.

- FYP have special plans for their welfare. 90 minority concentration districts have been identified.

- Multi-Sectoral Development Program was launched in 2008 to bridge the developmental deficits.

- Acting on Sachar Com. Reports, Equal Opportunity Com. was established in 2014.

- To arrest dwindling Parsi population, Jiyo Parsi launched in 2013-14.

- Nai Roshni - scheme for leadership development among minority women.

- USTTAD (2015) scheme for promoting traditional skills among the artisans of the minority groups.

- PM's 15 points programme for welfare of minorities.

Political rep. - 27 (now) - should be 80.



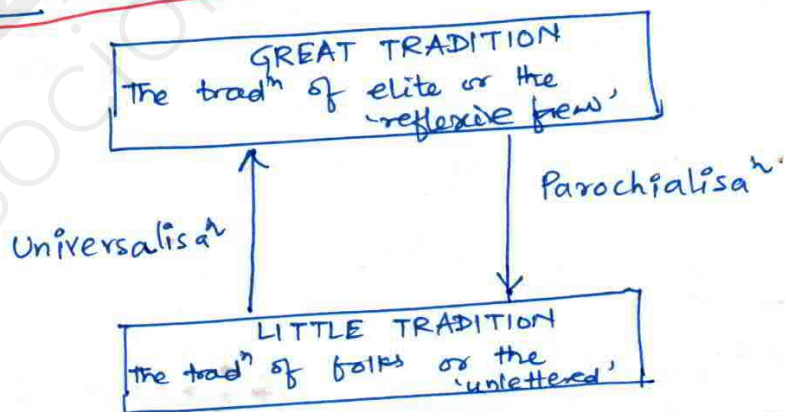


## Visions of Social Change in India

### Great Tradition and Little Tradition

This is a conceptual framework that was first used by Robert Redfield in his study of Mexican communities to conceptualise social change. In Indian context, Singer & Marcicott used it in 'Village India: studies in the little community, 1955'.

The social structure of civilisations operates at two levels: first is that of folks or unlettered peasants which is called 'Little Tradition'; second, of elite or reflexive few called 'Great Tradition'. While the Little Tradition is often localised, the Great Trad<sup>n</sup> has a tendency to spread out. There is a constant interaction b/w two. EU studies of festivals in India will show how sanskritic rites (Great Trad<sup>n</sup>) are often added to non-sanskritic rites (the Little Trad<sup>n</sup>) without replacing them.



Robert Redfield's concept of social change



It is based on an evolutionary-dialectic perspective that civilisations or structures of trad<sup>n</sup> grow in two stages - orthogenetic/indigenous evolution which is due to internal creative urges and heterogenetic evolution or via contact with other civiliza<sup>n</sup>. orthogenetic → heterogenetic

Milton & Singer asserts that due to its deep indigenous culture, there is a continuity b/w the Little and Great Tradition seen through kinship, caste, values, festivals etc.

McKim Marriott - study of Kishangadi village in North India finds that structure of village culture & its organisa<sup>n</sup> have elements of both Little & Great Trad<sup>n</sup>. Some elements of LT are sent upward called 'universalisa<sup>n</sup>' & some elements of GT are passed downwards which he terms as 'parochialisa<sup>n</sup>' & hence is wider than MNS's Sanskritiza<sup>n</sup> as it involves aspects of desanskritiza<sup>n</sup>.

Yogendra Singh the concept only explains only cultural change & not structural change. He also criticises the use of words like 'little' for folk trad<sup>n</sup> & hence attaching a biased notion of inferiority.

SC Dube - the dichotomy b/w a binary of little and great simply does not reflect all the aspects of Indian tradition. He gave a concept of multiple trad<sup>n</sup> instead & gave a hierarchy of 6 trad<sup>n</sup>.

## Idea of Development, Planning & Mixed Economy

In sociology, development essentially refers to a process of social change, which is planned and desired. It is a value-laden concept.

Social change refers to alterations that occur in the social structure and social relations. It is a value-free or neutral concept.

Planning, which simply means arrangement of parts in a certain design or a formulated scheme for getting something done, essential for social change.

### Development & change

August Comte tried to understand social changes that occurred in the early years of the industrial revolution as an evolutionary process. He was of the opinion

that human mind, society & knowledge all went through a process of development and change from metaphysical (non-scientific) to positivism (scientific).

Herbert Spencer treated society as a biological organism explained in theory of social change

### Development & change as Modernisation

Moore understood social change as total transformation of a traditional or premodern society into a technology-dependent social organization.



The end result of development, according to the modernist theorists, is prosperity & relative political stability.

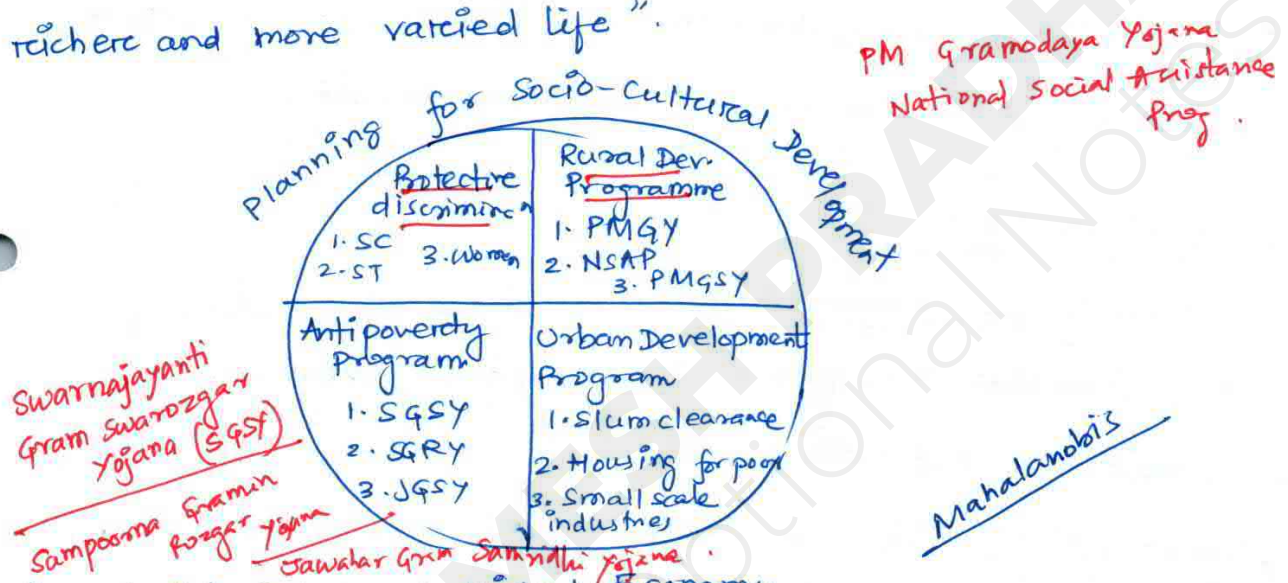
Clelland like Weber, emphasised that internal factors like the values and motives of the persons provide opportunities to shape their own destiny. Thus, the problems of backwardness, poverty, malnutrition etc. are vitally linked to traditional and non-traditional thought. He concluded that modernisation or development could be achieved through a process of diffusion of culture, ideas & technology.

criticisms of the Modernist theory

AG Frank opined that the modernist theories are inadequate from the policy point of view because they fail to define correctly the kinds of social & economic processes at work in the developing countries. It is not necessary that development would occur in all societies if they adopt the economic policies and parliamentary democracy on the pattern of west.

culture, ideas & tech

Soon after Independence, the constitution laid down that its aim was to build a socialist, secular & democratic polity. The Planning Commission stated its aim is "to initiate a process of development which will raise living standards & open out to the people new opportunities for a richer and more varied life".



### 1) Socialist Path and Mixed Economy

On one hand, India encouraged private business & industry & other, state acted as an entrepreneur is setting up heavy industries like steel & steel & electricity genera<sup>r</sup>.

In the early phase of development planning, key industries, banks & services were nationalized. With an aim

for 'development with equity', the government followed

a protectionist approach of 'import substitution'.

Later Mahalanobis committee reported that the so called planned economy had favoured only the

big companies & the small enterprises were marginalised.



In the name of mixed & planned economy, elaborate rules & complex institutional architectures acted as hurdles for growth of enterprise.

But, as compared to 80% poverty during colonial times, it dropped to 21.9% (2011). With food security, 75% literacy, space advancement, technological progress, India emerged as one of the advanced countries.

In rural development,

1) Community Development Programs - aimed at creation of jobs, increase production scientifically, establishment of subsidiary and cottage industries.

Chaturvedi - This program could not achieve the desired results due to government structures & a divided rural society based on caste-based land reln & hierarchical social organization.

2) Panchayati Raj

3) Cooperative Institutions to pool in agricultural input & credit assuring an adequate return. Ex - White revolution.

Chaturvedi - Although it provided infrastructural facilities, credit, and essential agricultural inputs to the large and middle farmers, but the landless and poorer people have not benefitted by this scheme.

d) Target Group Planning (4th FYP) - the focus was on the rural poor (target group) including small & marginal

farmers, tenants, agricultural workers & landless.

Chaturvedi The programme paved the way for increasing regional disparities in development, it expanded the power of bureaucrats & undermined the role of local & popular participation in rural society. Target Group Planning

Dubashi describes India's approach to planning. Indian plans are comprehensive and balanced. include both public & private investment. Growth of all sectors of the economy is encouraged.   
 → private & public  
 → old & new  
 → socialist.

b) The Indian approach followed democratic planning as different from totalitarian planning.

c) India's approach to planning is aimed at setting up a socialistic pattern of society, rejecting a total capitalistic & a communist way of development.

d) India's approach to development has strived to combine the economic, technological, human & institutional components of development. ex attention has been paid to improvement and upgradation for traditional tech of cottage & village industries & also imported high technology for advancements.

Critiques of India's development strategy

Desai (1984) Disparities b/w different regions & groups have been increasing.



- Development efforts have benefitted only a class of people: industrial, commercial, financial groups, <sup>rich</sup> landlords & rich peasants. Burhan & Rudra ✓ - inflated assets of capitalist class

Siddharthan The main gainers of liberalisation & globalisation policies have been multinational enterprises & those with access to technology & other intangible assets. [digital apartheid]

Yogendra Singh - erosion of authority, delegitimisation of establishment established institu<sup>n</sup> & dissatisfaction with the existing processes of development & change has contributed to the problems of violence & lawlessness in the country.

\* Industrial Policy Resolu<sup>n</sup> (1978) - for 1st time recognised, women entrepreneurs as a special group needing support & assistan<sup>t</sup>.  
IPR 1978

## Constitution, law and social change (manifest & latent)

A distinction is made between direct and indirect aspects of law in social change. In many cases law interacts directly with social institutions and brings about obvious changes.

Ex a law prohibiting polygamy has a direct influence on society.

Untouchability  
Polygamy  
RTE // stringent law on rape  
↳ underreporting

On the other hand, laws play an indirect role in shaping social institutions, ex compulsory education leads to social change.

Law redefines the normative order and creates the possibility of new forms of social institutions. Law against Untouchability (Protection of Civil Rights, 1955) not only prohibited the inhuman practice but also given formal rights to those who suffered from such disabilities to protest against it.

institutionalize  
internalize

Law entails two interrelated processes: the institutionalization & the internalization of patterns of behaviour.

Constitution of India guarantees equality of status irrespective of caste, gender and race in India. Directive principles call for minimisation of inequality and positive discrimination.

To address the basic needs, provisions like MNREGS, RTE, RTI are enforced. There are laws & provisions for



sections with special needs like The Protection of Women from Domestic Violence Act, 2005, Recognition of Forest Rights Act, 2006, The Protection of children from sexual offences Act, 2012 & Rights of Persons with Disabilities Act, 2016.

Yogendra Singh → law plays an important role in bringing or preventing social change:

- i) law as legitimising social change - After the start of the anti-untouchability movement, law banned it by making constitutional provisions.
  - ii) law may initiate social change - Recent amendment regarding RTE can be seen as a harbinger towards free universal education.
  - iii) Hasten social change - ex In case of marriageable law, law led to rapid decrease in child marriages which was already declining due to modernising forces.
  - iv) Prevent a negative social change - ex Anti Narcotics laws aim at preventing increasing anomie in society.
- PCPNDT Act prevents skewed sex ratio.

Marxists see law as a part of a larger ideological framework of state working on behalf of the dominant group in society.

Upendra Bakshi & Govind Mishra indicate that majority of people in India who don't have an access to justice delivery system & it compromises of law as an effective instrument of social change (★)

Andre Beteille - while constitution may define the direction in which government should move, it is people, who through their actions & ideology, determine the efficacy of that law.

✳️ KL Sharma - structural inconsistencies in India as there is bureaucracy without universalism, legislation without rule of law & democratization without education.

● Yogendra Singh - observes the civil constitution to be the mother of all laws in the espousing a pattern of social change. This is referred to as a 'civil revolution' as against a 'social revolution'.

● Deshpande believes that the Indian constitution talks about the 'ideal reality' and not the 'lived reality'. Hence, Deshpande says, despite scheduled Prevention of Atrocities Act, 1989, Dalits are being humiliated & their dignity violated even in present India.



## Education and Social Change

Wilberet Moore defines social change as significant alteration over time in behaviour patterns and culture, including norms and values.

Education has a dual character: The process of education socializes individuals to conform to the norms & values of society. Secondly, it also has capacity to generate a spirit of enquiry and question the accepted norms.

Kamraj conceptualized the relationship between education and social change in India in 3 stages:

i) In early British period, it had liberating role in breaking down traditional norms & seeds of new norms of a bourgeoisie society, modern nationalism & reform movements.

ii) In second phase, education assumed a mass character leading to mass nationalism & social awakening.

iii) In third phase, post-independence, while social & political awakening has taken further strides, contradiction within the education system, i.e., in relation to the development, socio-economic structure have also sharpened.

Bhattacharya explains various facets of education & social change:

a) Education reproduces & perpetuates inequalities between the privileged and the disprivileged.

b) Education enables a part of the disprivileged to attain upward social mobility without affecting privileges as a system.

c) Education plays an adversarial role challenging privileges or inequality as a system. Kamini/Chitra (Rad/Dak/Parsons)

Coomaraswamy notes that a meaningful education system should pursue cultivation of universal philosophical attitude, religious tolerance, altruism, control of action & thought. Tawney/Bourdieu | Kamini Ahmad/Bein/elle

Jean Dreze notes how caste disabilities, gendered parenting, poverty can be impediments to education. By impeding equitable access, education may thus exacerbate inequality and strengthen the position of the elites. caste-clan-gender

Karuna Ahmad has said that although formal education can play a vital role in 'ideational change', but its effectiveness in bringing social structural change is minimal.

AR Desai has questioned the validity of education as an instrument of social change, where it has failed to uplift the status of SC, ST, women & minorities.

MS Gore pointed out the necessity of change in content, methods of education, convictions & commitment of teachers and administrators is required in improving the effectiveness of education.



\* During Independence, 14% literacy, now ~74%.

In 2014, per capita education expenditure as high as ₹3440 in Lakshadweep to low as ₹386 in Bihar.

- Kerala's achievement because of long tradition of education & awareness ✓

- Incidents of caste discrimination are reported in schools, ex while eating Mid-Day meal ✓

(Leela Gulati) Malvika Karjekar indicates that in states like West Bengal and Andhra Pradesh literacy among Muslim women is high, but their economic participation is poor. Hence, guaranteed education does not guarantee gender equality.

Xaxa - In North East, tribal youth get educated in hope of gainful employment, but in the wake of lack of opportunities, the disillusioned youth indulge in nefarious activities.

Muslim/tribe  
 Mal. Karjekar  
 ✓ rat

# Rural and Agrarian Transformation in India

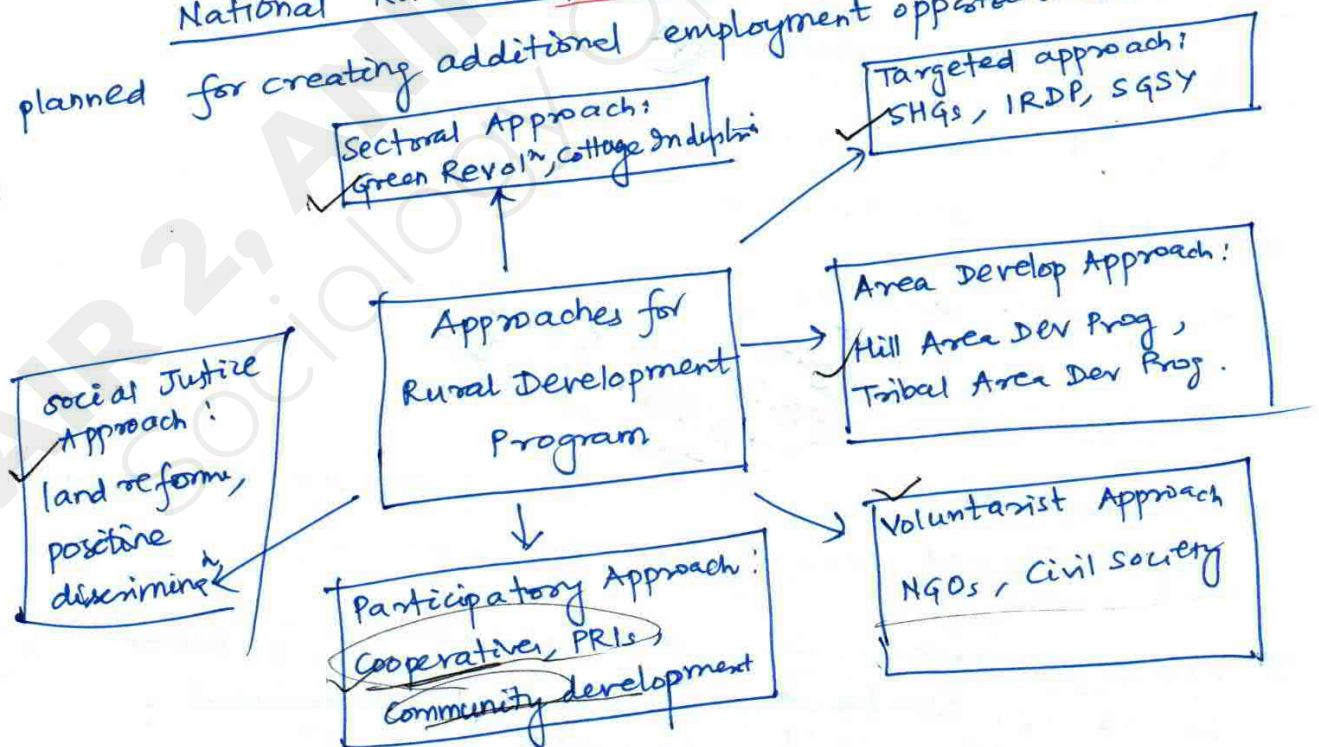
Rural economy in India still remains the Achilles Heel of the Indian economy. Achilles Heel

20 Point Program - launched for reducing poverty and economic exploitation and for the uplift of the weaker sections of society.

The Integrated Rural Development Program (IRDP) launched in 1982, that considers each household as the basic unit of development. Enables families to cross the poverty line in a given time frame.

Training Rural Youth for self Employment (1979) to provide technical skills to the rural youth to enable them to seek employment.

National Rural Employment Program (NREP) was planned for creating additional employment opportunities.








## Community Development Program (1952)

**SC Dube** - The basic aims of the program include to provide for a substantial increase in the country's agriculture produc<sup>n</sup> and for the improvements in the systems of communication, in rural health & hygiene & in village education. agri prod<sup>n</sup> + health/hy. + educ<sup>n</sup>

### Main objectives included

- 1) To increase employment in rural areas.
- 2) To increase agricultural produc<sup>n</sup> through application of scientific methods of agriculture.
- 3) To establish subsidiary and cottage industries.
- 4) To promote self-help and self-reliance at the village level.
- 5) To extend the principle of cooperat<sup>n</sup>.
- 6) To develop local leadership 
- 7) To build community assets 
- 8) To improve healthcare 
- 9) To provide education for children & adults.

### Causes of failure

- 1) Uneven distribution of the benefits of the program. Influential people hijacked benefits of credits, subsidies etc.
  - 2) Excessive bureaucratiza<sup>n</sup> and concentration of power.
- Balwant Rai Mehta** → recommended establishment of PRI with the principle of decentraliza<sup>n</sup>.

He speaks of a few limita<sup>n</sup> of village studies :

- a) Village studies are not often representative in nature.
- b) " exaggerate the unity and self sufficiency of the village.
- c) " are influenced by the alien concepts where western methods are blindly imitated.

### Critique

- abiotic frame of ref.

- 1) There is a lot of duplica<sup>n</sup> in data collec<sup>n</sup>.
- 2) There is no real comprehension about village studies, lack of coordinat<sup>n</sup> among the scholars of village studies.
- 3) The scholars have tried to study village community in abiotic frame of reference. They practically ignore a basic reality that Indian village is a synthesized abiotic frame of reference community.
- 4) Yogendra Singh - mini-cosmos, no new theoretical perspective.
- 5) access limited, only to dominant group.



Q. Critically examine Dube's contribution to the study of Indian villages.  
 land own/govt jobs/wealth/caste develop/parity/caste.

SC Dube published his full length study of a village Shamirpet near Hyderabad in 1955 as the first full length work on a single village.

As a part of multidisciplinary team's agenda meant to be a sort of laboratory where experiments in designing rural development programs could be carried out.

He identified six factors in rural area that lead to status differentiation in villages :

- a) land ownership
- b) position in government service & village organization
- c) wealth
- d) age
- e) religion & caste
- f) distinctive personality traits.

He further observed that no village in India is completely autonomous or independent. While they are a part of

wider unit or social system, these units have their own authority organization and sanctions.

He witnessed economic system in rural setting is based on caste along with emerging occupational mobility based on specialization and interdependence of castes.

Cooperatives - A cooperative organisation is a voluntary group of people formed on an equal basis with similar interests & activity who leverage their resources for collective and individual gains.

Leaders like Gandhi, Nehru & other socialist forces viewed them as essential for rural development.

First registered in 1905 in Bombay → enactment of the Cooperatives Societies Act, 1919, cooperatives became

a state subject. Kumarappa Com → recommended

cooperative farming. Vaikuntk Mehta Com suggested that emphasis should be laid on service and consumer cooperatives & reorganiza<sup>n</sup> of rural credit.

Different types of cooperatives societies like credit societies, service cooperatives, producers' cooperatives and labour cooperatives came into existence. Dairy cooperatives (Amul) led the successful 'White Revolution' in the country. Maharashtra (sugarcane cooperatives) & Gujarat (milk cooperative) witnessed various success stories.

PR Dubhasi considers cooperatives as not an institution but as a movement because needs of peasant class keeps on changing & so, movement also evolves. Eu cooperative movement, initially, was for credit needs, but today cooperatives are there in almost every field.



