

Q-1

GP Murdock defines family as a social unit consisting of 2 individuals of opposite sex, having sexual relation, child bearing, economic cooperation and common residence.

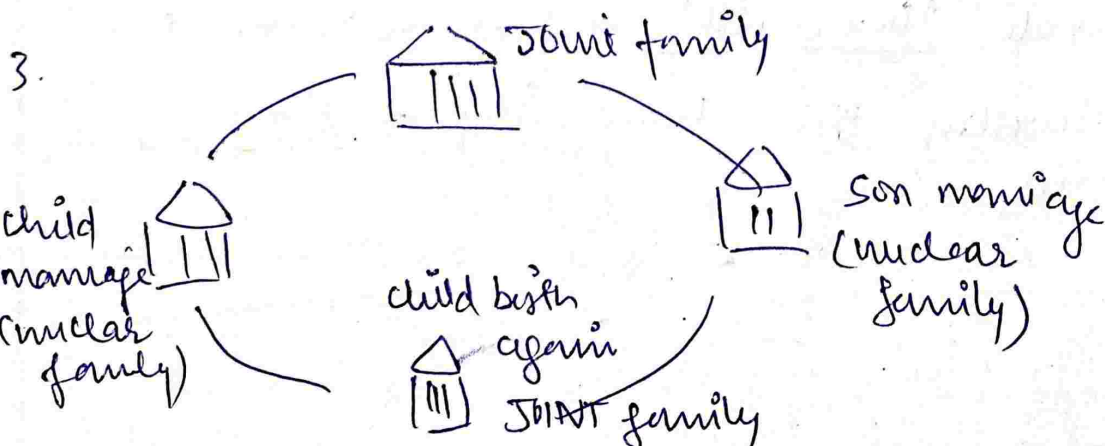
Family, in India, is valued, so much that every duty in Hinduism is depicted with family.

Am Shah and Paul Kolenda broke the myth that family is a static institution.

AM SHAH'S TYPOLOGY

1. Am Shah in his study of Jahanabad (Uttar Pradesh) says that family is to be seen in terms of orientation towards functions and obligations.

2. He says a family may be structurally nuclear but functionally joint.



Thus a family is joint or nuclear by nature
of progenion or secession
(child birth
marriage
adoption) (death
separation
migration)

2. IP Desai study of Mahura village, says that
Degree of kinship defined family.

- 1) 0 degree of jointness = Nuclear family (60%)
- 2) Some degree of jointness = Mutual fulfilment of obligation
- 3) highest degree of jointness = A joint family (10%)

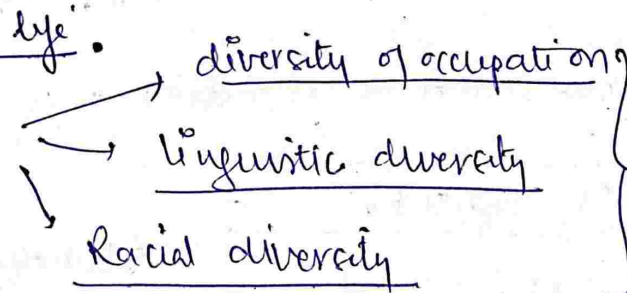
3. Paul Polansky - says that there is a cyclical
variation such as

Patrilocal -	Neolocal	Patrilocal
(JF)	(NF)	(JF)
<u>Joint</u>	<u>Nuclear</u>	<u>Joint</u>

Thus changing nature of family, has
made "Household" a new concept, &
dwelling unit more important for
analysis.

(b)

Mandelbaum has described Tribes a people who share some characteristics such as live in forest, no organisational hierarchy, no surplus production, and having a psychological bent to enjoy life.

However due to 

No single definition is universally agreed.

SIMILAR FEATURES OF TRIBE IN INDIA

1. Poor representation in government services.
2. High instance of poverty. NITI AAYOG MPI index every 4 out of 5 poor is a tribal
ST = 8.33 are on verge of Multidimensionally poor
3. Discrimination - both in Covert and manifest form in accessing public places, temples etc
4. Violence - all tribal people are subject to violence now on them
 eg: MP case of man urinating on tribal person

5. Traditional knowledge - tribals share traditional knowledge and preserve it through generations (through folklores, songs etc)
6. Indigenous language - every tribe has indigenous mother tongue
7. Totem - act as unifying symbols

DIVERSE FEATURES

1. Linguistic diversity
 - N-E tribes = Austroic language
 - South tribes = dravidian language
2. Racial diversity
 - Proto Australoid (Nundas) (BS Guha)
 - Mongolian (Kuki, meiti)
 - Negrito (Bajags, sentinelese)
3. Religious diversity
 - chakma, Hajong = Buddhism
 - Naga, Mizo = Hinduism
 - Mech - Christianity
4. Occupational diversity
 - shifting cultivation (N-E tribes)
 - Settled agriculture (Santhals)
 - hunting gathering (Bhils)

Thus constituting 8% of Indian population (CENSUS 2011) tribals diversity have posed a challenge to fit them into ONE SIZE FIT ALL category, which needs to be corrected

- ① The dawn of 19th century, led Indian renaissance, and many socio-religious reform movements attacked superstition, psuicide and mysticism.