- 3) Taylor argued that CDP failed because the government machinery failed to imbibe the true spirit behind the program.
- 4) AR Desai said that the program had erroneous assumption that the village community has a consensus & common interests will create enthusiasm.
- 5) SC Dube said that the program was from top to down.
- 6) Oscar Lewis said that there was confusion and conflict regarding the powers and duties of officials & there was a lack of absence of social service mentality.
- 7) There was an element of ritualism in the implementation of the program.
- 8) Unqualified personnel & lack of appropriate training and skill development mechanisms led to poor implementation.

Nilokheri Shanti Niketan, Nilokheri (Haryana) successful CDP

Taylor - found out that people belonging to different caste came together working for community core.

SC Dube This gave rise to corrupt practices, rural rich more richness. Class hierarchy was maintained & benefits were enjoyed by rural rich.

VK Rao commented that CDP led to depletion of Indian resources.

(\*)

AR Desai observed that the effort towards the establishment of cooperatives can help to overcome the debacle of agrarian social order caused by colonial rule.

BS Baviskar [power conflict] is one of the factors that have marred the growth of cooperatives. 'Cooperative Politics' has emerged as a result. <sup>Baviskar</sup>

Daniel Thorner indicated that cooperatives were hijacked by the richer sections and became agencies serving their interests. caste-clan

Further, they functioned on the basis of caste economies of village. He found that many cooperatives were dominated by single families in the villages of Gujarat.

Chaturvedi - though the cooperative societies increased in number, the movement has been only a partial success? landless & poorer people have not been benefitted.

Other problems include: overbureaucratization, lack of professional management, non payment of credits, poor participation, elite capture, poor technological support, regional imbalance (restrictive in North-east, Bihar, UP & Rajasthan).

The share of cooperatives in rural credit disbursement amounted to around 25% (2012-13).



With the passage of Multi State Cooperative Societies Act, 2002, attempt has been made to cut red tapism in cooperative.

- 97th CAA (2021) inserts article 43B (DPSP), adds cooperative societies in Part III ~~as FR~~ in constitution that makes cooperative form<sup>n</sup> as fundamental right.

Thorner \* - Socialist objectives driven cooperatives, but fulfilled capitalist interests.

- Money lenders became treasurers of credit cooperatives and exploited poor farmers by giving loans themselves instead of cooperative.

Jean Breman studied Kerala fishermen cooperatives & witnessed that every fishermen income increased by 200% <sup>→ most-against mechanical trawlers, over-fishing.</sup>

→ AMUL - Shanti George's - "Operation Flood" led to women empowerment, domestic violence reduced, education of children encouraged, household assets were built, families experienced upward mobility.

Satya Dev studied seed cooperatives in Haryana & reported big landlords getting the best seeds.

David Thorne noted dominance of retired government employees in Karnataka cooperatives.

### \* Self Help Groups

Jean Dreze major problem is absence of capital, he suggested that microcredit facility should be extended,

→ He further suggested that if market linkages is established for the product, then it will promote economic

- Inclusion → "One district one product"
- He advocates major problems of cooperatives are:
  - ✓ - use of cooperatives as a ladder to accomplish political goal. → Bani Khand
  - non inclusion of members in decision making process due to poverty, illiteracy, gender & caste distinction.

Jean Dreze → poverty reduced by 30% due to





## Poverty Allevation Schemes

Poverty stood at 55% during Independence & dropped to 37% in 2005 - Tendulkar Com. Report

Amaritya Sen - 'lack of what one needs to live in society, not only to survive, but also for contribu<sup>n</sup> & participat<sup>n</sup> in society'.

→ Gov. has adopted multiple approaches towards fighting poverty over the years:

1. Phase 1: Trickle Down Approach - assuming that overall development will slowly percolate to the poor ultimately.

2. Phase 2: Focused Schemes - 3rd FYP had various specific poverty allevi<sup>n</sup> schemes, ~~more~~ like Million Wells Scheme, Food for work & Pradhan Mantri Rojgar Yojana.

The 4th plan called for Garibi Hatao & the 5th plan saw focused attention on poverty allevi<sup>n</sup>.

3. Phase 3: Integrated All Round Approach - MNREGS, SHGs, National Rural Livelihood Mission, National

Skill Development Mission, PDS, ICDS, Midday Meal

Developmental schemes like PM Gram Sadak Yojana, PM Gramodaya Yojana, PM Grameen Awas Yojana.

RTE, primary educa<sup>n</sup> has been a FR (Art. 21A)

National Health Mission, National Food Security Act, 2013.

Some critics accuse Indian Govt. of taking a paternalistic stance towards the poor. This has led to crea<sup>n</sup> of a 'dependency culture' as poor have failed to develop capabilities.

✓ - Another accusa<sup>n</sup> being, successive govts want the people to remain poor for votebank politics.

- Inefficient bureaucracy & corruption; Rajiv Gandhi -

● 'for every rupee spent by the gov't. for the welfare of the common man, only if rupee reached the poor'.

- DBT, PMKVY new steps. Focus of employment generat<sup>n</sup> schemes like MNREGS has also been changed from mere employment generat<sup>n</sup> to crea<sup>n</sup> of durable community assets.

(Centre for Study of Developing Societies - CSDS)  
Rajni Kothari - landlessness & near-landlessness still exists  
 - dependency increased

✓ - skill development lacking  
 Knowledge of DBT, KVP, MSP was lacking  
 47% of beneficiaries of MNREGA received only 75% of their real earned wages.

✓ "Old forms of vulnerability are now being converted into new kind of dependency".



AIR 2, ANIMESH PRADHAN  
Sociology Optional Notes

## GREEN REVOLUTION & SOCIAL CHANGE

Green Revolution, brought in 1960s and 1970s, aimed at improving productivity for food security and income of farmers.

Andre Beteille remarked "The Green Revolution has indeed created a new faith in the dynamism of the Indian farmer who has shown himself to be capable not only of quickly absorbing technological innova<sup>n</sup> but also of handling social arrangements with considerable dexterity."

- Productivity of wheat & rice increased, <sup>wheat:</sup> ex, 850kg/hectare in 1950s to 2500kg/hectare in 2010s.

### Impact of Green Revolution

#### Economic

GR contributed to rise of big farmers who maximum benefitted from it, large land holders got all benefits from government like irrigation, electricity, fertilizers etc.

Bhalla Chaddha highlights the non uniform economic impact, in his study of 250 villages, 6.9% of people controlled 80 acres of land.

✓ Bagchi & Athreya advocated that GR has given way to expansion of structural difference b/w dry and irrigated area.



Small and marginal farmers faced disguised employment

Amrit 28 Dhanagare highlighted the strengthening class structure as all benefits & subsidies were taken by already rich & big farmers.

- Introduction of new technology led to increasing inequality in rural society.

2) Displacement of tenant cultivators & rise in agricultural labourers — landowners began to take back land from their tenants and cultivate it directly because cultivation was becoming more profitable. Many small land owners of non-green Revolution areas also moved into GR areas as labourers as wages were high in prosperous regions.

3) Migration — It led to increased demographic pressure in cities & demographic distortions in rural areas.

Ex Male labourers migrated, sex ratios got skewed

Amrit  
28

Amrit Bhaduri — GR led to distress migrant of agri labourers to Punjab & Haryana leading to new form of bondage traditional structure — Introduction

4) Breakdown of of machinery like tillers, tractors, threshers and harvesters led to the displacement of the service caste groups who used to carry out these agriculture-related activities. organic linkages of Jajmani system broke down. Agrarian dominant caste emerged.

5) The rise of new classes & interest groups

Peasants in GR Belt became organized forming

associations (like Bharatiya Kisan Org.) which acted as pressure groups demanding subsidies and MSP.

Paul Brass also linked increasing participation of affluent farmer's class to the success of GR.

Satya Dev - seed cooperatives in Haryana are completely hijacked by dominant farmers.

6) Change in cropping & agricultural patterns

In most of the GR areas, farmers have switched from a multicrop system, which allowed them to spread risks to a mono-crop regime. KS Gill - mechanization led to depeasantization and proletarianization of peasants.

7) Regional Inequalities - only some selected few crops were benefitted and only those areas with assured irrigation benefitted. Bhalla highlighted the regional disparities.

8) Conflicts and agrarian unrest - According to social analysts, the agrarian movements of 1970s & 1980s were fallout of the anomalies associated with the GR.

9) Loss of traditional knowledge - Much of the traditional knowledge like many traditional varieties of seeds is being lost as hybrid and genetically modified varieties of seeds are being promoted.

10) Gender imbalance Ashish Bose - preference for a male child in GR belt has increased due to increased attachment with the land as its value goes up.



Nivedita Menon - GR has given way to the feminisa<sup>n</sup> of poverty and intensifica<sup>n</sup> of patriarchy & widening of demographic divide.

1) Change in mode of production of Indian agriculture - Introduced capitalist orienta<sup>n</sup> in Indian agriculture, this has increased the input cost, while the uncertainty remains high.

12) Ecology impact - Excessive ground water use & excessive use of fertilizers contaminated ground water. 5th Minor Irriga<sup>n</sup> census - 63% decline in ground water from 2007 to 2017.

Jan Breman → class differentia<sup>n</sup> in GR areas further accentuated by change in relationship b/w landowners & cultivators from patronage to exploita<sup>n</sup>.

Positives + Retalls  
Hanumantha Rao & World Bank reports show, there is improve

ment in food security of the nation with 5-10 million additional direct/indirect employment.

→ Reduced rural poverty by 60%.

→ It also promoted rural-rural migra<sup>n</sup>, thus reducing the burden on overburdened cities.

→ It reduced the dependency of India on foreign programs like PL-480 of the USA which were highly suffocating.

- Green Revolution was successful in curbing the menace of famines.

**Ashok Thapare** - because of GR, market has reached village economy. spirit of consumerism is getting a momentum because of increasing income.

**TK Oomen** - Migrant labours got bargaining power, they know rules and rights, hence they get benefitted.

Condition of Migrant labours in GR Belt

**Dhanagare** - migrant labourers are exposed to technologies that they have never seen leading to fatalities which they are not compensated with.

**Susinder Jadhka** - With migra<sup>n</sup> of labourers from less prosperous to more prosperous area, eventually labourers families also migrate. Families will work for the masters, eventually transforming to new bondage labour system.

**Parnab Bardhan** - There is no direct connectivity b/w GR & poverty eliminat<sup>n</sup>. large no. of youths is unemployed, they cannot get jobs, hence youth in Punjab is involved

in drugs.

Bardhan

⑩ =



## On Gender

→ Nivedita Menon  
→ Ashwini Kulkarni

**Laxmi Menon** in GR, use of technology is rampant, hence women assume a supplementary role, hence her labour is replaced by machines ⇒ unemployment of women → disguise unemployment.

→ women is considered as liability to family, leading to prebirth sex determination<sup>n</sup> & female foeticide.

## **Vandana Shiva** (Eco-feminism)

"What man is to culture, women is to nature".

As long as nature is not altered, women are not exploited. By exploiting nature & introducing new technology, women is dominated.

- GR is commercial monoculture
  - destroys diversity of nature
  - bring uniformity
  - kills sustainability
  - deple<sup>n</sup> of groundwater, salin<sup>n</sup> of soil, pesticides which are carcinogenic

→ Migration issues - feminiza<sup>n</sup> of poverty (Nivedita Menon)

**Vandana Shiva** (2013) - "Seeds of Suicide in the Asian Age" - 1st GR initiated a process of 2nd GR which was driven by multinational & private interests. It made agriculture a costly and unsustainable affair in a poor country like India.

## Changing Mode of Production in Indian Agriculture

The earlier modes of social organisation like feudalism and peasant societies have disintegrated, giving way to more differentiated social structures. It has also transformed the social relations of production, leading to the development of capitalist relations in the agrarian sector.

With marketisation, technological investment and profit motivation, peasants are transformed into enterprising farmers. Homogeneous peasantry converted into a differentiated lot.

Daniel Thorner highlights the 'pauperization' of small farmers where richer farmers invested money on buying more land, spent on children's education, technologies which led to the small marginal farmers eventually turning agricultural labourers working for rich farmers.

Parash Chaudhary criticized Thorner by highlighting that although there are signs of capitalism but it is not fully developed in India since i) limited technology is used, family/exchange labour is employed ii) crops are mainly grown for domestic, ritual & relatives consumption.

PC Joshi looked at Indian agrarian system from a feudalistic perspective. In 80% of states, land reforms were not successfully implemented. Landlords went for exploitative tenancy system where the nose of state,



reflecting unholy union linkage (nexus) between them.

Thorner refuted the claims of Indian MOP as feudal MOP as in his empirical study of 250 villages, he notes the modern means of production & investments leading to growth of capitalist MOP.

Rudolph & Rudolph term such agriculturist capitalists as 'Bullock capitalists' in their 'In Pursuit of Lakshmi, 1987'.

However, capitalist<sup>n</sup> of agriculture is not uniform & according to Utsa Patnaik, it largely depends upon factors like size of land holding, the intensity of use of hired labour, net production from land & profitability.

Kathleen Gough in study of 'Kumbapetti' in Tamil Nadu notes simultaneous existence of big bourgeois rich farmers, petty bourgeois farmers, semi proletarian & pure proletarian farmers. So, capitalist MOP not fully developed.

Gail Omvedt says multiple MOP are present and there are capitalist (Punjab, Maharashtra, Haryana), semicapitalist (Gujarat, Andhra Pradesh), semifeudal in case of Odisha, WB and feudal in Bihar.

Amit Bhaduri - Indian agriculture is partly feudal since landlord does not lease out its whole land and hires labour for commercial agriculture.

Jan Breman highlighted the changing nature of relation b/w landlords and agricultural workers as a shift from patronage to exploitation.

Transformation in labour relation influenced by migration of agricultural labours is indicative of transition to capitalist agriculture as it is based on workers being separated from Mop (land) & the use of free wage labour, as proposed by Marxian idea of labour as commodity.

With Green Revolution & marketisation, profit is becoming central to agriculture. Ruttan notes that farmers belonging to the dominant caste, began to invest their profits from agriculture to other business ventures. This process of diversification made new entrepreneurial groups that moved out of rural areas into growing towns, giving rise to new regional elites, which are economically and politically dominant.





# Problems of rural labour, bondage, migration

Data 2011 Census → 45.36 crore Indians (37%) - migrants  
 70% women migrants since 49% of migra<sup>n</sup> because of marriage

## Bonded Labour

National Commission on Labour - 'labour which remains in bondage for the debt incurred'.

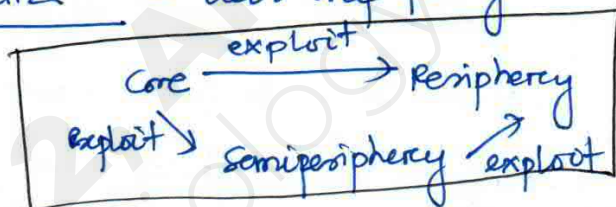
In sociology, its dimensions include :

1) Historical - Aryan made Dravidian culturally bonded labour.

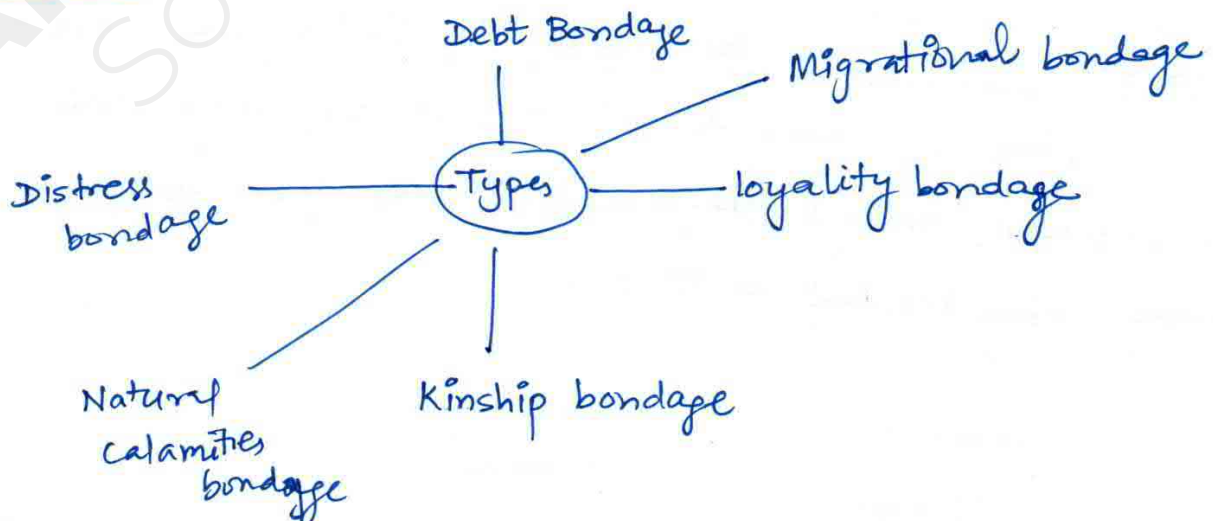
2) Political - Colonial power pushed Indians to Bonded Labour. Reac<sup>n</sup> to this gave rise to national movement.

3) Marriage - its a form of bondage to women. Even reasons for bondage include overexpenditure in marriage

4) Globalize<sup>n</sup> - debt trap polizy



## Different Kinds of Bondage





**Breman** - 'Patronage & exploitation': changing Agrarian relations in South Gujarat 1985 - Landless workers do not have many rights, ex, they are usually not paid the min. wage.

### Reasons for bondage

- Caste system
- Expenditure incurred on social & religious customs associated with births, marriages & deaths
- Mortgage of land by needy tenant farmers
- Poverty of the rural masses who are forced to become indebted even to subsist

**Burdhan & Rudra** - the degree of bondage varies, classified them as Extremely Attached & Partially Attached.

**Ashok Lahiri** - studied bonded labour system of West Bengal. When landed family does not get labourers in peak season, they go for 'Bammasā' system (bonded labour) employing labourers from faraway places.

**Surinder Jodhka** - 'Attached labour' in Haryana. Employers give a piece of land to migrated labour; they work for employer, brings his family, works for master, they being bonded to them.

## Sandhya Srivivasan

Migrant labours deported from Sri Lanka to India, converted them to bonded labour. This curtails economic, political & social freedom.

1976

Article 23 prohibits bonded labour as Constitution guarantees us right against exploitation. Abolition of Bonded Labour Act, 1976 Establishment of NHRC,

SC Judgement in Swami Agnivesh led 'Bandhua Mukti Morcha Case' → called for affirmative action against bonded labour.

Bandhua Mukti Morcha

Kailash Satyarthi → 'Bachpan Bachao Andolan'

\* Kinship as a source of bondage - cross cousin marriage, poor relatives send their kids to work for rich relatives

- Bondage to state - Ideological state apparatus  
Repressive State apparatus

- Bondage to technology - post modernist view - phone, tablet



Migration of Rural Labour → skewed sex ratios.

→ Due to male migration, women are emerging as main source of agricultural labour ⇒ feminisa<sup>n</sup> of agricultural labour force.

Green Revol<sup>n</sup> & other regional disparities promoted rural to urban migrat<sup>n</sup>. Jan Breman calls them footloose labours.

Migrants are deprived of physical & social security, face multiple discriminat<sup>n</sup>, linguistic issues, family support, etc. Due to migratory nature of work, educat<sup>n</sup> of children suffers ⇒ they are also drawn into casual labours work force.

Many Chatterjee - people migratory to longer distance tend to come back. Also, if nature of job has less prestige, people migrate back.

Ghanshyam Shah - Irrational development is the cause of distress migrat<sup>n</sup> & inequality.

Mamish Thakur - decreasing 'love feeling' in villages is leading to migrat<sup>n</sup> from villages.

- One Nation, one Ration Card & Aadhar
- PM Awas Yojana
- Min. Wages Act, 1948
- Unorganised Workers Social Security Act
- National Rural Livelihood Mission

## Industrialization and Urbanization in India

### Evolution of Modern Industry in India

Modernisation theory argues that industrialisation is a sign of higher levels of development & all the societies are at different stages on the road to modernisation.

Louis Wirth - Industrialization & Urbanization imply not just changes in production systems, technological innovations, density of settlements but also a change in a way of life.

1st Phase lasted from 1850-1890 with Indian cotton & jute industries. This was accompanied by emergence of Indian labour class. Traditional handloom declined & new industrialisation rose on the grave of the domestic industries.

2nd Phase (1890-1915), heavy industries like cement, iron and steel were set up & they were geographically diverse. PC Ray & Tatas started indigenous factories & working class movement was in the formative stage. Trade unions

3rd Phase (1915-1947) - Indigenisation of industries was promoted and consumer goods industries were established, capitalism & trade unions gained momentum. ILO was established in 1919.

4th Phase (1947-1991) - State sponsored heavy industry with ideology of self-reliance and import substitution including 'license raj'.

5th Phase (Post 1991s) - After LPG reforms, private sector and foreign competition was given a wider role. Labour policies liberalised & power of trade unions curtailed.



Unlike Britain's experience of industrialization, in India, it led to more people moving into agriculture as factory system was not employment intensive.

93% of labour is informal in India. Big companies like Maruti Suzuki also have large no. of contract workers. Labour strikes & the ensuing strife at Manesar plant of Maruti-Suzuki (2011) is an example of changing employer - employee terms.

Industrialization has not led to decline of employment in agriculture, but service sector employment has increased. Consequences of the market economy

- 1) Nature of production changed as surplus was now for the market and not for self consumption.
- 2) changing cropping patterns, GR areas of Punjab & Haryana.
- 3) Affected economic relations in rural areas. Jajmani system broke down, cond<sup>n</sup> of landless labourers worsened, class polarize<sup>n</sup> increased.
  - 4) Rural to urban migrat<sup>n</sup>
  - 5) Modernising force in agriculture
  - 6) Promotion of consumerism
  - 7) High DoI, breaking caste boundaries & opening avenues for social mobility.
  - 8) Role of family & kinship as economic placement, declining.
  - 9) Growth of communicat<sup>n</sup> & transportat<sup>n</sup> ⇒ economic integrat<sup>n</sup>
  - 10) Market forces lead to high aspirat<sup>n</sup> among individuals ⇒ high anomie.

## Emerging trends

- Growth of service sector and opening up of IT hubs in Bangalore, Hyderabad, Gurugram.
- Both husband & wife working, children put to creches.
- Reemergence of joint family. 'beanpole families' - Brannan
- Globalisation of markets, MNCs have eclipsed smaller farms.   
 walmart  
Amazon
- Outsourcing of everything
  - promotes consumer culture. Not importance of heavy industries but consumer goods.
  - Development leading to displacement of tribals
  - IMF & WB have ruined many countries & brought globalization of poverty. development of roads development
- MSA Rao, MS Gore, Milton Singer have shown that jointness is more preferred and prevalent in business communities & many nuclear families maintain widespread kin ties.
- Dube - The youngsters in nuclear family still willingly follow the normal responsibility towards the primary kin, solidarity of close kin & sense of unity, even though living in separate households.
- Deshpande - In India, capitalism came before Protestant ethics. PE is not a religious phenomenon. Ex Commitment to work, strive for betterment.
- Rudolph & Rudolph - call Indian farming sector as bullock cart capitalists as they lack capital.



## Growth of Urban settlements in India

**Lucas Wirth's** formulation of urbanism as a way of life argues that the city affects area wider than the city itself.

Economic Survey (2016-17) → **Jane Jacobs** - 'cities, not nation states, are the main players in macroeconomics'.

Urban popula<sup>n</sup> increased in India 17.29% (1951) → 31% (2011).

**Redfield & Singer** describe city as a centre of cultural innovation, diffusion & progress & have classified the process of urbanisation into two categories -

1) Primary urbanisa<sup>n</sup> - it helps in spreading the values of Great Trad<sup>n</sup>.

2) Secondary urbanisa<sup>n</sup> - it leads to overshadowing of values of the Little Trad<sup>n</sup> & hence is also disintegrative.

**Sabarnwal** highlights the issue of overurbanisa<sup>n</sup> → 46% of total educated unemployed are reported to be concentrated in the four major metropolitan cities in India.

**Mehra** - for the landless labourers, harijans and adivasis, these cities provide the opportunities which are enshrined in our constitution. ✚

**MSA Rao** - cities in India are developing into islands of prosperity in the ocean of poverty.

**Milton Singer** - in case of modern cities of India, elements of trad<sup>n</sup> are strongly present. This is because migrant popula<sup>n</sup> concentrates in given particular areas where they

celebrate ethnic festivals, lead ethnic lifestyles, develop 'we feeling' & hence occurs the 'ethnization' of cities' (\*)

Visible impacts of urbanisation :-

Parsons - specific vs Df function

- 1) The relationships of community living tend to become impersonal, formal, goal oriented, contractual & transitory.
- 2) Popula<sup>n</sup> engaged in secondary and tertiary sector of activities increases with DoL & specialisa<sup>n</sup> work.
- 3) leads to breakdown of the functioning of traditional institutions & patterns of behaviour & of social control.
- 4) leads to a situation of continuity & change in the sense that the traditional forms often continue to persist, but their func<sup>n</sup> undergo major readapt<sup>n</sup> in the face of urbanisa<sup>n</sup>.
- 5) Generally held that caste is a rural phenomenon whereas class is urban. But caste has organised itself differently in urban settings.

(\*) Pauline Kolenda - fusion of subcastes & castes fueled by Democratic politics, inter-caste marriages & love marriages.

Though caste Panchayats are very weak in cities, there exists a dichotomy b/w workplace & domestic situation & both caste & class situa<sup>n</sup> co-exist.

6) Urbanisa<sup>n</sup> also impacts rural life. Migra<sup>n</sup>, diffusion of culture are resultant of urbanisa<sup>n</sup>.

Srinivas - emigra<sup>n</sup> in south india had a caste component also as it were the Brahmins who first left



their villages for towns and took advantage of western education and modern professions.

7) Affected the status of women also. While, the women set themselves free from orthodox rural patriarchy and are gaining more rights in urban settings, but

Gore & Kapoor - the personally & socially enlightened woman is forced to perform the dual roles, the social and the professional roles in urban settings.

8) Affects family & kinship; growth of nucleariz<sup>n</sup> of families; due to migra<sup>n</sup> of male members in urban areas, often older members, females & children face challenges.

9) Rising informal labour, increasing DoL.

⊕  
MSA Rao - 'Urban Sociology in India' (1974) - 'the breakdown hypothesis' is a Western concept, which views transforma<sup>n</sup> of social institutions in a linear manner. In case of India, there has been a 'traditional urbanisation' in which institutions of caste, joint family & religion have not faded away in favour of clan, nuclear family & secularisa<sup>n</sup> respectively ✓

RK Mukherjee - discards a strict dichotomy b/w rural and urban. According to him, degree of urbanisa<sup>n</sup> is a more suitable concept in understanding the rural-urban relations.

## Economic Aspect

+ Sakinwat + M & A Rao  
+ Eco survey

Mill & Becker

- urbanisation<sup>^</sup> is a natural & inevitable consequence of economic development. Urbanization accompanies economic development because economic development entails a massive shift of labour & other inputs from predominantly rural sectors to those predominantly urban.

- Emergence of steel factories in Bhilai, Rourkela, Durgapur, Jamshedpur has brought about prosperity leading to a whole scenario. Steinvas - areas which were socio-economically backward, have now become prosperous & cosmopolitan.

## Socio-cultural Aspects of growth of urban settlements

Various migrant groups have maintained their own cultural identity:

NK Bose points out that the migrants tend to cluster around people with whom they have linguistic, local regional, caste & ethnic ties.

Jagannath & Haldar in the study on the pavement-dwellers in Calcutta shows that they retain close ties with kinship & caste groups for socializing and transmitting or receiving information from the village.

Steinvas Indian towns, like Bombay, have a 'core' area consisting of old inhabitants with on its fringe remain the new immigrants. This pattern shows a close relation to language, caste & religion.

Lynch Traditional cities like Agra, neighbourhoods have remained homogeneous in terms of caste & religious group.



Ex the untouchable Jatav caste is concentrated in particular areas called mohallas (ward)

But D'Souza noted that in the planned city like Chandigarh, neighbourhood has not been developed on the basis of ethnicity, common interests & other similarities,

### Caste in Urban India

Kolanda

Harold Gould's study of the rickshawalas of Lucknow shows that, as far as their occupa<sup>n</sup> is concerned, they Rickshawalas, follow secular rules but when it comes to personal, family matters like marriage, the caste identities are all important.

MSA Rao due to the growth of professions and the emergence of new occupational categories there has emerged a new class structure along with new status groups. — Sub class

Beteille has pointed out that higher caste does not always imply higher class. This disharmony is most often found in the Indian cities where new job opportunities have developed.

- The establishment of caste associations like Gujarat Bania Sabha, Kshatriya Mahasabha and Jatava Mahasabha in order to help their caste fellows in terms of educational & occupational opportunities, political power, etc. again reveals the vitality of caste system.

- caste provides a readymade identity along which people align themselves. Horizontal unity of caste over a wide area, in both rural & urban sectors, provides a vote bank.

(pol.) + (caste groups) + (settled)

**Leach** - once a caste becomes a trade union-like organization, it becomes competitive & hence, it becomes a class group.

**Sylvia Vataak** - found that the kinship organisation in the old wards (mohalla) of Meerut city in past follows the same patterns as in rural dist. of this region.

(continuity)

### Stratification in urban India

**RK Mukherjee** demonstrates that people in Calcutta rank themselves in terms of caste-hierarchy.

**Harold Gould** points out that the rickshawwalas of Lucknow belonging to several religious & caste groups exhibit uniformity in pattern of interaction & attitudes in respect to their common occupation.

- caste has not played a significant role in determining the choice of occupation in the urban areas.

**Milton Singer** - Technological innovations like microphone, cinema, automobile etc. are used in promoting religious activities. Religious activities are not on decline in the metropolitan city of Madras but are being modernized.



## Status of women in urban India

Cosman

The labour market discriminates against women & is opposed to equality of opportunity.

- It is difficult for a woman to remain single or to combine marriage with career.

- <sup>downy</sup> Margaret Cosman → women want new opportunities but demand old securities as well. In her study of 500 university students, girls were ready to go to college & mix with boys but wanted an arranged marriage.

- large number of divorces is sought by women on the grounds of incompatibility and mental torture.

Amitey Kishor  
+ Gane & Kaper

- Urban women comparatively more independent than rural women.

### Some of the problems of urbanisation

1) <sup>(suburb)</sup> over-urbanisation - excessive urbanisation in relation to employment growth. India is witnessing a peculiar mix of under-urbanisation & over-urbanisation; [2011 census] → 65.5 million Indians lived in urban slums, 13-7% urban pop. BPL

### 2) Pollution & environmental decay

[Murray Bookchin] - 'The Modern Crisis, 1980' - modern cities are sprawling, environmentally damaging monsters that devour energy & generate waste at an unsustainable rate.

### 3) Socioeconomic challenges - Inadequate housing and slums.

[Atul Thakur] - 33% of Indians live in less space than what US prisoners get.

2011 census - ~30% of urban popula<sup>n</sup> in India deprived of safe drinking water facility.

4) Social consequences - The 'white collar crimes' committed by violating the rules and regulations of trade, business or profession. Situation in ghettos and slums is in stark contrast with high rise skyscrapers.

✓ K Davis - Integrity of particular groups is reinforced by maintaining social distance and avoidance towards other groups.

✓ Robert E Park - The problem of maladjustment becomes all the more acute in the case of those city-dwellers, who are relatively recent migrants - 'Marginal man'

↳ 'Me' loneliness

5) Rural-urban divide

legislations - Rent control Act, Urban Land Ceiling and Regulation

Act, 1976, Rajiv Awas Yojana, Property Rights to slum Dwellers

Act, 2011, JNNURM, AMRUT, Smart City Mission, strengthening of ULBs.

Amritab Kundra → migran<sup>n</sup>



## Working Class in India - Structure, Growth & Mobilisation

Holmstrom - 'a group which shares similar economic situation which distinguishes itself from others like property owners, managers and employers.'

### Growth of working class

1. Formative phase - The forced intrusion of British capital in India devastated the old economy, but did not transplant it by forces of modern capital economy.

AR Desai - 'the millions of ruined artisans & craftsmen from town and village, had no alternative but to crowd into agriculture, leading to deadly pressure on land'.  
The introduc<sup>n</sup> of railways led to emergence of 'workers' from distressed sections. Buchanan - 'the factory working group surely comes from the hungry half of the agricultural popula<sup>n</sup>'.

2. Working class emergence - happened due to its concentration and migra<sup>n</sup> around areas where factories were located. This phase is also known as voluntaristic phase and early strikes and mobilisations of workers happened. Workers were a part of national movement; 1st world war, the capitalist development in India got accelerated.

First trade union formed in Madras by BP Wadia, along with other workers' orgs like Bombay Mills Hand Associa<sup>n</sup>, Bombay Mills Hand Defence Associa<sup>n</sup> etc.

### 3) Consolidation of working class and beginning of trade union movement

The October Socialist Revolution of 1917, forma<sup>n</sup> of ILO in 1919 led to forma<sup>n</sup> of AITUC in 1920. By end of 1920s, more than 125 trade unions were formed. During 1925-29, Indian communist movement had strong influence.

4) Post World War II phase - emergence of the Indian working class as a highly organised, class conscious and uncompromising force against colonialism.

✓ After Independence, many trade unions formed with backing from political parties like Bharatiya Mazdoor Sangh.

In 1970s, permanent employment was curbed and casual labour increased. Women workers increased as they were better suited for part-time & low paid jobs.

\*Rudolph and Rudolph argue that the organised working class forms a very small section of the working population in India, so there is no class politics in the country.

- Rise of identity politics based on caste, language, religion, tribe, regions, etc. posed serious challenges to the working class unity.

- The tacit support given by the govt. to the market economy has further relegated the issues of working class to the background.

- Rise of technology & capital based market has also reduced labour to a commodity in India.



In 2<sup>nd</sup> Nat. Commission on Labour 2002, Arjun Sengupta -

- 1) Trade unions do not normally give a call for strike because they are afraid that a strike may lead to the closure of the unit.
- 2) Service sector workers feel they have become outsiders and are becoming increasingly disinterested in trade union activities.
- 3) There is a trend to resolve the major disputes through negotiations at bipartite level.
- 4) Nature of disputes/demands is changing. Instead of demanding higher wages, allowances or facilities, trade unions now demand job security.

Deshpande highlights the reverse mobility of workers. Study of Bombay labour found 87% of regular employees who had changed their job had started as regular employee and only 13% had started as casual labour.

Harris study in Coimbatore, individuals do not move easily between sectors of the labour market due to lack of right social network.

Subramanian & Papola - 91% of the jobs were secured through introduction by other workers based on blood rela<sup>n</sup> (35%) same caste (44%), native place (12%).

KL Shamma in his 5 studies of Pune, Kota, Bombay, Ahmedabad and Bangalore found 61% of workers were upper caste Hindus.

Deshpande - those who possessed more land and education ended up in higher wage sector. With comparable landholding & educat<sup>n</sup>, upper caste workers will get into higher segment of wage than lower caste workers due to importance of caste ties in recruitment.

Nathan - caste also serves the func<sup>n</sup> in ensuring the labour supply for different jobs with the fact of not paying more than what is necessary.

Arjun Sengupta - post LPG, due to loosening state control, labour fears job security and is unable to consolidate.

Lambert, Milton Singer, Seth have shown that caste, joint family and other traditional values have not obstructed a healthy pattern of social relat<sup>n</sup> in factories & industrial org.

Burdhan and Rudra said that globaliza<sup>n</sup> and urbaniza<sup>n</sup> has led to an increase in the assets of the capitalist class at the expense of the working class.

Prof. Krishna Kumare pointed to the failure of industrial development due to politiciza<sup>n</sup> of work culture in PSUs as job security gave no incentive to innova<sup>n</sup> & trade union activities.



Article 43A - Take steps to secure the participat<sup>n</sup> of workers in the management of industries.

Legislations - Factories Act, Industrial Dispute Act and Minimum Wage Act. For females, Maternal Benefit Act and Equal Remunera<sup>n</sup> Act, The Nat. Commission for Enterprises in the unorganised sector.

## Informal Sector

Informal sector is that part of economy which is not covered by formal regulations, statutes and rules.

With > 90% labour market, the contribution of the unorganised labour to GDP is more than 50%.

Jan Breman gives 3 classes of the informal sector:

- Petty bourgeoisie - taxi operators, food joint owners, real estate dealers.
- Semi-proletariat - domestic help, courier boy, cobbler
- Paupers - drug addicts, homeless, alcoholics, petty criminals.



Besai - absence of trade union leads to lack of bargaining power and promotes culture of dependency on the employer for job and the state for welfare services.

Jyankar Gupta says informalization is not a negative development as this sector contributes to more than 36% of the GDP.

### Composition

1) A large section of street vendors in urban areas are those with low skills and who have migrated to larger cities from rural areas/small towns.

2) A section that has ~~has~~ was once engaged in formal sector, now joined informal sector. Bhowmik - these people/spouses were once engaged in better paid jobs in the IT sectors in Mumbai & Ahmedabad & engineering firms in the formal sector.



3) The third category of workers in the informal sector is those who are employed in the formal sector.

Implications for the workers in informal sector are —

- 1) Personal relations determine many aspects of work because of lack of well defined rules structure.
- 2) Very few Indians have an access to secure jobs with benefits. Of those who do, 2/3<sup>rd</sup> in govt.
- 3) Since very few people are members of trade unions, a feature of the organised sector, they do not have the benefit of collectively fighting for proper wages & safe working cond<sup>n</sup>.
- 4) Excluded from several benefits <sup>w</sup>~~like~~ ~~like~~ under legisla<sup>n</sup> like Maternity Benefit Act and Workman's compensa<sup>n</sup> Act.

### Steps

- Nat. Commission for Enterprises in the unorganised sector.
- Unorganised Sector Workers' Social Security Act
- National Social Security Board | Fund
- NPS, Janshree Bima Yojana, Indira Gandhi Nat. Old Age Pension scheme
- E-Shram Portal
- Self Employed Women's Associa<sup>n</sup> (SEWA)

Child Labour

2011 census - 9 million child labourers

0.9 Cr

ILO defines child labour includes children permanently leading an adult's lives. Working long hours with low wages under conditions which are detrimental to the physical & mental health, sometimes separated from family.

Factors contributing to child labour

1. Small children are pledged to money lenders with the form of 'bonded child labour'

Jean Dreze - there is a strong connection b/w poverty and child labour.

2. Gender dimension - Girls are more prone to be forced into child labour due to patriarchy.
3. Large family size leads to depletion of meagre incomes.
4. Vulnerability of children - suitable for certain works like carpet weaving & bangle industry.
5. Poor welfare & social security measures
6. Poor legal framework & lack of preventive measures.
7. More prevalent in SCs & STs.

Neera Burra - 'Born to work: child labour in India, 1995'  
argues that middle class actively promotes child labour in search of cheap domestic help.

Niti Mishra - girls are given more preference as child labour due to their adaptability to household chores and suitability to various industries.



★ Ere Bidi industry in TN has predominately girl child labourers.  
Mayson Weiner considers lack of educa<sup>n</sup> as the biggest cause behind child labour as work is seen as more rewarding than educa<sup>n</sup>.

Utsa Patnaik - puts economics of child labour as the biggest factor for its existence.

Malvika Kardekare - full time work and full time education stand opposite to each other. Cost-time benefit analysis is done between the two.

Neeti Mohanty - girls are socialized from beginning to work. They are told to serve others : gender socializa<sup>n</sup>.

- National Policy on children in 2013.

- Child labour has been banned since 1986 by a Parliamentary Act on recommenda<sup>n</sup> of Groupadswamy Com.

- Art. 24 of Constitu<sup>n</sup> prohibit child labour.

- SC, in 2006 : blanket ban.

- Nat. Com. on Protection of child rights.

## Slums & Deprivation in Urban Areas

GOI → slum is <sup>any</sup> area where such dwellings predominate, which by reason of dilapidat<sup>n</sup>, overcrowding, faulty arrangement and design of buildings, narrowness & faulty arrangement of street, lack of ventila<sup>n</sup>, lack of sanitation and other factors detrimental to safety, health or morale.

Historically, Lewis Mumford and Friedrich Engels attribute the birth of slums to the rise of industrial cities & factory system.

- Slums are also related to incidences of poverty —

Oscar Lewis - 'culture of poverty' - people are poor in slums not only for the reason that they lack resources, but also because of the fact that they acquire a poverty-perpetuating value system.

Handing and Lamont - 'Reconsidering Culture and Poverty, 2010' cultural values play a significant role in fighting and escaping poverty.

- Domination Theory - argues that the disadvantaged condition of the slum dwellers is forced upon them by the dominant sections of the society to subjugate slum dwellers for their own self interests.



## Common characteristics

1. Dilapidated and poor houses in slums are made of poor design and scrap materials. They are often raised on unauthorised land <sup>ATUTU</sup>

2. High density of popula<sup>n</sup> & housing leads to overcrowding and congestion. <sup>overcrowded</sup> William Whyte - study of Boston City - overcrowding is one of the key characteristic of slums.

3. Characterised by lack of public utilities and facilities like drainage, sanitation, water taps, etc.

4. Slums have a culture of their own. Marshall Clinard

Clinard 'Sociology of Deviant Behaviour' (1974) - slums as an outcome of culture of lower class → Lewis's culture of poverty.

5. The slum dwellers are functionally integrated with the mainstream of the city life, yet the high incidence of deviant behaviour like crime, juvenile delinquency, prostitu<sup>n</sup>, drug use, beggary are there.

6. Victor D'souza & Ghanshyam Shah found that SCs have higher representat<sup>n</sup> among the slum dwellers.

AR Desai & Devadas Pillai - 'Slums & Urbanization, 1990'

attribute rise in slum population as a failure of welfare state. they suggest a radical solution in the form of rationalisat<sup>n</sup> of urban land resources.

Gita Verma - 'Slumming India, 2000' - slums are not only a material issue, but they are also a moral issue. They reflect the apathy of larger society & govt.

she also suggests genera<sup>n</sup> of community feeling among those who live in slums to have sustainable sol<sup>n</sup> through self-help.

→ Rise of slums is also viewed in functional terms as they provide many low-cost services to the rich and the middle class. Slums also provide low cost dwelling place in cities to the migrants who have no other place to live.

Upendra Hazarika Com. - Kolkata will have 30% slum popula<sup>n</sup> by 2030, majority Bangladeshis.

MSA Rao - 'Urban Sociology in India' - urbanisa<sup>n</sup> led by moderniza<sup>n</sup> is the cause of migr<sup>n</sup>.

Atul Thakur - 30% Indians live in space that is lesser than that available for prisoners in USA.

Myron Weiner - slums of migrants gives rise to politics of nativism. And nativism endangers democracy and national unity. However, regionalism per se is not bad as it provides a safety valve in a multicultural society.

### Steps Taken

- Rent control Act, 1948 ✓
- Urban Land Ceiling and Regulation Act, 1976 ✓
- PM Awas Yojana, 2016 ✓





## Nation, Democracy, Citizenship, Political Parties & Pressure Groups

### Politics & Society

Nationalism in India is viewed from different lenses by different social thinkers.

Amarjya Sen - Nationalism in India borders on religious revivalism as national identity is often hijacked by majority groups.

Andre Beteille plays down the very concept of nationalism and advocates for a refocus on pressing problems like poverty, hunger & illiteracy.

Ramachandra Guha suggests a way out of the growing absolute national identity by allowing people to construct their own ideas of nationalism like - cultural nationalism, cricket, Kargil & tsunami - victims - support nationalism.

- The British rule helped the growth of nationalism in 2 ways -
  - India became one for the first time. She gradually came under one system of law, one type of administration and a uniform type of educational system.
  - People of different areas, religions and languages made a united attempt to bring freedom to India.

Rajni Kothari - although people lived all their lives in villages, these villages were not as self-contained isolated islands as was made by some western scholars.



## Democracy

2019 Elections - 90 crore votes, 10 lakh polling booths, 7 phases,  
8.43 crore new voters - LS Elec<sup>n</sup> 2019

**TK Oomen** - because of existing social structures in India, democracy is not working. Democracy cannot really flourish as long as exclusionary structures still exist in the society.

**Partho Banerjee** - In Indian democracy, there has been an unbridled rise of personal power.

**Bipin Chandra** - India has a theoretical democracy. Every political party has descendants of feudal lords/kings. Party democracy is absent in India.

**Andre Beteille** - which way India will go is written in the constitution, but actual direction is being decided by people.

**Atal Kohli** sees that the Indian democracy is facing a crisis of governability. This has been caused by erosion in the credibility of political parties, leaders, & the indisciplined political mobilization of various social groups, & class conflicts within the society.

**Partho Banerjee** - Rise of communal power strengthens and makes democracy more mature.

**Ruddolph & Ruddolph** - Indian democracy is weak as it relies on tradition cum leadership instead of modernity.

**Andre Beteille** - moderate approach; though we take the help

of community to get power or win elect<sup>n</sup>, after being elected both community & national policies are given preference.

Satish Deshpande - When subaltern groups get elected, it gives them confidence, thus trad<sup>n</sup> comm are good.

### Citizenship

Ramchandra Guha - we got citizenship suddenly and everyone got it at once, so people do not appreciate citizenship rights & duties - passive citizenship.