SOCIO-RELIGIOUS MOVEMENTS - I

1. Bramho Samaj - Raja Ram Mohan Roy's Bramho Samaj looked forward to
- △ end widow remarriage
 - △ end "sati" pratha
 - △ women education

David Hare college

Roy's Vedanta college

AR Desai call Raja Mohan

Roy as Pioneer of social reform movements

2. Arya Samaj led for
- △ increasing age of marriage of girls to (16)
 - △ women emancipation through western education

3. Satyashodhak Samaj - by Jyotiba Phule

△ pioneered girls education in pune with (35) girls.

△ set up "Balhatya Nirvan Samiti"

to prevent female infanticide and feticide.

4. Ishwan chandra Vidyasagar -

△ favoured women education. taught
30 girls on his own expense

△ campaign against widow remarriage
led Widow remarriage act

however these socio-reform movements
were criticised as -:

△ Narrow Base with upper caste men
and not women participation

△ Based on ideas of Western liberalism
not suited to India

△ grievances of poor, low caste, Dalit
women not gave voice, Rather
too much focus on religious aspect
than socio and economic

however, despite such criticism, socio reform
movements, brought revolutionary changes
to women life by initiating a debate
about inequalities suffered by them

(d) Caste is an endogenous group, with common name and association to an occupation. Its reality lies in "Jati"

whereas class has an industrial origin says TB Bottomore. It is based on access and control over forces of production (Pop)

CASTE-CLASS NEXUS :-

1. Scholars like GD Benermen considers that Caste and power (class) are not two distinct entities but ~~two~~ sides of same coin.

He criticises Louis Dumont, on separation and independence of class and caste

2. Marxist scholar Kathleen Gough says that Class and caste have synthesised themselves in her study of Kumbhapetta village, she shows Aggrarian Caste and class structure coincided..
Big Bourgeoisie farmer = High caste
landless farmer = low caste

3. KV Varghese also says that caste based oppression provides for class based oppression

He says caste acts as a springboard for class oppression, leading to dominance of few.

4. Daniel Thorner also puts forth his classification of Naik, Kisan, Mazdoor corresponding to caste (High, low)

CASTE-CLASS OPPOSITION :-

1) Louis Dumont - says that they are distinct class and power is independent of caste (such as king status is lower than Brahmin)

2) Andre Beteille through interactional approach says that now class-caste inequalities has been dispersed, not cumulative (in his Sripuram village study)

3) while caste is a rigid institution, offering less mobility, class offers higher mobility

Thus though class-caste are different entities process via secularisation, urbanisation has now blurred caste and class is on rise

(e)

~~Arnold~~ Arnold rose has defined minorities without connotation to numerical strength, as a group which is different in race, language and distinguished from rest.

Indian MinorityRELIGIOUS MINORITIES

↳ Buddhism, Muslims, Jainism etc

Linguistic Minority

(State wise)

IMPACT OF GOVERNMENT POLICIES and PROGRAMSSOCIAL STATUS

1. Increase opportunity to Education
 ex: scholarship for linguistic minority
2. Increases visibility in government employments ex: (Reservations in employment to Religious minority)
3. Instills self confidence among them, they become more vocal about their problems and insecurities, take out them from superstition
4. Reduces Minority Psychosis (Deepak Mehta) of Majority domination

5. provides development opportunities like healthy life, high standards of living

ECONOMIC STATUS

- 1) increase in percapita income of traditional artisans (minority) eg: USTAAD scheme
- 2) Reduces intra and intergenerational Poverty.
- 3) increasing share in higher studies and tertiary employment (Abul Kalam azad Scholarship)

However some negative affects also there

1. Anti-conversion law → instills fear
→ violate religious freedom (A-25)
2. Uniform civil code (UCC)
↓
fear of majority domination
↓
fear of cultural suppression

Thus, Sachar Committee Report has highlighted the vulnerable position of minorities (27% in govt. jobs, 25% in school education)

A greater political will is required to

See good outcomes

5 (a) Nacionis has defined marriage as legally sanctioned relation between 2 individual of opposite sexes, who bear child and share economic burden.