Arjun Appadurai notes the emergence of 'ethnoscapes' where cultures and people interact to create new fusions and hybridizations. He sees national boundaries to be replaced by 'ethnoscapes' where individuals interact, not as citizens but as consumers of globaliza<sup>n</sup>.

### Indian diaspora

Parekh, Vertovec and Baalland - consider religion to be the one of the primary elements that defines/classifies the Indian diasporic community, the one thread that provides the commonality, distinctiveness and shared history.

Parekh - About 85% of people of Indian origin & NRIs are Hindus for whom 'Mother India' holds deep spiritual symbolic & sentimental reverence that is renewed through regular visits and pilgrimages.



## Political Parties and Pressure Groups

Political parties are major agents of political participation where the party aims to yield legitimate power.

### Merriam & Munro: Functions of Political Parties

- 1) They make the working of parliamentary government possible as the political parties organise the representatives of people on party lines.
- 2) Formulate public policies on the basis of their election manifestos.
- 3) Mobilise public opinions through simple symbols and local leadership. Enhance political consciousness and awareness.
- 4) Provide stability in the country against parochial forces like regionalism, casteism & factionalism.
- 5) Recruiting point of future leaders.

Partho Banerjee - participation of Indians in civil society is abysmally low as the basic needs have not been fulfilled.

Amaritya Sen - CS/PGs are the result of dissatisfaction against politicians & state's lack of empathy. Ex Anna Hazare.

Baviskar & Mukherji - In India, civil society org. gained momentum only in late 1980s, primarily due to withdrawal of state from public welfare activity, demise of developmentalism & the advent of post-developmental neo-liberal political economy.

PP  
Paul Brass - Party politics in India display numerous paradoxical features, which reveal the blending of western and modern forms of bureaucratic org & participatory politics with indigenous practices & institutions. [caste + equilib<sup>n</sup>]

Rajni Kothari sees fragmenta<sup>n</sup> or lack of sustained organiza<sup>n</sup> as an important element of protests.

Ghanshyam Shah notes the emergence of caste based associa<sup>n</sup> which have a distinct class based outlook of serving economic interests and secular goals.

Neeta Chandoke talks about counter-civil society which hampers democracy by indulging in fundamentalist violence.

Shiv Viswanath - pressure groups increase public participa<sup>n</sup> but usually promote the interests of the upper class.

Rajeev Bhargava - pressure groups are a manifesta<sup>n</sup> of substantial democracy.

Atul Kohli in his 'Democracy in India' (2009) argues that despite various political parties coming to power, basic principles of welfare measures, economic policy, foreign policy remains same - during last two decades. It explains how basic decision making or 'non decision making' remain unaltered. This negates Parsonian stat and Pluralist opinion.

Further, Kohli explains how rural elites use



used during first two decades of Congress rule to spread its control over rural mass.

Javed Alam argues how a group of people are controlling Indian political landscape. Elite theory thus comes to reality atleast in Indian scenario. Further growing inequality and increasing prosperity of a group of people suggest that power may be of "constant" sum type.

Almond and Coleman describe political parties as organised bodies of individual with homogenised ideology. The main objective of political parties is to achieve political power. 70% of members continue activities of UN General Assembly have democracy as form of polity.

Abraham Lincoln noted political parties as a means to drive common aspirations to the special house. They as opposit<sup>n</sup> sustain performances of government. Political parties also educate public opinions about policy implementation.

However they are rendered dysfunctional due to social handicaps. Rajni Kothari in Caste in Indian politics writes political parties are elites who defeat democracy by creating false consciousness.

In modern times, political parties are guilty of muscle & money power promoting leader cult over party's beliefs.

Coalition govt. also seems to diffuse aim of democracy as internal dynamics of a political party is compromised.

Naomadeshwar Prasad notes that in Bihar caste-based voting has increased caste confusion. Also, political parties promote use of religion. This completely defeats democracy in a secular country.

Bipin Chandra in 'Communalism in Modern India' notes that most riots are triggered by political motives instead of religion.

+ 'orchestra of riots' → Paul Brass

However, political parties have succeeded in providing voice to the depressed. The rise of BSP in UP is seen as face of Dalits.

Political parties have also mobilised resource from epicentre of power to common man.

Democracy ideal of political and social justice are achieved through a representative form of political election. Political parties, when divorced from religion/caste, promote face of aspira<sup>n</sup> of the masses.

Shiv Viswanath  
Rajni Kothari  
Naomadeshwar Prasad  
Bipin Chandra



## Interest Group

Interest Group Theory suggests that the policy makers have behavioural patterns of decision making which resembles the market behaviour of consumers & producers.

Government goes on a profit maximising spree like a consumer in the market by taking policy decisions which either bring in profits in the form of an electoral gain or increasing the value of one's assets.

Further, it states (George Stigler) → the policy maker would be more supportive to interest groups which have a more unified and organised group of interest sectors.

Ex Industrial policy group vs Environmental groups.

How are they different from Political Parties

— Basic stuffs xxx —

Ware - 1988 : Parties had lost their respect & importance ; the former demarcation in which the parties remained at the centre & the interest group were placed at periphery of decisional authority changed.

Held & Politt : The rise of 'cause' groups centred on a single issue or narrow cluster of issues is threat to parties.

Issues like environment, labour, gender, color & caste cut across the traditional divisions of parties.

Earlier time offered these parties as the only place for like minded people to socialise but later on with the rise of affluence & increased choices for quality





## Social & Political Elite

Social elites are those who hold pos<sup>n</sup> of prestige, power or influence due to their status in society.

Political elites usually have their unique pos<sup>n</sup> due to their numerical strength, their lineage, party affiliat<sup>n</sup>, social linkages, & pos<sup>n</sup> in govt.

In rural areas, the elite consists of well to do peasantry, ritually superior community, dominant caste and trading class. Most of the people participating in politics in a village are from dominant caste. Educa<sup>n</sup> has also assumed an important role in rural leadership as more & more youth from rural background are exposed to the new ideas and beliefs. Rural elite leadership today does not come from ritually higher placed caste alone, it is becoming more secular. Ex. In Haryana, western UP, Jats and landed OBCs are new rural elite.

In urban areas, social elite now consists of mainly professional service class. Industrialization and changing consumption habits changed the composition of social elite in urban areas. Business & trade leaders are gaining prominent position.

Parcay Geraint has defined elite as "small minorities who play an exceptionally influential part in the affairs of society in specific fields".

Ram Ahuja has described elite through four features —

- a dominant group which possess distinctiveness & exclusiveness.
- the term does not apply to any one person but refers to a plurality, a collectivity of persons, however small it may be.
- this identifiable collectivity has certain attributes and skills which give it <sup>not</sup> only a certain superiority but also power of decision making & influencing others.
- elite is a relative term; group identified as elite group in particular field might not be seen as elite in other context.

Yogendra Singh w<sup>o</sup>t changing elite structure: although initially the political elites were mostly urban, high caste with English educa<sup>n</sup>, there is increasing influence of rural-based political leaders.

There is greater articulat<sup>n</sup> of regional & interest-oriented goals in political cultural ideologies. There is slight breakdown in the exclusiveness or upper caste to the elite pos<sup>n</sup>.

Ram Ahuja - Both individual & structural factors (caste etc) are important in the social ascent/descent of the elite.

Ram Ahuja - process of overthrowing the ~~power~~ elite in power & succeeding them is not always based on conflict, but that it involves manipulat<sup>n</sup>, tolerat<sup>n</sup>, accommodat<sup>n</sup>, compromise & bargain too.



**AIR 2, ANIMESH PRADHAN**  
Sociology Optional Notes

## Regionalism & decentralization of power <sup>loyalties become region centric.</sup>

Regionalism is defined as a phenomenon in which people's loyalties become region centric. Interregional conflict is usually shaped around insider-outsider complex; a complex that nurtures nativism and son-of-the-soil ideology.

- Region-state conflict takes place in institutional structure of caste system where in a region questions the distributive policy of the state as discriminatory, exploitative & unfavourable to the overall well being of regional community.

✓ Harihar Bhattacharya - 'Federalism & Regionalism in India, 2005' regionalism in India is rooted in India's diversity of languages, cultures, tribes & religion.

Harrison considers that regionalism is a precursor to nationalism. what grows as a regional aspirat<sup>n</sup> will grow into nationalistic aspirat<sup>n</sup>. Ex Tamil Nadu Movt. & Khalistan Movt.

Paul Brass regionalism is a result of social setup where masses derive larger gratificat<sup>n</sup> from caste, community & region & not from pan-Indian identity.

✓ Rajni Kothari - It has made federalism more deep rooted in India with the rise of true multi-party politics. It can also act as a healthy competitive force & hence, can fuel progress.



Similarly, Dipankar Gupta - regionalism may not be necessarily anti-people & anti-nation.

→ Scarce resources like water, employment act as catalyst.

Examples of anti-North Indians date by Maharashtra Navnirman Sena (MNS) in recent times & bitter water disputes among

southern states are manifestation of such malignant regionalism.

- If regionalism is ingrained with positive meaning of regional pride and spirit healthy competition, it can also lead to more diversity, & faster growth & development also.

Rajni Kothari says that regionalism has led to true multi-party politics with emergence of regional parties. It has also led to deepening of federalism and healthy competition b/w the states.

Ashish Nandy - loyalty to community, region in India is greater than pan-Indian identity.

Iqbal Narain classifies three types of regionalism —

1) Supra-state Regionalism - built around the issues of common interest in which group of states form a common political alliance, directed against another alliance or union.  
Ex Dravidian movement.

2) Inter-state Regionalism - Ex River water dispute & border dispute

3) Intra State Regionalism - aimed at assuming oneself of self identity & self development. Ex Khalistan Movement.

Society is witnessing poverty, illiteracy, regional disparity in development. Regionalism helps fulfill people's aspirations and addresses these issues. Development is now sought over 'integrity'. Thus, regionalism promotes cohesion in the society today, rather than being a threat to national integrity.

Dipankar Gupta - regionalism is not bad as long as it is not driven by chauvinism.

⇒ Even over development can lead to regionalism - example: Khalistan after GR in Punjab.

TK Oomen indicates how autocratic Congress rule that failed to respect/nuture regional aspirations led to rise in regional tendencies in the form of regional parties - like AIDMK, Assam Gana Parishad, etc. This eventually culminated in the rise of multiparty system and coalition politics.

Paul Brass indicates that regionalism is a form of political opportunism that relies on exploiting regional tendencies to further the political interests of certain sections.

PC Joshi indicates how uneven economic development across the country fuels regional currents. This has been seen in the creation of Telangana recently and also demands of statehood from Vidarbha, Bundelkhand & other regions.

Handwritten notes in red ink at the bottom left corner, including names like "Rajni Kothari", "Animesh Pradhan", and "Dipankar Gupta".



→ Regional affiliations also strengthen development agenda as found by Prerna Singh in 'Solidarity works for welfare' where regional tendencies accelerates pace of development policy & communal harmony.

Nativism is the virulent form of regionalism that discriminates between original inhabitants and the immigrants. The ideology has gained currency in contemporary times due to increased social mobility.

Paul Hirst opined nativism as an aftershoot of globalisation. Ethnicization of Occupa<sup>n</sup> takes place. For ex Sanitary jobs in US are mainly done by Mexicans.

Nativism can take place in two aspects i) within a country ii) between two countries.

In the former case, ethnicity and regionalism lead to struggle. This mainly has social as well as economic roots. For ex Mistreatment of migrant population from Bihar in Mumbai.

Within countries, nativism takes virulent form since citizens react due to pressure on resources, division of opportunities and increased competition. Ex violence against Syrian migrants in Europe.

Griffin once mentioned that in a closer world, it is the West that tries to establish a hegemony which is resisted.

By the same token, nativism took a positive role when Indians resisted cultural imperialism by preserving their social rules, education & land laws.

Rajni Kothari in 'Caste in Indian politics' mentions only political angle. It is the polity that flares distinction b/w the locals & foreigners.

Marxists see nativism as having roots in economic deprivation. The immigrant population puts up a competition for limited resources.

It was due to this feeling of nativism that UK recently opted out of the European Union, famously called 'Brexit'. British felt that they were losing jobs to Eastern Europe under the EU umbrella.

However, nativism can lead to long term strategy for development. In India, an increase in competitive federalism is seen as a result of each state using its competitive advantage to outdo the other.

In sum, a virulent form of nativism is a form of exclusion and exploitation that decreases social mobility and demographic dividend. To protect one's culture is important but not shunting out opportunities to the worthy.



Decentralization of power means empowerment of institutions of local governance like Panchayats and Municipalities.

PRIs were given a new identity with the enactment of the 73rd CAA in 1992 & 74th CAA for rural and urban local bodies respectively.

- 33% reservation for women and reservation for backward sections like SCs & STs.

Vora and Palshikar - 'Indian Democracy: Meaning and Practices, 2004', grassroot politics has led to change in the very nature of Indian politics from politics of ideology to politics of representation.  
*Politics & ideology*  
*↓*  
*representation*

→ While some states like Kerala have taken active steps in strengthening these bodies, others have refrained from devolving the powers on PRIs.

- Capacity building, manpower & funds = critical issues.  
13th Finance Comm → recommendations were a landmark in this direction as it recommended share of panchayats in the Union Revenue Divisible Pool.

- 4Fs: Frameworks, funds, func<sup>n</sup>, functionalities.  
 - In states like MP and Bihar, voting in Panchayat election is still guided by factors like caste, kinship and family affinity.

- In 2004, Thajjar dist. of Mangana, a 'Khap' Panchayat order annulment of the marriage of a girl and boy because they had the same Gotra.
- Women contestants are proxy candidates of their husbands on reserved seats.

TK Oommen highlights that PRIs in southern states have been more effective in implementation of system of local governance. Further, Hindi belt of North is still ridden by caste conflicts ✓

Gail Omvedt - Dalits have been perpetually considered as vote-bank of dominant rural elite & their rise in power through compulsory reservation is seen as unacceptable to traditional dominant groups ✓

Fernandes highlights 65 cases of atrocities from 1978 to 2005 in Tamil Nadu on Dalits including obstruction in using franchise or contesting elec<sup>n</sup>.

- There are around 40 lakhs elected representatives at all levels of panchayat system.

- Paul Brass - PRIs were made to fail because of the reluctance of state politicians to devolve much power to the district level or below because they feared that if such local institutions acquired real power they would become alternate source of influence & patronage.



Rajvir Dhaka's study in Haryana - husbands act as proxies for women representatives in PRIs. Rajvir Dhaka

Lieten & Srivastava - the village panchayats were established as units of local self government & focal points of development in country at large more often than not captured by autocratic & invariably corrupt leaders from among the male elite.

Rajni Kothari argued that village councils were nothing but catchy slogans & false promises had enabled the elites to contain the forces of revolt & resistance & prevent public discontent from getting organized.

Ashok Mehta - these institutions had failed because development programs were channelized through official state bureaucracy, finance had been inelastic & these institutions were dominated by privileged section of society.

Hence, decentralisation of power, is in fact, a road map to rural development & social change in India.

Rajvir Dhaka

## Secularisation

Bryan Wilson → In secularization process, the various social institutions gradually become distinct from one another and increasingly free of the matrix of religious assumptions that had earlier informed, inspired and dominated their operation.

Indian secularism, according to Rajiv Bhargava is not strict separation of religion and politics, but explained in terms of principled distance between religion & politics.

Srinivas on Secularization → 'the term secularisation' implies that what was previously regarded as religious is ceasing to be such & it also implies a process of differentiation which results in the various aspects of society, economic, political, legal & moral, becoming increasingly discrete in relation to each other, but are not disconnected.  
→ secularisation, as a process, has been subsumed in westernisation, which is a much broader term.

In Indian contexts, different views:

- liberal plural view - separation of religion and other institutions and advocated religious pluralism.

- orthodox plural view - led by Gandhiji, Dayanand Saraswati, Ramakrishna Mission who saw Indian society as secular



from beginning due to its marked tolerance.

- Marxist view - interpreted secularism as disappearance of religion altogether.

Nehru - it does not mean a society where religion is discouraged, it means freedom of religion & conscience, including freedom for those who may have no religion.

→ Indian secularism is not a result of a tussle b/w the church and the state as in Europe, but conceptualized as an anti-date to twin evils of communalism & fundamentalism.

- It is more lines of 'sarva dharma sambhava' rather than strict 'dharma nirpeksha'. Article 25-28 encourage same. ex the secular Indian state declares public holidays to mark the festivals of all religions.

⇒ supporters of western notion of secularism accuse state of indulging into religious sphere as state supports many activities like Hajj Pilgrim & manage shrines like Tirupati & vaishnoveri.

- Tension b/w Indian state is simultaneous commitment to secularism and to protec<sup>n</sup> of minorities.

Andre Beteille comments that people of India are bound more by culture than by constitution.

TN Madan - religion & secular cannot be separated, i.e., religion cannot be in any meaningful sense privatised.

Adrish Nandy - secularisa<sup>n</sup> and modernisa<sup>n</sup> in India can lead to the revival of the traditional forces in India as modern means of communica<sup>n</sup> also accelerate communal forces.

So, there is a difference envisaged in constitu<sup>n</sup> practised by society.

Milton Singer → Religion activities through text.

in de-jure secularism as  
& de-facto secularism as





## Social Movements in Modern India

### Nature of Social Movt. in India

TK Oommen in his Social Movements, 2010, social movements can be studied from three approaches: historical, psychological and sociological.

He used two criteria to differentiate the social movements in the 20th century -

1. Collectivity type (biological/civil/primitive)
2. Type of goals (instrumental or symbolic)

Rajendra Singh - New Social Movements (gained currency in India in 1970s), originate through grass root politics and are plural in their structure.

- They are a response to the overarching systemic structures and a bid to protect the cultural sphere of life

- Middle class: torch bearers

- Instead of aiming to bring radical change, these movements are symbolic.

Desai held that some movements are caused by the inability of our constitution to protect the civil and the democratic rights of people (X)

Rajni Kothari - failure of the state in 'social transformation' of society compels people to assert their rights through various struggles.



Gurr and MSA Rao have explained social movements in terms of 'relative deprivation'. → ideology

Ghanshyam Shah & TK Oommen do not accept relative deprivation approach, Oommen - argues that deprivation theorists do not view movements as 'ongoing process of change'. They do not deal with the source of deprivation. Shah holds that deprivation theorists ignore the importance of consciousness and the ideological aspects of the participants.

### Peasants & Farmers Movements

The term 'peasant' in India has multiple meanings. It is viewed as an 'underclass' by Anand Chakravarti.

- It is seen as sharing caste features as per regional variation according to Javed Alam.

- They are not uniform & vary based on different socio-economic conditions due to different MOP in different regions: feudal, semi-feudal or capitalist. Civil Servant

AR Desai movements prior to Independence was mainly peasant movements demanding basic livelihood, but later it turned to 'farmers movements',

underscoring a shift to capitalist MOP

Gail Omvedt on Peasant Movements

RRK ✓

She has classified the peasant movements into 4 types:

1) Restorative Movements - ex Sanyasi Rebellion and Pagalpanthi Movement which aimed at restoring the old glory apart from addressing the hardships of peasants.

2) Ethnic Movements - ex Santol Rebellion & Khond Rebellion, which largely targeted colonial taxation policies, but mobilisa<sup>n</sup> was on ethnic lines.

3) Social banditry - They included movements like Tebhaga Movement & Eka Movement. They were militant and had leaders like Madari Pasi and Sahjanad Saraswati who wanted a radical change in the system.

4) Kisan Sabha Movements - raised issues at the national level & also helped in mobilisa<sup>n</sup> of peasants in mainstream national struggle.

Evolution of peasant movements

1) Pre Kisan Sabha Movt. (till 1920) ⇒ Zamindari exploitat<sup>n</sup>, beggar/forced cultivat<sup>n</sup>, food scarcity etc.



Ex 24 Paragana Revolt in Bengal, Pabna Revolt and Deccan Revolt.

2) Post Kisan Sabha (1920s - 1947)

- peasant movt. acquired a national character.

All India Kisan Sabha 1936; communist movement linked their cause with national movt.

Dhanagire - leadership of these movements came from urban class and politicians.

They were properly organised and represented interests of farmers and even small landlords.  
Ex Champaran Movt / Bardoli Movt / Tebhaga Movt. of Bengal

3) Post Independence till GR - Bhoodan & Gramdan

movt : aimed at supplementing govt. effort in bringing about social change in rural area.

- NGO, civil society role significant.

4) Post GR : faulty land reform & unequal benefits of GR created discontent. Naxal Movt. manifested.

New farmer's movements driven by interest ideology

and wanted to extract maximum benefits out of the state policies. Clubbed with environmental

movt, like Medha Patkar's (Narmada Bachao Andolan).

Partho Chatterji - peasant movements were not class movements as they were more guided by regional, ethnic and caste considerations. and then

Post Independence, interests of farmers and peasants are often at crossroads as capitalist farmers have peasants and labourers in exploitative relationship.

Harrington - Farmers' Movements are harmonious combination of environmental and peasant's right movements.

Dhanagire - considers them ~~in the form of interest groups~~ as class movements and essentially capitalist movements. and class

Paul Brass puts them in the category of NSM & considers them as charged against state and addressing a lot of other issues including gender and environmental issues.

Gail Omvedt views them as a reaction to the state-market collusion and exploitations & they include all types of farmers' & not just affluent farmers' movements.

→ Post GR, rich farmers had specific demands & concessions from state. They were mainly from dominant castes and had their own self-interest like rise in MSP, free electricity, water and subsidized fertilizers.



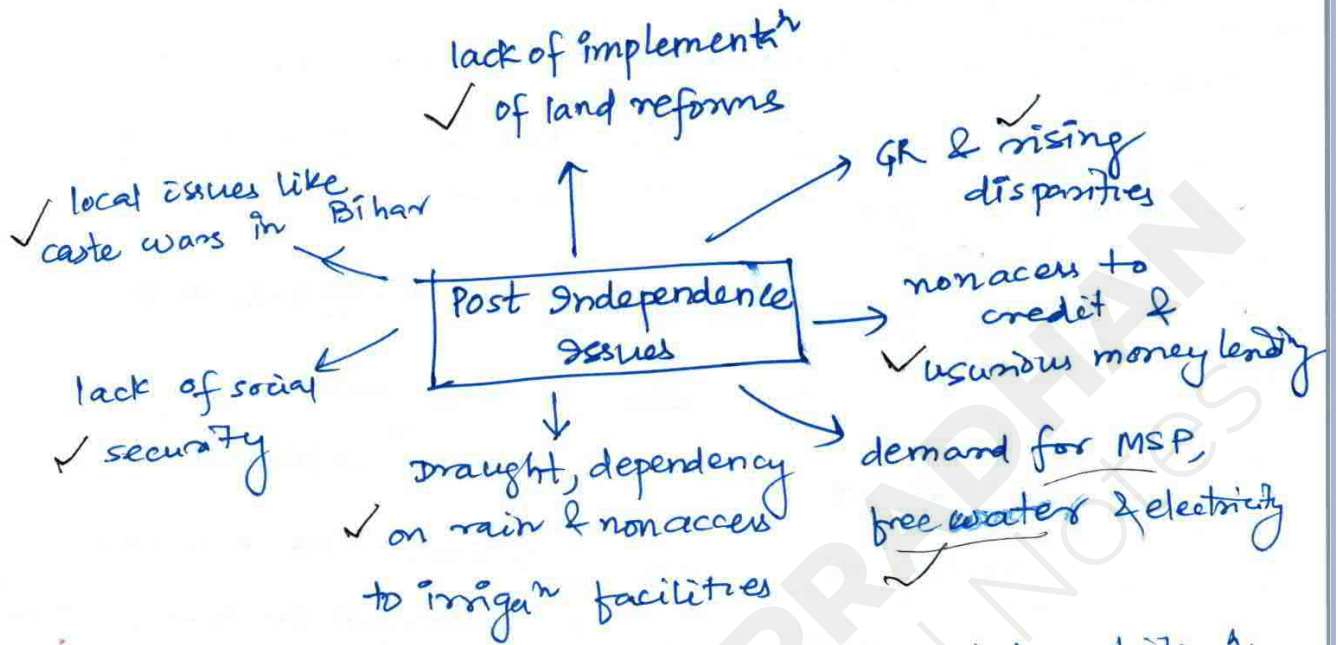
## Farmers' vs Peasants' Movt.

- 1) wider resource base
- 2) Peasants' movements address the issues of absolute deprivation, but farmers' movements address the issue of relative deprivation.
- 3) FM act like interest groups and are generally organised.
- 4) FM use new means like Rasta Roko, Rail Roko etc.
- 5) FM have been mostly open & non-violent in contrast to unrest and conflicts associated with peasants movts. in feudalistic agrarian systems.

- Earlier, leadership was from communist party,  
 But later organisa<sup>n</sup> like Bharatiya Kisan Union (BKU)  
 led by Mahendra Singh Tikait in Northern India  
 and 'shetkari Sangathan' by Shanad Joshi group in  
 Maharashtra.

- Leadership was provided from within & membership  
 from the dominant castes like Jats of Haryana, UP.

Vibha Arora - 'Politics of class(ness) in the Farmers  
 Movement in India, 2001' - FM rise is explained by  
 the fact that GR and new farm technologies led to  
 increase in productivity, but farm incomes didn't  
 rise due to low market prices of farm price & high  
cost of farm inputs.



TK Oomen - issues of farmers' & peasants' mobilis<sup>n</sup> have changed drastically over time. The call is no more for 'land to the tiller' because excess land itself a scarcity now. Communist parties have ceased to talk of a proletarian revolut<sup>n</sup> by the peasant class. Peasant movements barely address the cause of deprived sec<sup>n</sup> like Dalits & Advansis.

- Today issues like WTO, globalisat<sup>n</sup>, retail FDI, MNCs, contract farming & GM seeds ✓  
Farmer suicides because of heavy indebtedness, crop failures or inability to find a market ✓



Thornicroft - capitalism rose and persists in India - farmer demands ignored - instead placated them with food for work programmes, provide basic needs to stop them from mass mobilisation.

Gail Omvedt - Indian agriculture has 4 different MOP:

- 1) Strong capitalist MOP - Punjab, Haryana, west UP - go for mobilisation for subsidy, better MSP, market access
- 2) Weak capitalist MOP - Coastal Andhra, TN, Maharashtra, Gujarat - max suicides - use technology, but no mass mobilisation
- 3) Strong feudalism - Bihar, East UP - polarized class conflict is developing - Naxals
- 4) Weak feudalism - go for supplementary sources of income, self cultivation, contract labour.

Gurpreet Mahajan - govt. investments needed to reduce agrarian distress and migrate excess agriculture labour to industries.

P Sainath - post LPG, agriculture has become unremunerative.

## Women's Movement

### Pre Independence Period

- Earliest movements like Bhakti movement saw active participation of many women saints like Mirabai, Akka Mahadevi & Andal.

Women's movements began during British period when the old ideas came in conflict with the new ideals of society.

### 1st Phase

initiated by educated men influenced by modern ideas of equality & emancipation. Raja Ram Mohan Roy's Brahmo Samaj solemnised inter-caste marriage and promoted women education.

Anti-sati legislation of 1829 & Civil Marriage Act 1872

permitted inter-caste marriage and divorce. Prarthna Samaj

formed Bombay widow reforms Association in 1859 → first widow remarriage.

Among Muslims, Begum of Bhopal formed All India Muslim Women's Conference in 1916.

Parsi women's Circle was formed for upliftment of Parsi women.

1927 All women's Conference - Margaret Cousins  
1928 Nat. Council of Women - Mahadevi Tata

### 2nd Phase

led by women themselves under the leadership of Sarojini Naidu, Hansa Mehta, Kamala Nehru, Rani Gaidinli etc.

In this phase, women's leadership emerged from a small section of the urban, middle class who had their education

in English.

Issues raised :

1) Equal voting rights & political participation



GoI Act 1935 widened women's voting rights.

2) Reform<sup>n</sup> of personal laws → Sarda Act, 1929 raised marriageable age. This continued to Hindu Law Code Bill, 1950 recognising property rights of women.

Organisations like Women's Indian Association (WIA), National Council of Women in India (NCWI), All-India Women's Conference (AIWC) had significant impacts. Mau boycott of foreign cloth & liquor was also prominent.

Maibrayee Chaudhuri - 'Feminism in India: Issues in Contemporary Indian Feminism, 2005' - Women's participation in the struggle for freedom developed their critical consciousness about their role and rights in independent India. This led to introduction of the franchise & civic rights of women in the Indian constitution.

- Fundamental Rights Resolution in Karachi Session, 1931

#Aparna Basu

## Post Independence Era

National Commission on the status of women set up in 1970s

came with 'Towards Equality Report', 1974 → pointed that

planners, govt. officials, trade union leaders perpetuated the middle class perceptions of women's primary role as the homemaker and not as the bread winner.

Major movements during this period →

1) Political Movements - All India Democratic Women Association (AIDWA) affiliated to CPI formed in 1981.

✓ Shahada Movement, Mahila Samata Sainik Dal, Shah Bano case surfaced.

2) Non governmental movement - they rejected the traditional welfarist approach & adopted protest policies for mobilising women on specific issues. The self employed women's association (SEWA) - 1972 - women's trade union movement ;

Progressive Organisation of Women (POW) - 1974 - raised voice against sexual division of labour & discrimination.

Anti Sati Movement - burning of a young widow Roop Kamwar in 1988 in Rajasthan sparked movements.

Anti Dowry Movement

Utsa Patnaik and Veena Mazumdar - 'Economics of Dowry' → with increase in economic growth, there is increase in consumerism, hence there is increase in dowry demands.



Sainivas ⇒ Dowry is a form of modern 'sati'

- Dowry Prohibition (Amendment) Act, 1984 passed, sets a limit to the amount given in dowry but does not ban dowry

- Nari Utpadan Virodhi Sangathan, Mahila ~~Morcha~~ <sup>Mukti</sup> Morcha, Dahaj Virodhi Andolan - ensured guaranteed FIRs & speedy actions etc.

Anti-rape Movement (sexual violence)

Power rape - people in uniform misusing the power to sexually exploit women, sterilization in India

- different kind of Birth control drugs being used on women's body. sterilization in men 3%, women - 97%

- Ultrasound machines - ↑ female foeticide

- NCRB (2019) - women raped every 16 minutes & every 4 minutes, cruelty by in laws increased by 15%. (child rape every 155 min)

- NFHS (2015-16) - 99% sexual violence cases go unreported

- UN Popul<sup>n</sup> Fund - b/w age 15-49, 2/3<sup>rd</sup> raped or beaten or forced to sex.

- Sexual Harassment at workplace (Vishakha Case)

- Global Gender Gap Report → 140/156 | 78% of rural women agricultural → <12% ownership

Bina Agarwal - barely 13% of women inherit immovable property ✓

- Parliament - 14% only females (17<sup>th</sup> LS)

Marital Rape - section 375 exception ; marriage giving legitimacy to man, over a women's body, even without women consent. Sucheta Sivistava Case

Fundamentalism as form of violence

- go for literal interpreta<sup>n</sup> of religious text .
- against secularism and state .

Hindu Fundamentalist

- Consider women to be 'Pativrata' . Women should devote her life to her husband, follow sexual purity & monogamy, getting enlared to man & family, getting domesticated, bears children, never complain .

Traditionally women → Daan  
Dowry → Dakshina } culture

Kulavradhu → women is married to man's lineage group. Conduct, characters of women will be benefetting to man's family .

Concept of seva - feed and work for man than for yourself .

- Tagging women with 'izzat', restricting her freedom .

Islamic Fundamentalism

- legitimize to polygamy, easy rules of divorce
- not much scope to educat<sup>n</sup> & literacy
- less right of property inheritance



communal conflict affects women whose men are the ones who fight, women & children more vulnerable, economic support is withdrawn when men die.

Kumkum Sangra

She divides women movement in 4 types —

a) Integrative, liberal, socialist & Radical

Gail Omvedt divides women movement into 2 types —

1) liberal initiated by nationalist, reformist & state

2) Rights oriented movement initiated by women eg.

Amritabh Kundu studied migrat<sup>n</sup> pattern of women →

more migrat<sup>n</sup> is of single women, mainly for educat<sup>n</sup> & job.

- Due to this safety of women becoming major concern.

→ 33% reservat<sup>n</sup> in Panchayati Raj institut<sup>n</sup>.

→ Protec<sup>n</sup> of Women from Domestic Violence Act, 2005,

Prohibition of Incest & Indecent Representat<sup>n</sup> of Women Act,

National Commission for Women, Preven<sup>n</sup> of sexual Harassment of Women at Workplace, 2013.

→ Equal Remunerat<sup>n</sup> Act, Maternity Benefit Act, gender budgeting.

Women movements criticized for being upper class movements.

- Patriarchy, violence against women, <sup>female</sup> feticide is on rise.

**Raka Ray** - women's movements in different regions give different priority to diff issues affecting women. In Mumbai, the women groups give importance to issues of violence against women & religious fundamentalism, in Kolkata, issues of poverty & unemployment, consciousness & literacy are more important.

**Karen Kapadia** and **K. Geetha** argue women were historically neglected by the ill practice of patriarchy. It was upper caste women who were tortured for ritual sanctity whereas lower caste women were subjected to marginalisation for economic gratification.

**Mencher and Saradamoni** - find that female income is essential for below poverty line houses.  
Saradamoni

Evolution of the SHG movt. in India - Neha Bhosle Mam Nelt  
Page 243





## Backward Classes and Dalit Movements

Mare Galanter - Competing Equalities : Law and the Backward Classes in India, 1984, observes that backward classes is a very loose concept. Sociologically, these classes consist of a large no. of the backward castes which remain above SCs and below the upper caste.

Ommer - factors which helped classes/castes in their mobility movements —

- ritually castes were not at the rock bottom
- economically they were well-off by local standards
- their numerical strength was substantial, and they had the support of rulers in their regions, like Maharaja of Kolhapur in Maharashtra.
- occupational diversification
- exposure to education, urbanization
- outstanding & charismatic leadership

— The principal policies which impacted backward classes movements including land reforms, green revolution, legal-constitutional measure conferring equal status, and welfare schemes for lower backward classes.

— According to Mandal Commission, 1980, backward class constitute 52% of Indian population.

— Backward class Movements represents both ritual and material issues \* MSA Rao - 'Social Movements in India, 1984' — discussed

3 types of Backward class Movements —

- Brahmins vs Others - ex Justice party, limited to South India



as Brahmens in North were generally poor.

b) Brahmens vs lower non-Brahmins - Generally Dalits were outside the purview and Shudras were the main force.

Ex Satyashodhak Samaj

c) Dalit vs All others - Ex Sanskritizati<sup>n</sup> movements focusing on ritual upliftment & SNDP Movement focused on creating a ritual order of its own by discarding the Brahminical trad<sup>n</sup>.

In pre-independence period, Backward class Movements had significant effects —

- a) They led to increased participation of backward classes in other occupations.
- b) led to initiati<sup>n</sup> of policy of reservation.
- c) led to increased political participation as demands for universal adult franchise was raised by these movements.
- d) adoption of a constitu<sup>n</sup> which rejected caste altogether.

- Post Independence, organisations like UP Backward class Federation, Bihar State Backward classes Feder<sup>n</sup> articulated the interests of the backward classes.

## Northern Backward class Movement vs Southern Backward class Movement

- Social movements for backward classes were historically stronger and more popular in south. In North India, the Brahmins were not the only high caste in North India. Their dominance was diluted by several other dominant castes like Rajputs, Kayasthas & Vaishyas.

- In North India, organisations like Arya Samaj encouraged backward classes to sanskritize themselves & attempted to bring the converted Muslims into the folds of Hinduism. This, instead of challenging higher caste hegemony, revived and strengthened it, so no strong Backward class movt. in North India.

Christophe Jaffrelot - 'India's silent Revolution: The Rise of low castes in North India Politics, 2002', attributed the early rise of backward classes in south India as compared to North India due to the process of ethnicsa<sup>n</sup> in South India & sanskritiza<sup>n</sup> in North India.

Jaffrelot considers Jyotiba Phule - (Satya Shodak Samaj - 1873) first social reformer who did not fall into the traps of sanskritiza<sup>n</sup>.

Phule gave the Aryan Theory which suggested that the high caste Aryans were not the original inhabitants



of India. This inspired several low caste leaders to put their own interpretation.

- In North India, the mobilisa<sup>n</sup> is around two issues: i) their electoral participa<sup>n</sup> & the reserva<sup>n</sup>

### Major differences

- 1) Northern Backward castes resorted to sanskritiza<sup>n</sup> & asserted their status through new rituals & stories, glorifying their history as well as mythology, but southern Backward castes rejected sanskritiza<sup>n</sup>.
- 2) In south India, the backward classes were mobilised earlier by reservation and mobilised to social movt.
- 3) South Indian Backward class Movt. was anti-Brahmin. Southern Backward castes asserted themselves as Dravidians and Brahmins as invaders.
- 4) Unlike southern backward castes, north Indians did not adopt a confrontationary stance. They formed their associat<sup>n</sup> due to numerical strength & resources & resorted to petition and memorandum elect<sup>n</sup>.
- 5) More successful in southern India.

## Dalit Movements

The Dalits is a social group belonging to the Avarna, the fifth stratum in the caste hierarchy.

- The Dalits not only belong to the lower caste category, but lower class including poor peasants, share croppers and agricultural labourers.

- Satyashodhak samaj by Phule, Namshudra Mnt. in

Bengal, Adi-Hindu Mnt. (Kampur) & SNDP mnt. are prominent examples.

- The focus of early Dalit Movements had been on the temple entry, restoration of self-respect, removal of civic disabilities and getting reservation for the Dalits in political & govt. institutions.

Prior to Ambedkar, Sahuji Maharaj of Kolhapur, CR Reddy in Mysore and K Ramakrishna Pillai in Travancore attempted to bring reforms.

- In 1942, Ambedkar formed the All India SC Feder<sup>n</sup> (AISCF) earlier he had formed Indian Labour Party (ILP), this aimed to mobilise a broader section of the Indian society & not exclusively Dalit.

Duncan argues that he formed the ILP because he was convinced that a wider support base than the SCs was essential & hence embarked on a more class like strategy.



Post Independence, Dalit assertions phases

a) The phase of Republican Party of India & Mahar Movement :

After the failure of AISC, Republican Party of India was formed in 1957. This party aimed at amelioration of the socio-economic condition of Dalits & poor classes and enable them to capture political power.

Mahar Movt. was anti-Brahminical in its ideology & instead of reforming caste, it advocated rejection of caste ✓

b) The phase of Dalit Panthers - Influenced by Marxism, Ambedkarism and Negro literature, this revolutionary anti-caste organisation was founded by Namdeo Dhasal & JV Pawar ✓ & attacked the Hindu Caste system through literary activities, debates and discussion in homes, offices and public places.

c) Phase of Bahujan Samaj Party (BSP) - gave a vocal voice to the voice of millions of Dalits on the national stage. But it lacked clear ideology & it is a leader centric party. Gail Omvedt noted that BSP ideology was vague.

d) Post reservation Sanskritization Movt. - Sanskritization largely ceased to exist among Dalits as policies of positive discrimination, reservation & equal status instilled new confidence.

e) New Socio-religious Movements - started in 1970s, these movements had a wider secular appeal & were open to non-Dalits too. Alternative cult and sect based movements like Radha Swami Satsang Movement and Dera Sacha Sauda were formed.

Radha Swami Satsang  
Dera Sacha Sauda

Ghanshyam Shah - there has not been a single, unified Dalit Movement in the country, but all of them quest a Dalit identity with a quest for humane treatment, ex. Satnamite Movt. of Chamars of MP, Adi Dharmi Movt. in Punjab, Mahar Movt. in Maharashtra and anti-Brahmin movt. of South India.

Gopal Guru, Selvam - considers Dalit movements as cultural movements because of their quest for a ritual-less, anti-orthodox society.

Gail Omvedt - Dalit movements also have a class element as most of the Dalits are economically depressed as well. Caste ideology is used only to justify class inequalities.

Fernandes terms Dalit movements as a form of secular movement as these are influenced by modern ideas & western political ideology.

Dalit Sahitya stoked the feelings & successfully brought to the fore the deeper social malice of untouchability & debunks chaturvarna literature.



Surinder Jodhka - 'Caste, 2014' - with globalisa<sup>n</sup>, Dalit movements no longer remain inward looking & they don't rely upon Sanskritiza<sup>n</sup> alone. They have opportunities to form alliance at global levels.

Satya Shodhak Samaj  
 Jyotirao Phule formed ↑ in 1873 with objective of liberating the Shudras and Ati Shudras to prevent their exploitation by the upper caste like Brahmins.

- He regarded the Angans as conquerors & destroyers of the indigenous non-Aryan culture. He advocated the worship of Raja Bali as opposed to Lord Rama.

- He demanded representa<sup>n</sup> of all classes of the Hindus in all the local bodies, services & institu<sup>n</sup>; opened primary school for so-called untouchables in Poona, established school for girls, home for widows.

- Phule believed that there was no need for any inter-medary in the matters of religion & refused to recognise the traditional role of the Brahmins as custodians of Hindu religion or interpreters of scriptures.

- He also recognised the role of power structures in perpetuating the exploits<sup>n</sup> of backward classes; so he opposed the stranglehold of the Brahmins on the Indian bureaucracy.

- He emphasised the role of education in facilitating social change. He persuaded people to give up the habit of drinking & instead spend their money on buying books.

[Gail Omvedt] describes Satyashodhak Samaj as 'a cultural revolt in a colonial society'.

- Phule used myths to explain how outsiders exploited the indigenous people - [Durkheim] - myth gives identity of origin & ideology which provides space for collective mobilization.

### [SNDP Movement]

Shri Narayana Dharma Parishad - 'Society for the propaga<sup>n</sup> of moral teaching' - originated among the

Ezharas of Kerala in 1903, founded by Shri Narayana Guru.

He took up several issues including the right of admission of the public schools, recruitment to public employment, entry into temples & political representation.

- separate temples were also constructed by SNDP (A)

[Narayana Guru] - caste is not a product of culture,

rather it is a product of people's self interest;

pollu<sup>n</sup> not due to birth but due to way of life, occupa<sup>n</sup>

dress - Sanskritiza<sup>n</sup> - opened schools, preached personal hygiene, avoid dead end jobs, opened temples with Dalits as priests.



## Self Respect Movement

- Founded by EV Ramasamy Naicker (Periyar) in TN, 1925.  
It was launched against Brahminical order with aim of achieving a society where backward castes have equal human rights.

- Periyar declared that the way of the self respect alone could be the genuine freedom movement & political freedom would not be fruitful without individual self respect.

- He supported cause of downtrodden, organised temple entry, marriages without priest, & burned copies of Manusmritis etc.

- He started 'Justice Party' to convert a caste mat into a mass mat. - abolition of the evil social practices, protection of women rights & establishment & maintenance of homes for orphans and widows & opening of educational institutions.

- But the opposi<sup>n</sup> to Brahmin dominance did not come from the low and the oppressed castes but from the leaders of the powerful rural dominant castes like Reddy & Kammas in Andhra, Vokkaligas & Lingayats in Karnataka.

## Environmental Movements

Environmental problems are also social problems as the extent to which environmental problems affect different groups is a func<sup>n</sup> of social inequality.

**Gadgil & Guha** - 'The Fissured Land: An ecological

History of India, 1992' highlighted that though

environmental movements are new, environmental consciousness is a historical fact in India.

**Walter Fernandes** - B/w 1960 - 1980, only 30% of the displaced were rehabilitated. Till 2000, nearly 16 million have been displaced & over 40% of them are tribals.

**Bela Bhatia** - 'Sardar Sarovar Dam' → Primary displacement  
→ secondary displacement → detribalization.

**Jagannath Patra** - 3 types of displacement:

- i) Primary - evacua<sup>n</sup> of people with monetary compensa<sup>n</sup>
- ii) Secondary - once compensa<sup>n</sup> is exhausted, back to marginaliza<sup>n</sup> and distress
- iii) Tertiary - new place where cannot adjust culturally, psychologically.

**Madhav Gadgil** - environmental movements highlighted issues like forest and land related rights, dams, commercial exploita<sup>n</sup> of mines, & right over marine resources.



Environmental movements are classified as —

i) Pure environmental movements which are based on the idea of conservation. Mainly concentrated in urban areas & organized by NGOs, leadership by elite or middle class intelligentsia.   
 ex: Air pollu<sup>n</sup> movement in Delhi, movement against water pollution in Chennai.

ii) Combined movements like Tehri Mot (by Sunder Bahuguna), Chipko Mot., 1973 (Chandi Prasad Bhat), Narmada Bachao Andolan, 1980 (by Medha Patkar) that included peripheral issues like livelihood, rights of poor etc.

### Chipko Movement

- Emerged during 1970s - 1974 Chamoli Dist.
- Chandi Prasad Bhatt in Dasuli village - organized local people and exhorted them not to tolerate deforestation, large no. of women participated.
- Women held sustained agitations against the habit of alcoholism and broadened the agenda of the movement to cover other social issues.
- Expressed the resentment of hill villagers against a distant govt. headquartered in plains that seemed hostile to their concerns. So, concerns of economy + ecology + political representat<sup>n</sup>.

Guha & Gadgil — economy of subsistence was pitted against the economy of profit.