Marriage in India is a Sacrament says km Kapadia as ritual factor like Homa, saptadi impart it a sacred character.

MARRIAGE AND ITS CONSEQUENCES/SIGNIFICANCE

1. Role of family → in mate selection
 ↓ open mate is from a comparable status and class
2. Role of Caste - Caste endogamy is preferred. Marriage outside caste is considered an evil and is punished by society
3. Marriage governed by Norms of society
[Coomarswamy] → talks about GOTRA and SAPINDA rule
 ↓
 Father's side - 7 generations can't intermarry
 Mother's side - 5 gotra can't intermarry

4. MS Ghumje calls caste endogamy and GOTRA as integrating features cutting across regions.

5. Reproductive functions → decision taken not on economic factors
 Joint family ↓
 encourage more child birth

6. DIVORCE and SEPERATION → not positively sanctioned by society

7. MS Gore - outlines the relative strength of Bonds between husband-wife and child-father, where husband-wife bond is lower than son-father bond

Thus marriage affects → SOCIETY (PROGENY)
 ↓
 INDIVIDUAL → social control adds new members through child birth
 ↓
 compromise and cooperation

Marriage is universal in Indian context, however changes like increasing age of marriage, same sex marriage, live in relations etc are bringing dynamism to it

- (b) Minorities like Dalits ~~and~~ Christians and Dalit muslims i.e. Dalit (Untouchables) converted to muslim fold and Christianity have been demanding Reservation, which is presently given only to ~~Buddh~~ Dalits converted to Buddhism.

REASONS FOR SUCH DEMAND

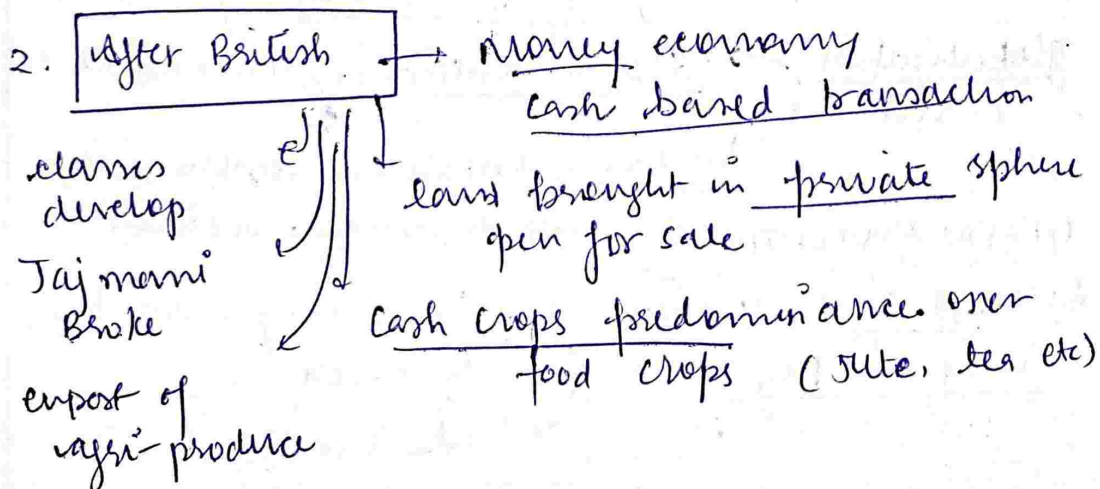
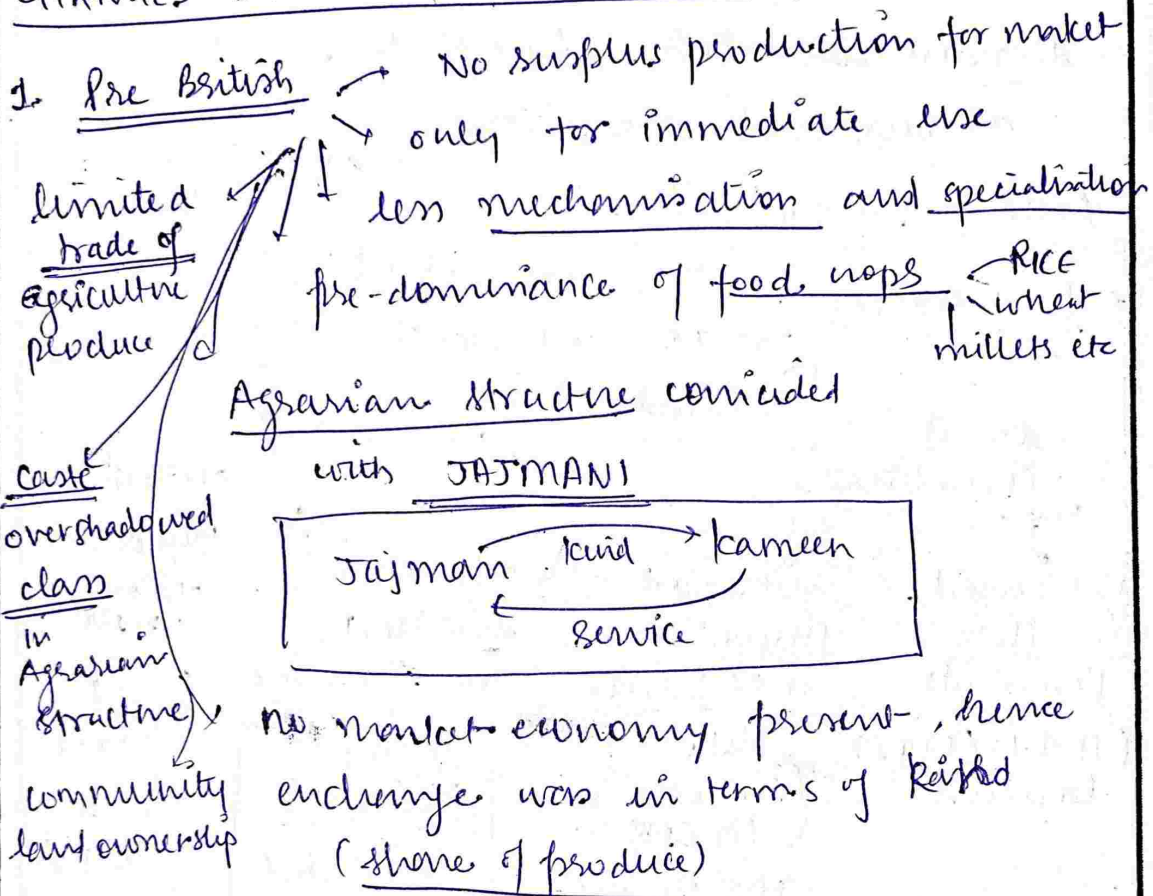
1. Discrimination in public employment sphere based on caste
2. Historic disabilities suffered on part of Dalits which made them vulnerable in present
3. For socio-economic development as most Dalits still employed in low range of occupation (Manual Scavenging) and are landless
4. To reach parity with Dalits converted to Buddhism
5. ~~for~~ increasing their voice politically and socially