Ramachandra Guha - 'Unique Unquiet Woods - Chipko was not only synonymous with eco-feminism but was also a product of reckless of environmental degradation.

\* Environmental movements classified on basis of strategy employed - Gandhian / Marxian / Reconstructive

Other examples <sup>आंदोलन</sup> → Paani Panchayat Mot. in Ralegan Siddhi, MH

- Nardanya Mot. (Vandana Shiva) - biodiversity conserva<sup>n</sup> & organic farming
- Appiko Mot. - southern version of chipko mot.
- Marine resources mot. - Kerala fishermen cooperative (against trawlers and mechanical boats in 1980s)
- Chilika Bachao Andolan by Banke Bihari Das
- Ganga Makti Abhiyan, Yamuna Bachao Andolan, against landfill site in Sanjay Gandhi National Park.

● Vandana Shiva advocates that eco-feminism is gaining momentum due to women empowerment & this is a new positive development to ensure fulfilment of social inclusiveness goal of our policies without harming the environment.

- According to Murray Bookchin, cities are sprawling environment damaging monsters that devour energy and generate unsustainable waste.





## Ethnicity and Identity Movements

An ethnic group is a group that shares some common physical or socio-cultural characteristics or markers.

Mobilisation of the people on the basis of markers which they share, real/imagined, into collective action, is called ethnic mobilisation.

### Ethnic Movement Types

Paul Brubaker - 'Ethnicity & State', 1985 - 3 types of ethnic

movt/conflicts —

1) Intra ethnic - There is a different ethnic identity within an umbrella ethnic identity. The movement strives for the perceived separate benefits for its members.

Ex Shia and Sunni conflict

2) Inter ethnic - In this type of movement, ethnic identity of one group is seen as completely different from others.

Ex Assamese against the migrants

3) Ethnic group vs state - Ethnic group sees its identity as different from larger state. Ex. Naga movement

Dipankar Gupta - 'The context of Ethnicity: The Sikh Identity in a Comparative Perspective, 1997'

differentiates b/w communalism & ethnicity. He argues that the ethnic mobilisation is related to the nation-state; the territory and the sovereignty, but the communal mobilisation does not involve the nation-state.



→ Ethnic mobilisa<sup>n</sup> finds expression in the form of self-determina<sup>n</sup> movements, autonomy movements, cessation, insurgency or ethnic conflicts.

- Common causes include relative depriva<sup>n</sup>, political subjugat<sup>n</sup> and infiltrat<sup>n</sup> of outsiders.

- [DL Sheth] - in the process of development, some minorities have done better than the majority. Those who have done well feel that they could have done even better if only their future was not tied with others in the structure of a single state or community.

### Common causes

1) Economic factors and regional disparities

2) Relative deprivation - [Lenin] - it is the feeling of being exploited rather than the exploitation itself

that makes a person revolutionary. So, rich regions may also be ethno-nationalist if they perceive relative depriva<sup>n</sup>.

ex Punjab Insurgency

3) Modernisation and political centralisation

4) Historical reasons

5) Competition for scarce resources - Development leads to a rise rather than a decline in ethnic mobilisation because it provides resources to ethnic groups in the periphery, increasing their bargaining pos<sup>n</sup> & enhancing their organisational capacity for action.

6) Internal colonialism - Relationship b/w members of the dominant or core community & members of the minority or peripheral communities, which is often characterised by exploitation.

7) Cultural deprivation - apprehensions of minority ethnic groups about loss of their cultural identity.  
States also refuse to recognise even the limited

● traditional rights of minorities to religion, language and culture.

ex The leadership of the ethnic movement in Tamil Nadu argued that imposition of the North Indian Hindi language, Brahminical Hindu religion and Aryan culture were detrimental to the development of the Dravidian identity.

8) External provocations - Neighbouring countries sponsor false propaganda.

⇒ Leadership of ethnic movements is from within as notions of strong collective common identity find it hard to accept outside leadership.

⇒ Ideology of these movements is diverse as is apparent from the examples of NE states, Dravida movement, Khalistan movement.

⇒ When ethnic & identity movements demand for creat<sup>n</sup> of separate states → self Determined Movts.




⇒ Ethnic movements in Punjab was based upon three types of issues, regional, religious & perceived economic disempowerment & finally, agitations were launched for a Punjabi suba,

The Marxist scholars explain it in terms of the socio-economic factors, arguing it to happen in the wake of economic upheavals caused by the Green Revolution & the inability of the Sikh farmers to meet the rising cost of investment in agriculture, rising unemployment among the youth & growth of the consumerist culture which gave rise to the feeling of losing Sikh identity.

Apurva Basuiah - contemporary ethnic movements are often monopolised by the emerging middle class from within those ethnic communities.

Dr. Nani Gopal Mahanta warns about another disturbing growing trend under which the politics of these movements get so over-burdened with their own identity that it generates intolerance & hatred against outsiders making homeland identity politics parochial & obsessive.

Balraj Puri - the reasons for the insurgency in J&K include: attitude of the central govt., the lack of opposition, unemployment & other problems of people, cold war & Pakistan.

**Nandini Sundar** - 'Burning Forest' Human rights violator by police in Bastar. The growth & spread of Naxalism is attributed to poverty, lack of development & the want of primary services like health and education which form the 'root causes perspective' 

**Sanjib Barua** - development process did not meet the aspiration of the NE, hence demands like Bodoland.

**Punekar** - four bases of ethnicity in India - religion, race, region & caste.

**Surajit Sinha** uses five class model to differentiate ethnic movements -

- i) Reform movt. - 'Bhagat <sup>va</sup> Vaishnava'
- ii) Ethnic rebellion - Santhal
- iii) Agrarian revolt - 'Naxalbari'
- iv) Politized autonomy - 'Jharkhand, Chotanagpur'
- v) Succession - 'Nagaland'

REAPS





## TRIBAL Ethnic Movements

Tribals provide the most appropriate example of ethnic movements.

- They are divided into five groups which primarily raise dual issues related to cultural identities & resources usage —

- 1) cultural revivalist movements — ex Adivasi Mahasabha in Bihar
- 2) Agrarian and forest based movements — As in case of Rampa Rebellion of Andhra Pradesh
- 3) Autonomy movements — As in case of Ladakh
- 4) Movement for separate state — Jharkhand Movement
- 5) Insurgency and secessionist movt. — Naga Movement
- 6) Exploitation by outsiders — Santhals & Mundas

Mahapatra has classified the tribal movements into 3 categories:

- i) reactionary — bring back the good old days
- ii) conservative — maintain status quo & resist every external intervention
- iii) revolutionary — bringing radical changes in the tribal society.

Stephen Fuchs dealt with pre-independence tribal movements & called them messianic movements led by rebellious persons gifted with abilities for assuming the role of a Messiah.

Burman has distinguished b/w proto-national movements and substantial movements among tribes. Proto-national movt. emerge when tribes experience a transform<sup>n</sup> from tribal level of interaction. In contrast, substantial movt. are a product of social disorganiza<sup>n</sup> pioneered by acculturated elite engaged in contraction of relationship and not exclusion of it with the outside world.

● Mahapatra noted certain general tendencies -

1) Most reformist tribal movements, although initiated by charismatic leaders, gradually led to rationaliza<sup>n</sup> & institutionalization, affecting structure but not always affecting basic changes.

2) Tribal movements, irrespective of their goal orienta<sup>n</sup>, invariably appeared among the numerically strong, usually settled agriculturists & economically well off tribals.

3) Primitive and small tribals directly took to large-scale conversion and separatist tendencies are marked amongst them.

4) Given the geographical distribu<sup>n</sup>, a pan-Indian tribes movement is unlikely to emerge.

5) Democratic politics among tribes is fragmentary which in turn blocks the emergence of civic collectivism.



⇒ As a process of integration with the wider mainstream, tribal societies also get differentiated, i.e., develop class and other divisions within themselves & hence, new bases for the assertion of tribal identity also emerge.

Xaxa - Emergence of a middle class within the tribal society, especially in the NE is giving a new direc<sup>n</sup> to the tribal movt. by making issues of culture, tradition, livelihood, control over land etc.

Apuva  
Baouah.

## Naxalite Movement

Charu Mazumdar organized mass mobilization in Naxalbari against the nonfulfilment of redistribution of surplus land to landless.

- They went for targeted militancy against landlords; they made intelligence network

Why Naxalite movt. started in Bengal?

- To initiate a movement, there's need ideological support that Bengal intellectual gave - Bengal was land of communist intellectualism - renaissance of India also took place here.

- Bengal had leaders and ideological support for the peasant movements

## Difference b/w Maoism & Naxalism

- Naxalism addresses question to land rights; Maoism wants to capture state power, hence state people are their class enemy.

- Maoists are organised group, more than Naxali

They have hierarchy in their system.

Mao don't need ideological mentor like Naxal

They are critical to everything and want to capture power through coercion.

Their interpretation towards every state development is coercive in nature

They receive funds, have organised army, adopt guerilla warfare, has informant n/w.

They recruit locals by injecting ideas of their Maoism to villagers.



## Reasons for failure of Naxal Movt.

- leaders did not fight for rights of people/land, but they ~~fight~~ for rights of people or land, but fought for political power & interest.
- Initially fight was against landlord, but eventually they started fighting against state.  
Hence state retaliated with weapons & agency.
- Militantist movt. only if the movt. recruit people regularly, but in Naxalite movt. landless getting land grant from state, separated from the movement.

Prakash Singh - sympathizer of Naxals - Naxalism exists because where states have not reached for 6 decades, there came up Naxal leaders.

Jan Breman - He says that most of Naxalites are poor and landless people with limited needs.

- Development & mining has resulted for their deculturation & exploita<sup>n</sup>.

- state destroyed their self sufficiency and culture, peace of tribes are affected, they need emotional & cultural support.

## Population Dynamics

### A. Population size, growth, composition & distribu<sup>n</sup>

Determinants of population growth can be divided into the following broad categories —

1) Demographic factors - Birth rate, mortality rate, etc. Demographic Transition Theory says that growth rate is high when death rate is controlled with the advancement in medical sciences, but birth rate is still unchecked.

2) Economic factors - 2011 census - lower the economic status of family, greater the number of children per family, states which are economically weaker - leading in popula<sup>n</sup> growth.

3) Educational status - less educated families are found to be less informed about family planning techniques.

4) Social values - Desirability of male children lead to high birth rates.

5) Natural calamities - 1911-21 recorded -ve growth rate due to plague & influenza

6) Increase in net migr<sup>n</sup> -

7) Age of marriage - lower → birth rates ↑

8) Cultural factors - Certain religious practices prohibit the use of contraceptives. Most orthodox christians do not permit abortion at any stage.

9) Diseases - AIDS, COVID-19

10) Increase in food produc<sup>n</sup> & distribu<sup>n</sup> - lowers malnutrition

11) Infrastructure - Transport & communic<sup>n</sup> help in preventing famines

12) Sanitation





## Components of Population Growth - Birth, Mortality and Migration

Birth Rate - no. of live births/1000 (crude birth rate).

Demographic Transition Theory - birth rate remains high for a nation from its underdeveloped to developing phase.

→ societies pass through various stages as they pass through stages of industrial development.

● stage 1 - 'High fluctuating' - both BR & DR high, hence, population growth is uncertain & is not much.

stage 2 - 'Early expanding' - DR ↓ but fertility ↑ ⇒ high population growth

stage 3 - 'late expanding' - BR ↓ & population growth slows down as in case of mature industrial economies (India)

● stage 4 - 'Post industrial' - Both BR & DR under control and population stabilises.

2011 census - BR 19%, DR 9%

⇒ Once infant mortality rates decline, there is an overall increase in levels of education & awareness, family sizes begin to shrink.

Fertility - no. of live births/1000 women (15-49 years)  
Factors contributing to high fertility of Indian women -

1) Religious factors - encouraged by most religions.

2) Universalisation of marriage - Amongst the Hindus, a man is expected to go through the various stages of his life (Ashram) & marriage is one of the dharma.



- 3) Age of marriage - childbearing at an early age.
  - 4) Social norms & values - A woman, who does not bear children, is looked down upon in society. In fact, daughters in law attains here rightful status in the family only after she produces a child, preferably a son.
  - 5) Preference for sons - patriarchy, patrilineal, patrilocal
  - 6) Child labour
  - 7) Joint family - No economic motivat<sup>n</sup> for restricting the number of children, because the biological parents may not necessarily be called upon to provide for the basic needs of their own children since the extended family is jointly responsible for all the children born into it.
  - 8) Lack of awareness about family planning - low awareness of contraceptives etc.
- Manifest and latent implicat<sup>n</sup> of high fertility -
- 1) Women tied to child bearing/rearing, so no time for self development & work. This creates economic disparity b/w man and woman.
  - 2) Physical & mental strain on women
  - 3) Burden of catering to larger family - frustrat<sup>n</sup> - drinking
  - 4) Children - unwanted and unloved - indulge in delinquency, could be forced to start working early.
  - 5) Girl child - worst suffers - early dropouts - early marriage
  - 6) Poor financial health of family - poor educat<sup>n</sup> - poor social mobility.

Death rate - no. of deaths/1000 popul<sup>n</sup> (crude death rate)

Demographic Transi<sup>n</sup> Theory - mortality rates are higher in under-developed & moderate in developing countries.

Infant Mortality Rate =  $\frac{\text{no of deaths below 1 year}}{\text{no. of live births}} \times 1000$

Major factors affecting

- High IMR and MMR indicate poor health facilities, poor institutional deliveries and apathy of administr<sup>n</sup>
- Unequal access to healthcare - famines
- Cultural religious factors - ex. Instances of Maulvis prohibiting administr<sup>n</sup> of oral vaccines to the children,
- Discrimina<sup>n</sup> & patriarchy to access to health
- Diseases, pandemic
- \* Life expectancy - 20 (1911) to 68 years now

Migration

Everett Lee - defines migrat<sup>n</sup> broadly as a permanent/semipermanent change of residence.

25th Censuses

Rural to Rural migrat<sup>n</sup> - 47% ✓

R to U - 22%

U to U - 22%

U to R - 9%

- Indian Diaspora at 16 million - largest migrant popula<sup>n</sup> originating from a single country.



- R to R migrat<sup>n</sup> became - of females - marriage (patrilocal) and village exogamy
- R to U - males and young popul<sup>n</sup>
- Myron Weiner - 'sons of soil' - rural migrants leave their native place because of lack of employment, landlessness, poverty and religious persecuti<sup>n</sup>.
- Connel - family size also affects migrat<sup>n</sup> decisions. Larger families, more possible.
- caste also plays an important role - lower castes in the village move out due to persecuti<sup>n</sup> or to seek better ways of subsistence.
- ⇒ Another tendency of moving to those places where they have contacts and where the previous migrants serve as links for the new migrants. - chain migrat<sup>n</sup> - [kinship role]
- Everett Lee makes a classificati<sup>n</sup> of pull & push factors.
- Ashish Bose talks about 'Push Back Factors' - as unemployment & marginal employment in cities increases, it acts as a deterrent for rural popul<sup>n</sup> to find a place in urban areas & pushes them back.
- RC Chanda - 'A Geography of Populati<sup>n</sup>' - some seek more religious freedom which is offered in a cosmopolitan environment of city.
- Jan Breman says caste and religion act as signposts for migrants, hence clustering occurs in specific areas & jobs, ensuring social & economic support.

Consequences of migrat<sup>n</sup> are social, economic & psychological -

1) Migrat<sup>n</sup> from a region, characterised by labour surplus, helps to increase the average productivity of labour in that region, as this encourages labour-saving devices & for greater work participat<sup>n</sup> by the remaining family workers.

2) Migrants send remittances strengthening national & local economy. India received \$70 billion <sup>\$9</sup> annual remittance from migrant populat<sup>n</sup> in 2018.

3) Migrants, when return, spread knowledge & innovat<sup>n</sup>. They expose the 'little trad<sup>n</sup>' of the village to the 'great trad<sup>n</sup> of the urban area'

4) widen the development disparity,  $\Rightarrow$  educated & skilled youth moving from village to cities.

5) skewed sex ratios, decline in coition frequency  $\rightarrow$  fertility rates decline  $\rightarrow$  impact on family size.

6) Women vulnerable, feminize<sup>n</sup> of poverty/agriculture

7) Hardships by migrant workers, poor social security & poor access to facilities like health, educat<sup>n</sup> & other civic amenities.

8) changes the political equat<sup>n</sup>. Vote bank politics led to issuing of votes - 10 to illegal migrants creating disent among the local populat<sup>n</sup> loss of soil

9) Migrat<sup>n</sup>  $\rightarrow$  cultural intermixing  $\rightarrow$  composite cultures.

10) Ethnic dimensions - ex. NE

11) Psychological impacts - excessive male migrat<sup>n</sup> leave female populat<sup>n</sup> behind suffering from hysteria, neurosis etc.



Social

**AIR 2, ANIMESH PRADHAN**  
Sociology Optional Notes

## Population Policy and Family Planning

Population policy of India can be seen as evolving through various broad phases as —

1) The population control plan of the 1st Plan envisaged control on birth rates and it emphasised natural devices for family planning. In second Plan, voluntary sterilisation scheme was introduced in 1952 (Clinical Approach).

2) 3rd Plan - extension educa<sup>n</sup> Approach introduced; the guiding principles included increasing marriage age, educa<sup>n</sup> & employment of women, low mortality rate, higher sex ratio, overall

economic development and continued R & D.  
4th Plan - Medical Termination of Pregnancy Act, 1972 (Min. age - 18 years marriage)  
 3) 5th Plan - integrated family planning services with welfare services.

4) Set back during emergency. Later, new policy reinforced education and health, both maternal & child health.

5) Current Popula<sup>n</sup> Policy (2000) - convert large popula<sup>n</sup> from a liability to an asset.

### National Population Policy, 2000

- Reduce IMR to 30 ✓ (50 to 100)
- Reduce maternal mortality rate to 100 ✓ (110)
- Improve child, maternal and reproductive health.
- Prevent communicable diseases & AIDS
- 100% Birth & death registra<sup>n</sup>. Compulsory reg. of marriage and pregnancy.
- Free school educa<sup>n</sup> till 14 years, 20% reduc<sup>n</sup> in dropout.



- target of stable popula<sup>n</sup> by 2045
- cash incentives for compliance with antenatal checkup,  
→ institutional delivery by a trained birth attendant
- increase no. of health workers
- improve contraceptives availability
- TFR to replacement level by 2010.
- promote small families, improve abstinence, improve literacy.

### Family welfare programs

- National Rural Health Mission (NRHM), Janani Suraksha Yojana (JSY), ~~Integrated~~ Child Development Scheme (ICDS), Integrated Child Protec<sup>n</sup> Scheme (ICPS), Universal Immunisa<sup>n</sup> Program (UIP), PM Swasthya Suraksha Yojana (PMSSY), Indira Gandhi Matritva Sahyog Yojana (IGMSY).

Miss Animesh Pradhan's

Visaria and Chasi - Planning Commission that was bold enough to make India a pioneer in the field of popula<sup>n</sup> policy in 1951 was hesitant in its approach.

- Nat. Com. on Popula<sup>n</sup>, Technology Mission in the Dept. of family welfare

## Emerging Issues : Ageing

Ageing is defined as 'accumulation of changes in personality' in terms of biological, social or psychological aspects.

**Tzvetta** - ageing may best be defined as the survival of a growing no. of people who have completed the traditional adult roles of making a living and child rearing.

2011 census - more than 100 million above 60 in India.

- 75% of elderly in rural areas. 710 crore
- declining fertility rate & longevity will be prime drivers of the bulging elderly population.

- Madrid International Plan of Action on Ageing

## Theories -

1) Disengagement theory - As persons grow old, they disengage from larger society to find meaning of their lives. It is a functionalist theory which argues that disengagement of the elderly people from their current roles also helps in freeing up of these roles for others who can perform them more efficiently. con - stereotypes old people as frail, unproductive and of less importance.

2) Age stratification theory - social structures affect individuals and the wider strata of older people.

3) Political - Economic Theory - **Carroll Estes** - critical perspectives on ageing, 1991 - political economy defines the roles which are given to the aged.

Estes  
Pol. Economy



4) Role Theory - A man performs various roles over lifetime. Even traditional Hindu notion of various phases like Brahmacharya, Grihastha & Vanaprastha - related to concept of ageing and social roles.

5) Activity Theory - More the activity, greater the life satisfaction.

- Nuclearisation of families and growing individualism is leading to neglect of the elderly members in the family.

Parada in a study of Odisha - increasing economic strain on family are leading to the poor care of the adults in the family.

Dependency ratio - 
$$\frac{\text{pop. below 15 \& above 60}}{\text{pop. in 15-60}}$$

→ In the pre-industrial society, the family was the unit of production & the productive assets were controlled by the elders, which ensured their influence & status despite their declining individual attributes.

In the modern industrial society, as the family tends to lose its product<sup>n</sup> functions, the younger tends to become economically independent of their elders, giving rise to a change in the family structure.

Feminist perspective

→ The women more vulnerable than their male counterparts. The aged women possess a much lower level

of education, lower participat<sup>n</sup> in gainful employment

& own little/no economic assets. They are further handicapped by the fact that the majority of them are without their husbands.

Problems faced by the aged - material/physical/emotional

- Physical problems - loss of productive capacity, decline of physical vigour, the loss of cells and functions and the growing susceptibility to disease in organs.

- Psychological problems - change in cognitive capacity, self image, loneliness

● Emotional problems - Isolation, loss of status, spouse, adjustment capacity declines.

- Material problems - loss of income and lack of adequate social security in countries like India make the matters worse for the poor elderly.

- Ageism - A discriminatory and stereotypical behaviour with the aged is also common. The aged are stereotyped

● as less efficient & dependent on others.

- Generation Gap - There is a gap in the way of thinking of the younger genera & the elderly population.

- Digital divide

- Growing violence due to more vulnerability.

\* Article 41 - directs the state to make effective provision of public assistance for the benefit of the disadvantaged and weaker sections including the aged.

↳ Indira Gandhi National Old Age Pension Scheme,  
National Policy on Older Persons



- Maintenance & Welfare of Parents and Senior Citizens Act, 2007.

Dean Baker - ageing is unlikely to have huge impact in economic terms in America and instead, much of the pressure on ~~the~~ financial systems has come from business lobby.

Phil Mullan argues that the belief that the ageing population is a ticking bomb is not true.

- Need a 'care economy' with old age homes, pension, health insurance - social welfare.

Mahal - people over 65 years spend on average 1.5 times on healthcare compared to 60-64 years.

Peter Townsend - Inadequate state pensions lead to poverty among those who are from lower social class background. During working life, these people have too little income to save for retirement, so poverty in old age.

Linda Gannon ageing affects women more adversely than men as a result of lifestyles, habits, expectations & risks that place women at risk. Materially disadvantaged as paid less & have more caring responsibilities.

Lorraine Green - ageism is the systemic stereotyping of & discrimination against individuals on the basis of their age.

Social exchange theory - establishes that people will maintain stable relationships only if they find it profitable to continue their exchange. With advancing age, old people have less to offer to the relationship, which makes them feel awkward & ultimately adversely affect their well-being.

- Desouza, Desai & Naik - religion plays an important role in the life of the aged.

- Role of migr<sup>n</sup> from U to R, adaptation issues

Sex Ratio = No. of females / 1000 males

India's sex ratio - 940 (Census 2011)

child " (0-6 years) = 914 - lowest since independence

● Factors responsible for poor sex ratio in India -

1) Female foeticide due to religious or cultural beliefs, due to preference of male child.

2) severe neglect of girl babies in infancy, leading to higher infant death rates.

3) Violence against women including dowry deaths, honour killings, sexual violence etc.

4) Migr<sup>n</sup> where male members leaving native place

5) Women are under-enumerated because they are not reported as members of the household by the head of the household, when the census enumerator collects the inform<sup>n</sup>.

6) Maternal mortality - 113 / 100,000 live births

- child sex ratios lowest at most prosperous regions of India (Haryana and Punjab). so, problem of selective abortions is not due to poverty or ignorance or lack of resources. it is largely socio-cultural.



- Economically prosperous families decide to have fewer children, hence choose the sex of their child.
- Backward areas have relatively poor penetration & access to sex determine<sup>d</sup> tools to the poor families.

### Impact

- Demographic distortion leading to unhealthy social mix,
- Imposed brides & human trafficking of females to deficit areas & such cases have often been reported from Haryana.
- Increasing incidences of sexual violence.
- Increase in instances of polygamy. (?)
- It also reinforces other social evils like downy & downy death.

### Steps taken

- PCPNDT Act 2003 has been passed which makes sex determine<sup>d</sup> as illegal.
  - special incentives, ex Haryana - cash incentives are given for girl child; Educa<sup>t</sup> free till graduate<sup>d</sup> for girl child.
  - schemes like Apni Beti, Apna Dhan, 'Ladli', 'Beti Bachao, Beti Padhao'.
  - Technological tool - 'silent observe' fitted in ultrasound machines in MH & Haryana gvt. to record the observe<sup>d</sup>.
- Ashish Bose - this is a sign of dysfunctional society and civilisational collapse.

Dr. Betty Cohen of Ludhiana College reports that these were days when first girl child birth was welcomed, second was tolerated and third eliminated. These values still persist.

## Child & Infant Mortality

IMR - 30/1000 live births, China (8), Bangladesh (27), SL (8), Bhutan (26) → in 2019

MMR - 7.3 (2016-18)

Schemes - Mothers' Absolute Affec<sup>n</sup> (MAA), SAANS, Universal Immuniza<sup>n</sup> Program, Rashtriya Bal Swasthya Karyakram (RBSK), Nutrition Rehabilita<sup>n</sup> Centre (NRCs), Anaemia Muk<sup>t</sup> Bharat.

## Factors affecting child and infant mortality

1. Biological factors - in determining level of neonatal mortality - endogenous factors. 3/4<sup>th</sup> of infant deaths are neonatal deaths,

2. Age of mother - neonatal mortality high when mother is below 18 or above 35.

3. Interval b/w two children - more chances of mortality if less than 1 year. World Popul<sup>n</sup> Fund & GOI → 3-4 years. Non insti deliveries

4. Weight at birth - WHO : < 2.5 kg high risk babies but 24-37% babies < 2.5 kg in India.

5. Ante-natal care - lacking due to patriarchy, traditional values & poverty. An anemic mother gives birth to a low-weight baby with slender chances of survival.

6. Hygiene - mainly compromised in rural areas. Non-institutional deliveries very common, low infrastructure.

7. Diseases like diphtheria, pertussis, measles, polio, TB. Diarrhoea - 30% children deaths.

8. Poor immunisa<sup>n</sup>



## High Infant Mortality consequences

- Indicator of backwardness and poverty, low infra, educa<sup>n</sup> & awareness.
- A couple may go for a large no. of children in the hope that at least a few would survive to adulthood.
- Adverse effect on health of mothers who have to undergo multiple cycles of pregnancy, face psychological trauma.
- Bearing a child is also an economic burden for poor women who are members of labour force in unorganised sector as no compensa<sup>n</sup> is paid for the work not done during the pregnancy.

MMR - 130 / 100,000 (2015-18)

Reproductive Health is a state of complete physical, mental and social well being & not merely the absence of reproductive diseases or infirmity.

- Issues include ability to reproduce, safe motherhood, preven<sup>n</sup> from sexually transmitted diseases, hygiene & family planning.
- Malnutrition, anaemia, hygiene.
  - Social beliefs like menstrua<sup>n</sup>.
  - Institutional delivery < 80%, pre/postnatal care, preventive & curative care.
  - Household & community level factors like water, sanita<sup>n</sup>, hygiene, housing.
  - 35% girls married before 18, early child bearing.

- Taboo and lower awareness for contraceptives

✓ Nirmala - 2013 study - elderly women now witness increasingly instances of ovarian cancer, uterus removal, acute menopausal symptoms because women more exposed to more risk factors than the men.

- Unwanted pregnancies and abortions

- Affects size of family & size of workforce : both social & economic significance.

- National Population Policy 2000 has specific focus on reproductive health & it has for the first time acknowledged sexual and reproductive needs of adolescents.

- schemes like Kishori Shakti Yojana for improvement of reproductive health of adolescent girls. Nehru Yuva Kendras

also promote awareness about reproductive health & hygiene among youth.

- Prostitution - spread of AIDS and STDs - women more vulnerable.

- calorie deficit in women - affect reproductive health.



*[Faint handwritten text, mostly illegible due to a large watermark and low contrast. The text appears to be notes on sociology, possibly discussing social structure or theory.]*

## Challenges of Social Transformation

### A. Crisis of Development - Displacement, Environmental Problems & Sustainability

Yogendra Singh - 'Development refers to the strategy of planned social change which is considered desirable by the members of the society'.

Gunnar Myrdal - rationality is the precondition of the economic and social development in the modern world.

Crisis of development is a paradoxical situation which refers to the development combined with its negative fallouts. It is manifested in form of displacement, loss of livelihood, emotional trauma, migration, environmental damage and inequality.

Fernandes - in past 50 years, around 3 crore people were displaced & more than 42% of them were tribals.

Major consequences of the developmental related displacement include —

- 1) Displacement has a domino effect and primary displacement also leads to secondary and tertiary displacement.
- 2) Results in disruption in kinship relations, gender impacts and loss of livelihood.
- 3) Cultural conflict ensues when the displaced people move to other areas.



4. Displacement of people engaged in agriculture leads to conversion of people from self-cultivators to non-agricultural wage labourers. (<sup>downward</sup> social mobility)
5. Poverty incidences, loss of livelihood, isolation and problem of assimilation.
6. Mridula Singh in her 1992 study concluded that rehabilitation policies are often blind to rights to women. Often unmarried adult daughters and abandoned women are considered dependent and no separate rehabilitation consideration is given.
7. Tribal woes - Fernandes in his study of Maharashtra points that due to displacement, majority are tribals & only 15.8% of tribal families were given land.

- Among tribals, mechanical solidarity is replaced by atomistic existence - Open Lost Theory - loss of identity & culture.

Civil society groups are becoming vociferous supporters of the rights of inhabitants. Env protest in Odisha against land acquisition by Posco.

- Land Acquisition and Rehabilitation Act, 2013 considered issue of displacement in an extensive manner.

## Environmental problems

- 2013 floods in Uttarakhand because of unsustainable development in fragile Himalayan ecosystem.

- 386/718 districts - nitrate pollution; 54% of India is under 'extreme' water stress

- 33% of sewage being treated

- Uranium poisoning in Punjab caused by fly ash ponds of thermal power plants having severe birth defects.

- Air Pollution - 2016 WHO - Delhi 2nd most polluted city.

- The capitalistic and socialistic system, perception and reactions to the environment are quite different.

Socialistic system lays emphasis on the social importance of nature resources and environmental problems. The capitalistic system has selfish international motive, regarding the exploitation of natural resources.

Beck - Every stage of history, technology has developed to harness environment. Today's complex tech. leads to pollution and degrades environment. our society 'exists' using these technologies, Beck calls modern societies as risk societies.

Indira Gandhi - 'Modern man must reestablish his unbroken link with nature and with life'.



## Poverty, Deprivation & Inequalities

Poverty is defined as pronounced deprivation in well being and it comprises many dimensions.

Poverty, deprivation and inequality in India have multiple dimensions and causes. Many cultural factors like caste, untouchability and patriarchy have also contributed to poverty and inequality. Unequal pos<sup>n</sup> of women is largely attributed to patriarchal system.

- Integrated Rural Development programs, land reforms, cooperative movements, PRLs, Green Revolution etc. aimed at ameliorating inequality.
- 5th FYP - 'Ganibi Hatao' ✓ Klonner Oldiges Klonner Oldiges
- Schemes like NRLM, MGNREGA, Swarna Jayanti Shri Rojgar Yojana, PM Kalyan Y, Nat. Food security Act, etc.

Klonner and Oldiges in a 2012 study 'Employment Guarantee and its welfare effects in India' - MGNREGA has helped in reducing rural poverty gap and seasonal poverty, but not overall poverty. Jan Bremner 30%.

Jutt and Sundharam - rural poverty directly affects urban poverty because most of the urban poor are migrants from the villages. These people have been driven out of their villages due to poverty there.

- India's top 10% had around 45% of India's country's total national wealth in 2020.

Bose has observed that the disparity in the level of expenditure between the top 5% and the bottom 5% of the population has been gradually increasing & in the urban areas it is becoming more acute than in the rural areas.

Chattopadhyay <sup>proletarian</sup> - the proportion of cultivators came down from while the (%) of agricultural labourers increased.  
 This reflects an increasing incidence of pauperization of the rural poor.

### Rural - Urban Linkages of Poverty

Dandekar and Rath - the urban poor of India are only an overflow of the rural poor into the cities & that essentially they belong to the same class as the rural poor.

D Souza - the primary reason for rural-urban migration is economic, and the rural poor migrate to the cities in search of employment rather than better employment opportunities.

Desouza - the spontaneous settlements of the urban poor are not merely collections of sacks & huts but communities of fellow migrants.

### Causes and Persistence of poverty

#### 1) Economic and Political Factors

- Highly unequal distribution of the economic



resource of the country among various social classes & caste.

- The productivity of labour remains low in agriculture due to highly unequal distribution of landholdings.

- The urban poor is clustered in unorganized sector.

- Political factor: the state power has been controlled by the privileged ruling class both in the urban and rural areas.

## 2) Socio-cultural factors

- caste system: the rigid stratification of the caste system imposed severe restrictions on occupation mobility.

- Growing consumerism for raising social status.

## Consequences of Deprivation

- Social: Poverty, development of slum in cities, culture of poverty, low social mobility, social inequality, discrimination, exclusion, etc.

- Cultural: low level of education, illiteracy, cultural lag, crime and delinquency etc.

- Economic: Poverty, unemployment etc.

- Physical: malnutrition, diseases, hunger - deaths etc.

\* After liberalization, new industries have often been located in the villages and small towns around the big cities, due to easy availability of land, access to unorganized labour market and less stringent implementation of environmental regulation. This resulted in 'degenerated peripheralization' where the

pollutant industries & poor migrants are obliged to locate in the hinterland that have very poor quality of living.

Annadurai - suggests 'deglobaliza' as a process to end the perpetual atrocities faced by poor in the hands of the rich.

Anand Chakravarti - malnutrition in India has created a huge dependent popul<sup>n</sup>. The sustainability of development can be ensured by schemes that are aimed at ameliora<sup>n</sup> of problems of the masses and not the classes.

\* 1947 - Poverty 60%, now - 21%.

Amartya Sen - poverty in India is the result of non-inclusive approach to development.

### Different theories of poverty

1) Marxist - rich makes the poor - poor, former controls FOP, exploit labours, commodity produc<sup>n</sup>

- solu<sup>n</sup> of poverty - redistrib<sup>n</sup> of factors of produc<sup>n</sup> or controlled by cooperatives or state

- state creates policies for profit of capitalists.

- Poverty alleviation program (safety valves) way to check on proletariate, to nullify the chances of revolution against capitalist.

AG Frank - 'Development of underdevelopment' - 3<sup>rd</sup> world country suffers from poverty not because of technological lag or low well but because of coloniza<sup>n</sup> where they are converted into satellites supplying raw material to developed countries who sell manufactured products in satellites.



## 2) Liberal theory

Gunnar Myrdal - Poverty persists in 3rd world countries because of multiple factors.

- Popula<sup>n</sup> explosion - more mouths to eat, less hands to work
- Absence of skill & tech
- Drain of wealth
- political fluidity & bureaucratic control
- illiterate popula<sup>n</sup>, dependent on agriculture.

## 3) Functionalist Approach

Herbert Gans - Poverty has numerous functions -

- Provides cheap labour
- functional for NGOs, philanthropic work
- state policies are poor focused (Nandini Gupta)
- Vote bank
- for poor centric documentaries/movies
- for intellectuals.

## 4) Post modern theory

- Poverty is defined differently in different point of time,  
 ex In 18th century, non-religious people were socially segregated - they suffered poverty of philosophy & culture  
19th century - capitalism came - money became base for poverty

In contemporary time, poverty is not defined in terms of economic, money, rather in terms of values, ethics and social concern.

Nandini Gupta - In context of India, it was Gandhiji who symbolized himself poor, and using poverty, he mobilized mass.

Utsa Patnaik & Beena Mazumdar - 'The Republic of Hunger'  
 strong rel<sup>n</sup> b/w gender and poverty → women skills (↓)  
 → dependency (↑) → pink collar jobs, domestica<sup>n</sup>.

Sukhdeo Thorat - He found out poverty among SCs is 2 times higher than upper/forward caste.  
 - wipe out casteism to fight poverty.

Xaxa - Tribals are poor due to displacement of their habitate. Hence they go for migrat<sup>n</sup> → absence of skill → high mortality rate.

JP Mukherji - Public Policy in India has given way to islands of prosperity in ocean of poverty.

### Different approaches

1) Societal approach (Adam Smith, Malthus, Keynesian)  
 change in Economics → change in society  
 - change in market needs a subsequent change in society also, i.e., cultural change (social character)  
 need to change to bring change in economy.

2) Entrepreneurial approach

- Poverty alleviat<sup>n</sup> is not the role of state; state is only facilitator of different services.



- Every individual needs to tap the resource for their advantage through innova<sup>n</sup>.

### 3) Human development approach

Amartya Sen - Not just consumption and income, but freedom, access to educa<sup>n</sup>, health, judiciary, employment etc.

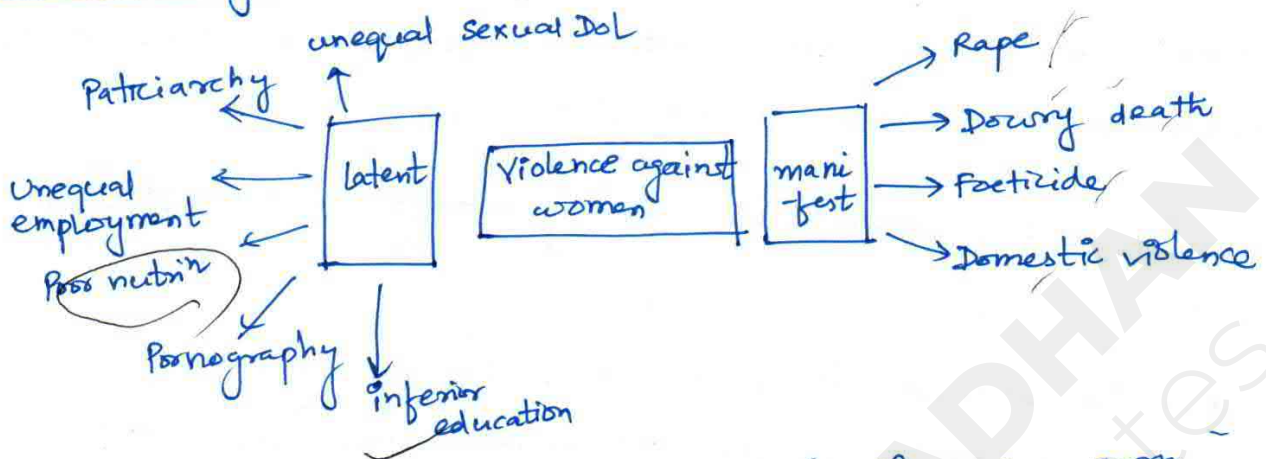
### 4) Critical approach

- state will target only poor, giving monetary benefits - not sustainable.

- state should develop skills over this temporary solution.

Stage	Problems	Scheme
Before Birth, Infant	Prenatal sex determini <sup>n</sup> , female foeticide/infanticide	PCPNDT Act, 1994
Child sexual abuse, Trafficking	childhood	POCSO Act, 2012 ; Beti Bachao, Beti Padho
Adolescence	Acid attack, online bullying, sexual abuse	SABLA, Rashtriya Kishor Swasthya Karyakram
Adulthood	Sexual harassment @ work, Revenge porn, forced prostitution	POSH Act, 2013
Matrashood	Emotional abuse by partner, Domestic/obstetric violence	PM Matru Vandana Yojana, ICDS
Before retirement	Abuse of widows, angst of aged, identity crisis	Domestic violence Act, 2005
Old age	Emotional abuse, loneliness, neglect by family, abandonment	PM Vaya Vandana Yojana, IGNOAPS

## Violence against Women



- A study by SEWA - more than 85% of women earn wages just equal to poverty line income.
- Represent<sup>n</sup> of women in legislature is also less than 20%.
- 50% anaemic

**Lotika Sarkar** - Women are surrounded by anxieties from puberty till death. She undergoes anxiety to protect her body, pregnancy related anxiety, post-delivery anxiety, family related anxiety etc.

**Utsa Patnaik** talks about the economics of dowry & she indicates that dowry inflicts injury onto the minds of women compelling her to feel worthless who cannot live without marriage & without the support of her husband. While upper class goes for dowry due to affluence, middle class goes for it for status & lower class goes for it for compensa<sup>n</sup>.

**Amartya Sen** - till 2011, there have been more than 20 crore missing women due to feticide in India.



Uma Chakravorty - despite liberal legisla<sup>n</sup> cond<sup>n</sup> of woman remains unimproved because culture and patriarchal social structures dominate statutory norms in day to day life.

- Another form of challenge is the increasing commodifica<sup>n</sup> of women.

- laws like Domestic Violence Act, Anti-Dowry legislation, Protection of Women against Sexual Harassment at workplace Act etc.

- National Policy for Empowerment of Women 2001, National Comm. for women, gender budgeting provision

- Schemes like Integrated Child Development Scheme, Sandra Gandhi Matritva Sahyog Yojana, Ujjawala, Swadhar Greh, SABLA launched.

Sandhya Srinivasan - if a woman is cooking food using biomass as a fuel for 3 hours atleast, then she is inhaling equivalent to 20 cigarettes. ✓

Veena Mazumdar Men always develop myths to keep women away from modern technology. Modern/development (↑) → Housewifiza<sup>n</sup>/domestica<sup>n</sup> → Pink collar job given

Malvika Karlekar women are not educated more because of focus on domestic activities; they are meant to be homemakers; distance of school from home is also reason of dropout.

- Rape is an exhibition of power of a person on other person (powerless). Power → social, economical, political  
 ↳ upper caste man molesting & raping lower caste women. (sex here is form of showing domina<sup>n</sup>)

Renuka Singh - Man tries to control over woman's body both in legitimate (marriage) way or illegitimate way (rape).

Minoti Chaudhary - Rape is a symbolic act through which man is reminding a woman about her perpetual inferiority.

Schuler - gender violence is defined as 'any act involving use of force or coercion with intent of perpetuating & promoting hierarchical gender relations'.

Schuler

- overt physical abuse (battering sexual assault at home & in the workplace)
- Psychological abuse (confinement, forced marriage)
- Deprivat<sup>n</sup> of resources for physical and psychological well being (health/nutrition, educat<sup>n</sup>, means of livelihood)
- commodificat<sup>n</sup> of women (trafficking, prostitut<sup>n</sup>)

→ The family socializes its members to accept hierarchical relations expressed in unequal division of labour b/w the sexes & power allocat<sup>n</sup> over the allocat<sup>n</sup> of resources.

→ The state legitimises the proprietary rights of men over women, providing a legal basis to the family and the community to perpetuate these relat<sup>n</sup>.



Veena Das - it is the cultural enslavement of women which is responsible for violence against women.

Sylvia Walby - sexual harassment at workplace = reactionary measure of men to stop women from gaining financial independence.

Mehrotra - With respect to tribal societies, gender asymmetry which always existed in these groups has multiplied and become more complex due to import of outside influences and growing stratification based on wealth & power.

Neeraj Desai - commodification of women using technological media tools has increased - ex. advertisements.

Patricia Uberoi - ritual practices of purdah or ghunghat construct a symbolic boundary b/w the personal and public spaces.

Madhu Kishwar & Ruth Vanita pose the women's question by highlighting the incompatibility of Indian constitutional law, violence, aggression and crimes against women.

Liddle and Joshi - patriarchal upper castes tightened both caste and gender division as they consolidated their economic supremacy & defended challenges to that supremacy.

- only 9% startups are owned by women.

The notion of patriarchy and patriarchal socialization leads to values of subordination in women. This reduces the chances of reporting of cases and hence encourages the aggressor.

- Women are educationally disadvantaged, economically unempowered and politically marginalized. This lowers their react<sup>n</sup> against violence.

### Caste Conflict

causes of caste conflict lie in ritual status, untouchability, group hegemony, identity politics, discrimina<sup>n</sup>, feudal mindset, economic exploita<sup>n</sup>, etc. *RK Mukherjee - सिद्ध class-caste*

Ramakrishna Mukherjee - caste riots were observed more frequently in those areas where the caste wise social deprivations are manifestly correlated with the class wise economic deprivations such as in case of Bihars, Tamil Nadu and Andhra

- When the members of upwardly mobile SCs react to the excesses of upper castes, they are made targets of fury of upper caste members. ex. Upper caste members setting houses of Dalits in Hissar, Haryana.

Caste conflicts are at two levels —

1) Manifest level - form of incidences of violence. It is a manifesta<sup>n</sup> of feudal mindset of recusal caste based society, where any effort of the depressed to challenge the supremacy of upper castes is met with violent response.



Many caste senas were formed by the upper caste members like Ranvir Sena & Diamond Sena. Apart from violence, untouchability, segrega<sup>n</sup> and mutual hatred are other symptoms of prevailing conflict.

2) Latent level - reflected in behaviour of various castes towards each other. This conflict is evident on various occasions like denial to inter caste marriages, struggle for reser<sup>n</sup> and social intercourse.