CHALLENGES are -

1. Increasing Caste Consciousness, due to Reservations,
2. prompts other backward castes. like Jats, Kurbis to ask for reservation
3. violates principle of Equality and meritocracy
4. Andre Beteille - says that reservations increases - Pathological division of labour
↓ violates spirit of constitution
focus on historic wrongs, than present wrongs
5. Issues of
 - OVER INCLUSION (false caste certificates)
 - (→ UNDER INCLUSION (data unavailability)
 - NON-INCLUSION (unawareness, extreme backwardness)
6. Risk for political sphere such as opportunistic politics and identity politics for VOTE BANK, causing secessionist tendencies.

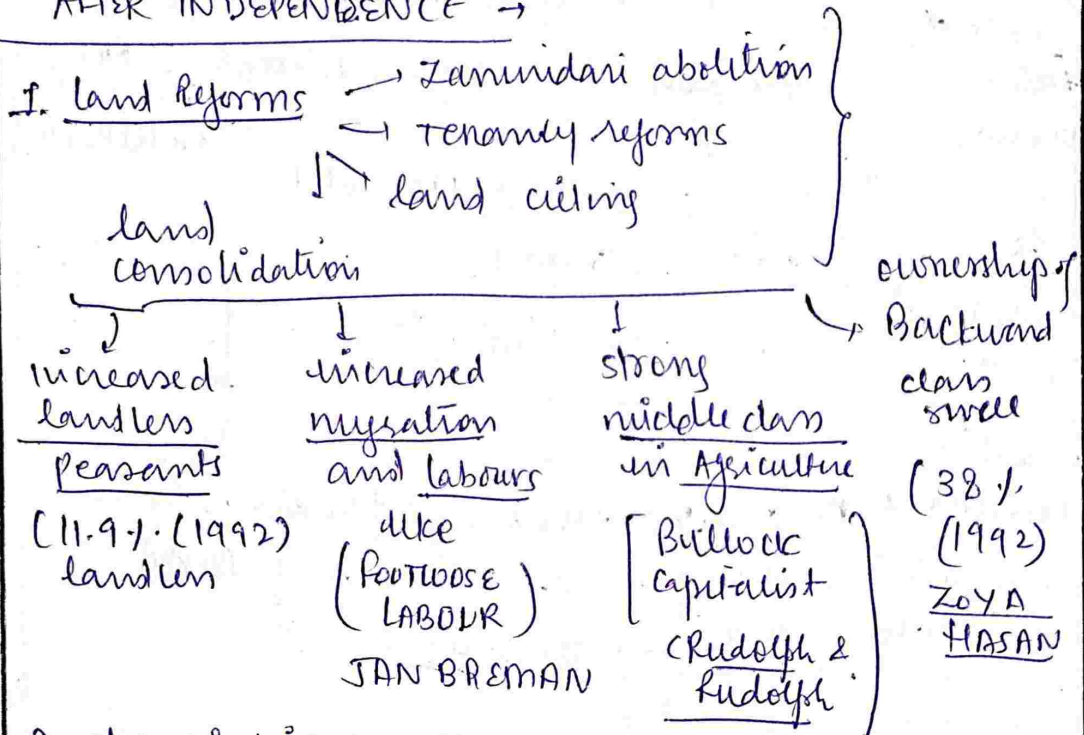
Recently Pashmunda muslims demanded Reservation
however, Educational, skilling, training are
the areas which need immediate focus
to increase development of minorities

- (C) Agrarian class structure, is a class having land central to its organisation. other factors like caste, kinship, gender also affect it. TB Bottomore highlights changes in Agrarian class structure
- CHANGES BEFORE INDEPENDENCE :-



- affected mobility → as agricultural occupation diversified due to urbanisation
- land settlement systems → Permanent settlement
- high revenue extraction (Naharwan) → Zamindari
- deindustrialisation, impoverished and overburdened agriculture, Ryotwari

AFTER INDEPENDENCE →



2. globalisation → depeasantisation (VIBHA ARORA)
cause

→ VASAVI - increased consumerism in agrarian societies

3. GREEN REVOLUTION

BHALLA and CHADHA
Study in Punjab

→ hereditary ownership decreased
→ untouchability decrease

however Rich farmers benefited, not poor and small farmers.

Thus whole sphere of Agrarian class changed much after independence

- (d) MN Srinivas considers village as MICRO COSMS of Indian society. whereas others like Indologist Gunge consider village as an authentic prototype of Indian society having values of HINDU CULTURE.

VILLAGE STUDIES IN INDIA -

1. Mckim Marriott and Milton Singer's ethnography on Indian villages represent the linguistic diversity (5 linguistic regions) as well as regional diversity (7 states)

Concept of UNIVERSALISM and PAROCHIALISM is given to understand the culture transmission in villages

2. MN Srinivas brought dynamism into the village studies through concepts of

- Δ SANSKRITISATION
- Δ DOMINANT CASTE
- Δ VERTICAL SOLIDARITY
- HORIZONTAL SOLIDARITY

His study of WORGS, he showed how

religion and cultural practices acts as an integrative factor in COORGS, as the also show process of sanskritisation, where low caste families divya caste for desire to move up in hierarchy.

3. MN Srinivas - Village people have strong bonds attached to neighbourhood. Insult of one's village is considered as insult of one's own brothers. ADRIAN MAYER has called this as VILLAGE PAROTISM.

4. Similarly SC Dubey's study of shannipet villages shows 6 factors of differentiation such as Age, wealth, charismatic personality etc.

5. Andre Beteille says the village is not merely a place where people live, but it had a design that reflected basic values of Indian Society.

Thus village studies in 1940s contrasted and corrected the indological perspective, brought dynamism in concept of village relationship.

- (e) Tribals - constituting 8.6% of total population do not fit in ONE-SIZE. Based on diversity among tribes, constituent Assembly debated about their integration to society or autonomy.

2 strands emerged

Integration of tribals

Autonomy of tribals

1. A. B. Ghurje
On basis of

difficult to synthesise
as both reflect conflicting
paradigms

integration to society, calls
tribals backwards Hindus
due to imperfect integration
in HINDU SOCIETY

divides tribal society into

③ sections:-

- 1) Raj Gond - high status
fully Hinduised tribes
- 2) Partially Hinduised
- 3) hill sections - no
integration

Vernier Edwin - "we

do not want to
keep tribals as a
museum, but at the
same time want
the development
clock to show
same time for them

He preferred autonomy
to tribals to protect
their culture,
value, Belief

2. Integration on basis of
Caste - tribe continuum

↓

3) to increase development
DN Majumdar - called
for controlled integration

3. Integration along
Peasant - tribe continuum

1. Surajit Sinha : as a response
necessity of peasants for
cheap labour

Gulha and Gadail -

talked about ecological
imperialism, due to
reserving of forest and
produce

LP Vidyarthi said
that separation
from forest was not
only economic, but
emotional also.
as forest, trees etc
has totemic importance
to tribes.

After Independence -

TRIBAL PANCHSHEEL was
adopted for controlled
integration as well as autonomy.

△ tribals isolation was termed as colonial baggage

△ development was given focus through

Respecting
their
culture

providing
them land
rights

training
them for
forest
management

Not overadministering
but helping
them
evolve through
their genius.

Thus successful models like Amnagar

Pradesh today have well integrated tribals with
high socio economic development.

Q-3 (a) Post independence, land reforms were the main thrust to change the faulty agrarian structure. Land reforms changed the ownership, class organisation as well as power balance in agricultural sector.

SOME LAND REFORMS →

1. Zamindari abolition
2. Tenancy reforms → Rent regularisation
→ fixity of tenure
3. land ceiling → ownership rights
4. land consolidation
5. Agriculture cooperativisation
6. Homestead Rights
7. Land Record Modernisation

EFFECT OF CHANGE IN POWER BALANCE

1. Zamindari abolition brought 200 lakh farmers in direct contact with government. This gave them freedom from the intermediaries that ruined their exploitation.

2. Rise of Backward class ownership -

ZOYA HASAN says that Backward class swelled post land reforms from ownership rise to (38%) (1976) from (8%).

3. Rise of strong Middle class in Agrarian structure - many progressive farmers competed for change in power, status in village (Andre Beteille = progressive farmers)

4. Migration - cause rise of landless labourers working in fields of Rich/Big farmers.

However - negative effect like

increased in
landlessness

(~~from~~ upto 11.6%
in 1992)

Rise of
peasant proletarianisation
(PC Joshi)

5. land ceiling and Redistribution - helped in decreasing land concentration in single hand. Over 2.2 million hectares was distributed among 5.5 million beneficiaries

6. Operation Barga in Bengal led to 4-1 of land brought under direct ownership of tenants.

7. Homestead rights - decreases homelessness among peasants.

Thus change in LAND OWNERSHIP, LAND-USE etc changed power balance in villages

EFFECTS OF SUCH CHANGE (LAND REFORM)

1. Khusro - in his study states that land was forcibly taken and peasant forcibly evicted, however shown as voluntary surrender in records
2. Social conflict - in regions like BIHAR dominant owner class resisted to land ceiling and consolidation.
Ranveer Seng, Diamond Seng etc were sprang to oppose reforms
3. PG Joshi summarises land reform affects in 4 ways/effects -

- a) decrease in hereditary ownership
- b) Rise of owner farmer
- c) increase in commercial/contract farming
- d) proletarianisation of peasants
- e) exploitative land lease started

4. social inequalities and disharmony among castes, made agriculture cooperativisation a non starter.

5. political collusion - bureaucratic collusion with Rich farmers increased to evade land ceiling

7. Rise of Benami transaction

8. Laxminarayana - says that on paper divorce to evade land ceiling sowed seed of separate living

Thus land reforms were mired bog of changes and effect. Further coming up of 74th Amendment, Panchayats, etc, caste-class power have been again altered, with space opening to further unprivileged

His work of Oripuram village in Tanjore, shows his use of multi-causal stratification theory.

(I) He criticises Louis Dumont, for taking caste as only basis for stratification

② in his study of sirpuram village he identifies that along with caste, class (wealth) and Power (Political association) defined stratification.

③ the contents that in Sripuram, there is a intra-~~caste~~ hierarchy among

Bramhans of: Samastha Brahman
vaishnav Brahmine

having sub castes based on wealth and power

(4) Criticising Louis Dumont's Pollution and Purity notion he says that, non-Brahmans in Esipuram call themselves as Adi dravidians to delink them from Brahman. ~~there~~

(5) In his analysis, he states that

Previously (+, +, +) & (-, -, -) After

Brahmins had cumulative stratification in terms of caste, class, power that is high caste Brahmins also had land ownership, education and considerable income from other sources.