Prasad - More than 150 types of untouchability have been recorded in Andhra in a study.

change in caste conflicts - while earlier conflicts were seen as a reaction to the ritual notions, today, they are more as a result of more secular causes like lack of opportunities, development, access & political participa<sup>n</sup>.

- caste system & conflicts tools of economic exploita<sup>n</sup> & political suppression.

Arun Sinha - contemporary conflicts are a class war rather than sporadic caste conflicts. They are waged by rich peasant classes which belong to middle castes & not from ritually higher Brahmin castes.

- Political participa<sup>n</sup>, rise of media & modernisa<sup>n</sup> of Indian society has gradually blunted the edge of caste & ensuing conflicts.

Kaka Kaleker - casteism is an overriding, blind and supreme group loyalty that ignores the healthy standards of justice, fair play, equity & universal brotherhood.

Ghurye - the conflicts originated in casteism can be removed by encouraging inter-caste marriage.

Jravati Karve - in order to put an end to the conflict arising out of casteism, it is necessary to create economic & cultural equality b/w the castes.

The conflicts arise when -

- i) one caste attempts to dominate over others
- ii) when higher castes exploit the lower castes
- iii) when castes perceive other castes as barriers in mobility & in achieving political power
- iv) when castes find that they are not able to share in the new economic opportunities or acquire symbols of high status.

- To compete with other castes, small caste segments unite and form a single caste category. Andre Beteille -

'competition for power requires certain aggregation of segment as individually they cannot compete in the struggle for power'.

Classifica<sup>n</sup> of caste - 'seculariza<sup>n</sup> of caste' - DL Sheth states two factors for this - desitualiza<sup>n</sup> & politiciza<sup>n</sup>.



Anand Chakravarty - despite the democratization of the political structure, there is still hegemonistic domination of land owning castes in both micro and macro spheres.

Upendra Baxi study of medical professionals in Delhi - 80% are Deviya though they are only 18% of the population.

'Dalit Capitalism' - Chandra Bhan Prasad - can be defined as when capitalism (business/economic activity) is seen as a solu<sup>n</sup> for the upliftment & emancipa<sup>n</sup> of Dalits.

Challenges faced by Dalit Capitalism ←

- The fundamental flaw in the argument for this is that it merely seeks to find an equal space for Dalits within what is inherently an exploitative system, i.e., capitalism.
- Rather than transforming political, economic and cultural relations towards equality in society, Dalit Capitalism ingratiate itself with the present exploitative order.
- Problems faced by Dalit entrepreneurs in terms of discrimina<sup>n</sup> at various levels - social, economic & politico-admin levels.
- It still lacks in uplifting the poorest of poor Dalits because it is not organized on the issue of mass pauperiza<sup>n</sup>, question of land, or the issue of landless Dalits & their forced displacement by mega-projects & rapidly widening social-economic inequalities due to mercantile capitalism & globaliza<sup>n</sup>.

Q. Discuss the causes of reservation being the most contentious issue in India since some people oppose it very vehemently & on the other hand some people support it with equal vehemence.

Ans - Reser<sup>n</sup> is an instrument of affirmative action designed by our constitu<sup>n</sup> maker to end discrimina<sup>n</sup> & empower truly marginalized in the spirit of Art. 15 & 16.

### Phases of reser<sup>n</sup>

Phase-I (1947) → constitu<sup>n</sup> maker focused on tackling caste structure, untouchability  
↳ reser<sup>n</sup> in parliamentary seats for SCs/STs

Phase-II (1990) → socially & economically backward classes  
↳ Mandal Comm. granted 27% reser<sup>n</sup> to OBC

Phase-III (2019) → Economic backwardness criteria for granting 10% reser<sup>n</sup> to EWS category

### Opposition to Reser<sup>n</sup>

1) It is considered against meritocracy & efficiency.

2) inequality still persists even after 7 decades, the reser<sup>n</sup> is futile.

3) Suroj Yengde - Benefits of reser<sup>n</sup> limited to Dalit elites.

4) A process of desamkritize<sup>n</sup> is observed as upper castes seek 'backward status' to get reser<sup>n</sup> ex Jats, Patidars & Marathas.

5) Bhanu Pratap Mehta - criticised reser<sup>n</sup> to EWS category has argued that purpose of reser<sup>n</sup> has overstretched beyond combating discrimina<sup>n</sup>.

Bhanu Pratap Mehta



## Support to reservation

- Reservation provides avenues of social mobility in caste based society which was closed system.
- Increased representa<sup>n</sup> of delites in educa<sup>n</sup> & professional employment including govt. sector.
- It helps to create an egalitarian society as it facilitates ~~distributive justice~~ distributive justice as envisaged by Dr. Ambedkar.
- Gail Omvedt has argued that aim of reservation was not just a hand holding mechanism rather it was a part of broad and visionary attack on exploiters.
- Satish Deshpande reservation is tool to combat forced exclusion which continues to exist even today.
- Govindcharan Das - It is used to supplement wealth, improved quality educa<sup>n</sup>, providing employment to youth.

Andre Beteille - both intra and inter caste conflict present.

In the past, caste conflict in India was identity centric conflict, now moving towards interest focused conflict.  
identity → interest

Stevenson FG Bailey - Bissipara village - caste conflict

b/w different caste group in search of both ritual & secular superiority ✓

TK Omen - Caste associations make efforts to promote vertical integra<sup>n</sup> b/w subcastes, contributing for homogeniza<sup>n</sup> of people on the basis of supra-caste identity. stendras calls this as Varnisa<sup>n</sup> of caste in India.

Ghurye considers that consolida<sup>n</sup> of caste is offering justifica<sup>n</sup> to caste conflict on one hand & on the other it is affecting to the process of national integra<sup>n</sup>.

SC Dube - green revolu<sup>n</sup> & resultant economic affluence of farmers in western UP, Punjab & Haryana gave rise to consolida<sup>n</sup> of intermediary castes in North India leading to caste conflict. FG Bailey calls this varnimita<sup>n</sup> of caste clusters.

Thorat - Dalits are organizing protest taking the help of civil society instituta<sup>n</sup>. They are worrying least about money power, muscle power and hegemonistic dominant caste. So, caste & caste conflict in India is a subaltern struggle for appropriate space in democratic India that was historically denied to dalit community.



Rudolph & Rudolph consider it as a politics of bargaining, where each caste empathized with immediate upper and immediate lower caste to constitute a consolidated for political success to gather strength to ~~withstan~~ withstand violence of others.

Anand Chakravarti - caste factions try to get support from adjoining caste groups for political success or to resist domin<sup>n</sup> or violence of other castes. Nambodiripad

Nambodiripad - The existence of caste consciousness, caste prejudices, discontent in the basis of caste inequalities, all these are impediments in the way of the development of the country as a whole, & therefore, of the development of 'lower' & 'backward' castes themselves.

## Ethnic Conflicts

It refers to signify self consciousness of a group of people united, or closely related by shared experience such as language, religious belief, common heritage, caste, race, etc.

Barun De - It is a creative response of the group which is marginalised in society.

Punekar - There are four major premises where ethnicity in India operates - 1) language, 2) region, 3) religion, 4) caste.

● For the conflict to become a public issue, usually the organised bodies backed by political parties have to come to the fore (dysfunctions of pol. parties)

Paul Brau -  
 - Intra  
 - Inter  
 - vs state

### Major dimensions

1) Linguistic identities - The forma<sup>n</sup> of linguistic states was a manifestation of language based ethnic identity. Anti-Hindi movement in south as a response to Govt's imposition of Hindi as the national language.

2) Religion - British policy of divide & rule is one of the historical causes. Godhara in Gujarat (2002), Muzzafarnagar in UP (2013)

3) Tribal Identity - ethnic conflicts in NE based on multiple issues ranging from son of soils argument, illegal migration, autonomy and development.



4) Aryan & Dravidian identities - Many movements like self Respect Movement, anti-Hindi movt. result of this latent conflict.

Sandhya  
Shrinivasan

\* Tamil ethnic conflict involving India & Sri Lanka is an example of transnational ethnic conflicts.

Many theoretical strands —

1) Kellas points out that many examples show material and economic interests at stake in ethnic politics, & individuals seek an advantage usually by playing up their ethnicity to secure scarce resources.

2) Resource mobilisa<sup>n</sup> theory - development leads to a rise rather than a decline in ethnic mobilisa<sup>n</sup> because it provides resources to ethnic groups in the periphery, increasing their bargaining position and organisational capacity for action.

3) Internal colonisation theory - relationship b/w members of the dominant or core community within a state and members of the minority/peripheral communities is characterised by exploitation. ex ethnic groups from NE blame govt. of pursuing a policy of internal colonisa<sup>n</sup>.

4) Cultural depriva<sup>n</sup> - one of the significant inducements

to ethnicity comes from the feeling of insecurity among ethnic minorities as a result of their fear of getting lost in the sea of majority.

5) Excessive ethnocentric world view - strong notions of insiders vs outsiders or us vs them. ✓ [Mahanta]

- external support in form of arms, money et. is becoming important in fomenting ethnic conflicts.

• Haans J Freddy - provides a historical account of the emergence of ethnic conflicts in NE which are seen as a continuance of the colonial policy of alienation & segregation of the ethnic groups living in the region from the rest of India. Freddy

• James Manor - 'Ethnicity & Politics in India' - historically, an accommodative approach was followed by leaders like Nehru to check ethnic conflicts in India. Political bargaining was used to share the resources & power with people from diff. groups & subgroups.

• Ashutosh Varshney - argues that some towns, cities, areas and localities are more prone to ethnic conflicts. Hence, instead of focusing on national level structures to quell ethnic flare-ups, local level inter-ethnic engagement in local communities like villages



often disincentivises politicians and other vested interests from stoking relationships should be improved.

Ashutosh Varshney - strong inter-ethnic engagement in local communities like villages often disincentivises politicians and other vested interests from stoking ethnic violence for electoral gain.

Clemen Spies - The various problems & conflict constellations in NE represent durable challenges to the integrative and accommodative capacity of Indian democracy.

Jayankar Gupta argues that the ethnic movements are the movements related to the nation-state, i.e. related to the territory & the sovereignty aspects of the state.

Loi Handrahan → women as other convenient tool of 'othering' oppress them in ethnic conflict to show superiority

## Communalism

Communalism is an ideology which states that society is divided into religious communities whose interests differ & are at times even opposed to each other & hence antagonistic in nature.

- It is a strong allegiance to one's own ethnic group rather than to the wider society.

Retreatist  
Retaliatory

Shades of Communalism - TK Commem - 6 types :

- 1) Assimilationist communalism - smaller religious groups are assimilated or integrated into a larger religious group. Ex claims that many STs & religions like Jains, Sikhs & Buddhists are essentially Hindus.
- 2) Welfarist communalism aims at the welfare by improving living standard of a particular community. Ex Missionary organisations. AWRRSS
- 3) Retreatist communalism - small religious community keeps itself away from politics & mainstream social life to create a niche space for itself. For ex Bahai community forbids its members from participating in political activities.
- 4) Retaliatory communalism is based on vengeance & aims at taking avenge for the historical wrongs done to the members of the community. Ex communal conflicts of Godhara & Muzaffarnagar.



5) Separatist communalism - one community wants to maintain its cultural specificity & demands a separate territorial state; Ex Jharkhand movt.

6) Secessionist communalism - religious community wants a separate political identity and demands an independent state. Ex Khalistan movement.

Bipan Chandra - religion is not the core feature of communalism. It is just used as a mask to the non-religious social needs, aspirations and conflicts. It is used as a convenient vehicle of mass mobilisation.

- Ecology of a particular area plays a role in spreading communal ideas. So, this explains the recurring incidences of communal flare ups in certain areas of UP, Kerala etc.

- The interpretation of history is done for the purpose of mobilisation in a communal set up.

- Communalism thrives on hatred and hinders social change.

Communalism in India can be conceptualised to have developed through 3 stages; -

1) Communalism started to develop during the last quarter of the 19<sup>th</sup> century when early communal views led to the notion that in India, Hindus, Muslims, Sikhs and Christians form distinct communities.

2) Communalism entered a second stage in the beginning of the 20<sup>th</sup> century when communalists argued that many of the economic & political interests of the followers of different religions diverge and opposite.

3) In third stage, argued that the secular interests of the followers of diff. religions were not only diff., but mutually totally antagonistic.

→ Durkheim does not distinguish b/w sacred & secular, but b/w sacred & profane. For him, sacred & secular are same.

Sacred → worship totems → secular in traditional society

Sacred → worship national flag → " modern society

In both societies, symbol of unity is being worshipped & is secular as well as sacred.

→ Scholars like Zoya Hasan assert that communalism is the aspect of primordial society going through modernisation whereas

Asghar Engineer relates it to macro level factors in form of uneven development across communities due to scarcity and class nature of society.

Ashish Nandy - use of religion for political gains is communalism.

Louis Dumont - communalism is an affirmation & assertion of the religious community as a political group.

Vishal Anand - communalism in India is due to British policy of pitting one religion against the other.



Veena Das - floating population of modern cities are always ready to act as rioters in communal incidents.

Neera Chandhoke argues that minorities have to be given special rights to allay their fears of domina<sup>n</sup> by the majority. But politics of religion consider this as minority appeasement. The majority is mobilised for these issues.

Pauline Kolenda notes that plural Indian urban society undergoes fusion through i) democracy ii) inter-caste marriages & iii) inter-mingling of workforce.

BB Mishra credits the middle class for the plural outlook of India as a nation which has been a result of education and joint stock companies.

TK Oomen considers communalism prevalent in a violent form in India largely due to incomplete secularisation of India as a democracy.

Bipin Chandra in his book 'Communalism in Modern India' noted rise of minority consciousness due to economic backwardness a threat to national unity.

Saumitra Jha - In places where two communities are involved in specialized & complementary business operation, chances of communal violence is low. Ex surrat.

W Singh

- Communal conflict is different from class conflict, when one goes for class conflict, one fights against a particular class (class enemy).

we identify how this class enemy is exploitative to us & in order to get justice, revolution takes place, hence class conflict is functional.

- ~~Communal~~ conflict is anti-social, anti-human, anti-development, anti-democracy, anti-inclusion & welfare, where people fight against own class. There is no functional outcome.

Amaritya sen (Neo-modernist approach)

- ~~when~~ to put an end to communal conflict, HDI ranking need to be improved.

Charles Tylor - In India, conflict b/w two religion is not only b/w them, there can be vested interest groups that can be instigating the communal tensions. Ex Business man for his interest can give communal color to the issue.

Sudhir, Ashis - communal conflict is product of expansion of industrializa<sup>n</sup>, urbaniza<sup>n</sup>. urban places are experiencing more communal tensions because of conflict b/w people who profess modernity & those who question modernity. ✓ → Modernity

- communalism gives rise to political articula<sup>n</sup>: narratives are being given by political leaders, sympathizing or exciting the masses, gaining mass support.



- Communalism has economic roots, if one religion community is suffering from poverty, unemployment → blames other religious community for their cond<sup>n</sup>. Paul Brass

- Political parties, if developed on the basis of religion, they provide fertile ground for division of community on the basis of religion.

### Reasons

Historical - Vishal Anand ✓

Economic - Bipin Chandra ✓

Majority-minority  
experience - Neera Chandoke ✓

Political Parties - TN Madan ✓

Modernity vs trad<sup>n</sup> - Sudhir, Ashis ✓

Migrant - Mahapatra (NE) ✓

Political groups - Ashis Nandy / Paul Posner ✓

Ghetto - VV Singh ✓

TK comes - Incomplete ✓

## Religious Revivalism

Religious revivalism is a phenomenon which includes growth of the religious institutions, revival and spread of belief systems, increase in numbers of believers.

- Marked by the increasing importance of religion in civic life.

- can be traced back to the colonial period. Some revivalist movements like Arya Samaj, Akali Movement and Ahmadīyya Movement clubbed religious agenda with the social reform agenda.

Secularism → Revivalism

Many nationalists found religion as the convenient basis for the mobilisa<sup>n</sup> of masses against the British.

→ Birth and growth of the ideology of secularism - contributing factor towards the birth of religious revivalism in India.

Secularism was viewed as detrimental to the traditional religious beliefs and institu<sup>n</sup> and as a result, they resorted to religious revivalism as a counter-strategy to check penetra<sup>n</sup> of secular beliefs in the realm of the religion.

### Other Contributing factors

- Growth of media & communi<sup>n</sup>
- Misrepresenta<sup>n</sup> of violent incidents & adding communal color
- Poverty, inequality & injustice
- people search for solace in religious institu<sup>n</sup>
- Deen Sachha Sanda & similar cultur<sup>n</sup> organiza<sup>n</sup>
- Mixing of religion with politics. (Religion based political parties)



Vishal Anand - 'Religion & Politics in India', 2009 → trends of religion & politics mixing can be traced to the British era when the British pitted one religious community against another.

Bainbridge - American study - 60% of church visitors age 16-30 years

KN Panikar - Religious revivalism started in ancient period when Buddhism and Jainism questioned Brahmanic Hinduism.  
- Religious revivalism in colonial time was political necessity brought in by Indian middle class

Campbell - Religious revivalism is greatly a response to threat to one's family and community or even larger society of which he is a part.

Campbell  
TN Madan - secularly  
Veena Das - communal conflict  
Vishal Anand - ritualized,

Rowena Robinson - women in religious revivalism.

## Religious Revivalism

Religious revivalism is a phenomenon which includes growth of the religious institutions, revival and spread of belief systems, increase in numbers of believers.

- Marked by the increasing importance of religion in civic life.
- can be traced back to the colonial period. Some revivalist movements like Arya Samaj, Akali Movement and Ahmadīyya Movement clubbed religious agenda with the social reform agenda.

Secularism → Revivalism

Many nationalists found religion as the convenient basis for the mobilisa<sup>n</sup> of masses against the British.

→ Birth and growth of the ideology of secularism - contributing factor towards the birth of religious revivalism in India.

Secularism was viewed as detrimental to the traditional religious beliefs and institu<sup>n</sup> and as a result, they resorted to religious revivalism as a counter-strategy to check penetra<sup>n</sup> of secular beliefs in the realm of the religion.

### Other Contributing factors

- Growth of media & communica<sup>n</sup>
- Misrepresenta<sup>n</sup> of violent incidents & adding communal color
- Poverty, inequality & injustice
- people search for solace in religious institu<sup>n</sup>
- Deera Sachha Sauda & similar cultic organiza<sup>n</sup>
- Mixing of religion with politics. (Religion based political parties)



Vishal Anand - 'Religion & Politics in India', 2009 → trends of religion & politics mixing can be traced to the British era when the British pitted one religious community against one another.

Bainbridge - American study - 60% of church visitors age 16-30 years

KN Panikar - Religious revivalism started in ancient period when Buddhism and Jainism questioned Brahmanic Hinduism.  
- Religious revivalism in colonial time was political necessity brought in by Indian middle class

Campbell - Religious revivalism is greatly a response to threat to one's family and community or even larger society of which he is a part.

Campbell

TN Madan - secularly  
Veena Das - communal conflict  
Vishal Anand - historical,

Rowena Robinson - women in religious revivalism.





2) Rural - urban disparities - Quality of educa<sup>n</sup> & literacy levels

have wide gap

3) gender based disparity

4) caste based disparity

5) ethnicity & educa<sup>n</sup> disparities - Poor educational attain-  
ments of tribal people, medium of educa<sup>n</sup> a barrier

6) Imbalance b/w primary and higher educa<sup>n</sup> - still under  
colonial influence with more focus on higher educa<sup>n</sup> with  
a neglected primary educa<sup>n</sup>

7) Educa<sup>n</sup> & employability disparity - 2005 NASSCOM-McKinsey  
report, almost 70% of engineers are unemployable.  
Yashpal Comm ruled over the sorry state of affairs in  
higher educa<sup>n</sup>.

8) Dropout rates - in government schools very high, 2016  
report of UNESCO, 47 million children in India dropout  
before they reach class 10.

- Major causes: poverty & deprivat<sup>n</sup>

- NGO Pratham's report: absence of toilet facilities in  
schools a big cause for girls' dropout.

- lack of local content makes it difficult for students  
to grasp well.

- Significant improvement - RTE, 2009 ; 99% villages now have a primary school, midday meal scheme, IITs/AIIMS in tier two cities

- Rural literacy - 59.21% , Urban lit - 80.06%.

Victor D'Souza traced the pattern of disparity b/w the education of the SCs and the others in Punjab & pointed out how the structure of caste system, caste behaviour, economic factors & the form and operation of welfare programmes influence the pattern.

Gore - Rural residence, low caste, & low economic standing definitely tend to deny opportunities of education to a girl.

Amartya Sen - Knowledge is indicator of participatory development.

Prasad - unless tribals are taught both their tribal dialects & state languages ; teachers are given incentives for working in isolated areas, single teacher system is replaced by two or more teachers system, and unless school timings are fixed according to the convenience of the local people, an education will remain inaccessible to vast majority of SC/ST students.

- 86th CAA, 2002 - Article 21A

Sujatha cites in National focus group for SC/ST children that community schools in Andhra Pradesh adjust holidays based on tribal festivals, breaks in weekly local bazars, those have helped tribal attendance. But such practices are rare.



- Access to graduate & above level educa<sup>n</sup> : Higher caste (9.09%), backward (7.1%), Muslim (3.47%), Dalits (1.67%), Adivasi (1.14%)

### GS Ghurye

Ancient Indian society → Right to knowledge was universal, formal schooling was not present, but education was given by senior family members.

Hence, despite of poverty, conflict was not present in ancient India.

Ancient educa<sup>n</sup> → culture focused  
western educa<sup>n</sup> → market focused

Malvika - gender disparity, early marriage, risk of travelling to school for large distance.

Tribal drop outs high because -

- 1) the content of curriculum doesn't match with everyday activities of child (aliena<sup>n</sup>)
- 2) Teachers are from outside, they don't teach tribal language (linguistic poverty)
- 3) One cannot guarantee literacy to a child, when poverty persists in family.

Kennedy Institute of Human Rights - Study in Gujarat, 2021 → Dalit children sits separately, use ~~separate~~ no water cooler → aliena<sup>n</sup>.

Zoya Hasan attributes the high dropouts among Muslims due to culture and colonial policy.

with respect to rural-urban gap, Nambi Sen, Jairam -  
 in govt. schools, infra is bad, no scientific knowledge,  
 teacher - student ratio is bad, employability is low,  
 gives rise to perpetual of poverty.

class - Anjith Parthak  
 gender - Malvika Kshetkar  
 religion - Zoya Hussain  
 caste - Ms Gore / Pretham Rept  
 Rural-urban - Nambi Sen, Jairam  
 Govt / Private -  
 Ethnicity - Tribals  
 (Sujatha / Prasad)

AIR 2, ANIMESH PRADHAN  
 Sociology Optional