They had link with cities which enhanced their prestige

Whereas Adi dravidians had no land, no education and suffered cumulative inequality (-, -, -)

however after transportation, communication increased, in course Brahmins migrated city for white collar jobs, sold their lands.

Many adi-dravidians purchased land and hence ownership organisation of village changed

now Adi-dravidians too owned land, in
mean time, they also started getting educated
and many Adi-dravidians employed
in cities as white-collar labourers and
compete with Brahmans even.

⑥ He also wrote Pollution and Purity
essay and said that Poverty is
more contagious than Pollution
in response to Damonit ideology of
Pollution and Purity.

⑦ He also focuses of social-economic aspect
of caste such as power, class which
had been overshadowed by more
emphasis to cultural perspective.

⑧ He says that it is important to understand
relationship between upper caste - lower caste
landless - land owning and other entities
like caste (has effect on caste based) and
gender

(9) criticising Yogendra singh he says that though cumulative inequality has been replaced by dispersed inequality, India is still not modern, and CASTE has developed CRACKS only.

(10) He also contradicts Louis Dumont that Caste is ascriptive always. He gives examples like Ravidas, Guru Nanak et who were not priestly by birth, but still worshipped.

Thus in the prevailing paradigm of "Caste" and its cultural implications Andre Betelle developed deep understanding with his 3 fold classification on Basis of Class / Caste / Power.

- © KM Kapadia describes marriage as a sacrament in Indian society. Rituals like Homa, Saptpadi, Kanyadan make marriage indissoluble.

TRENDS IN MARRIAGE

1. increasing age of marriage - many women and men marry in their 30s and even 40s also and give preference to career progression
2. decreasing universality of marriage - many reports show that males and females are now living single all life
3. Rise of new concept of wifehood - Rej Ganshi says that conjugal bonds have become more stronger than affinal (kinship) bonds
4. Rise of live in Relationship, same sex marriage, gay marriages in metropolitan cities (India also decriminalised homosexuality)
5. Role of family in mate selection has decreased → new concept of love

marriage, dating, online meet ups have set new trend

6) Monogamy - with modernisation, concept of romantic love and single partner has arised, even in some muslim countries Polygamy is banned

7) Marriage no longer a Ritual obligation -> now marriage done for life long companionship and not for bearing child solely

8) DIVORCE, SEPERATION, BREAK-UPS - have no longer stigmatised, and is increasingly socially accepted by society

9) concept of double income nuclear family with NO kids (DINK families) is arising

however negative concepts like dowry, big fat indian wedding (conspicuous spending) have increased

Nonethless inter-caste, inter-religious marriages are now on rise which show changing nature of marriage

- 6 (a) AR Desai's seminal work social Background of Indian Nationalism (SBIN), he analyses the growth of Indian Nationalism through different stages in terms of mass base, feudalism and capitalism.

AR Desai was a doctrinaire Marxist and his concept of Indian Nationalism was paradoxical to the Nationalistic perspective.

- 1) AR Desai Law Reform movements initiated during 1800s by Raja-Ram Mohan Roy and his comrades as Beginning of Indian Nationalism.

He says that Ram Mohan Roy was pioneer of reform movements in India, and without such reform movements, nationalism could not have taken root, against the perspective of nationalists that Nationalism was always present, even before British arrival.

2) He says that Indian nationalism arose as an outcome of material contradictions created by British Economic-political system. [single law and order, disappearance of jajmani and rural power of Panchayats]

3) In his work of Peasant-struggle in India, he says that peasants struggle was against rising Capitalism of those times.

The contradiction between OLD VALUE system and NEW ECONOMIC SYSTEM led many Socio-reform movements like -

1) Raj's Brahmo Samaj movement against Sati, propogating widow Remarriage

2) Similarly Satyashodhak Samaj movement to uplift shudras position.

AR Desai ~~also~~ also differentiates between the Reformist and early revivalist

movements. To him Arya samaj was a
Revivalist movement, whereas Brahmo
samaj was a Reformist.

3) He says that Indian National struggle
that drew on lines of caste-religious
reform movements was never mass
based as —
“ leaders like Nehru and Gandhi do not
adopted plans and policies to uplift masses
rather glorified Nationalism in heart
and mind of utterly poor to further
their own interest i.e. shift power
and control from External colonisers to
internal colonisers .

4) He saw Peasant society as marked
by Supra landlordism of Britishers
who appointed sub land lords
Thus the British thens and
peasant anti-thens led to revolt

of peasants such as Paharaja Swat, Narkelhera Swat etc.

B) AR Desai says that the peaceful and bloodless approach adopted by Indian freedom struggle - was a solace given to privileged bourgeoisie class that their interest would not be jeopardised even temporarily.

a) He referred Indian National Congress as a bourgeois organisation who encouraged middle class to fight against British.

Thus his theory of Indian Nationalism constantly reflects dialectical process of thesis, antithesis. However he was criticised for taking such view ~~expressed~~ by Nationalist who term his theory as an ideologically biased.

- (b) Tribals are group of people identified by certain characteristics such as living in forest, primitive economic system, strong kinship bonds and lacking occupational hierarchy.

Tribals in India constitute 8.6% of total population (CENSUS, 2011) However they suffer from vulnerabilities like Poverty, malnutrition, unemployment, uneducated etc.

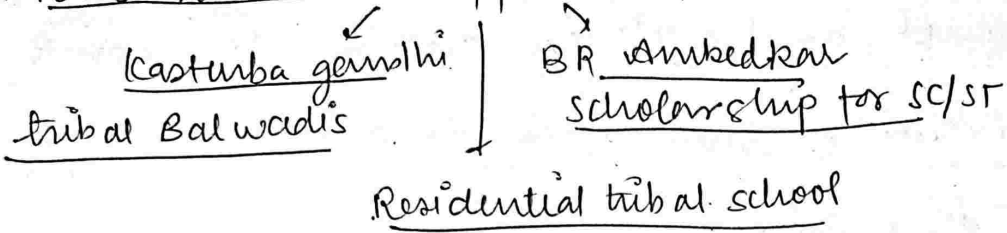
They also suffer from

- | | |
|---|--|
| <p><u>high integration efforts</u></p> <ul style="list-style-type: none"> • leading to <u>de-tribalisation</u> • loss of indigenous culture | <p><u>high autonomy</u></p> <ul style="list-style-type: none"> • leading to <u>Scornist tendency</u>. |
|---|--|

TRIBAL MODERNISATION - refers to changing the value, belief and socio-economic organisation of tribals through plans and policies.

CONTEMPORARY GOVERNMENT APPROACH

A. INTEGRATION

1. Focus on Education opportunity2. increasing their participation in higher education → National Tribal institute in Delhi for higher studies3. focus on health indicators - fortification of grains to reduce sickle cell anemia among tribals of central India.
universal immunisation program under mission Indradhanush4. increasing their participation in Entrepreneurship e.g. SEED (scheme for Entrepreneurship of denotified tribes)5. Repeal of criminal tribes Act, which used to consider them as habitual offenders, i.e. BORN CRIMINALS (colonial baggage)

6. Focus on preservation of their linguistic script and culture government appoints linguistic commissioner to air their grievances.

constitutional provides them fundamental right to protect their language and script

Focus on Autonomy -

1. 5th/6th schedule areas and PESA rules

provide them with considerable autonomy through

Autonomous district council

tribal advisory committees

2. INNER LINE PERMIT - to restrict

outsiders movement into tribal belts so as to protect their sovereignty

3. Forest Rights Act - providing

Individual Rights

Community Rights

Individual Rights - (4) hectare land ownership
Community Rights - over community property,
 such as lakes, pond, timber ⊕ their
 role in maintaining and protecting forests
 is recognized.

4. Protecting hunting Rights of tribals of
Andaman, Nicobar etc. tangle forest
rights act.

Thus both controlled integration as well
 as promoting autonomy of tribals has
 to be balanced as it is required to
modernize them in tune with rest population
 as well as preserve their own culture.

Empowered GRAM Sabhas (Vijaynagar Xaxa
committee recommendations) are a good step
 to enhance tribal modernisation

- ③ Nuclear family is a social unit consisting of '0' degree of jointness says IP Desai.
More than 45-1% of population is living in Nuclear family (census, 2011)

CHANGES IN FAMILY SYSTEM IN INDIA —

1. Rise in nuclear family:- Yogendra singh in his modernity and tradition says that rise of guilty free sexual relations, modernisation has led to breakdown of JOINT family.
2. change in authority of 'Karta' = now the authority in family is expressed in economic terms, who contributes more has more authority (age factor diluted)
3. Concept of WIFEHOOD Raj Gandhi says that Husband-wife Bonds have become more stronger than Father-child bond.

4. Family adjusting to industrial society -

MN srinivas says that child care involves grandparents to stay with family

5. Household work sharing - Both working members i.e couples in a family witness sharing burden of household work and unpaid work

However there are several other factors that make family less prone to change eg:-

1) PN Prabhu says that family is based on values of Moralism. in India, Nuclear family would not rise as still individualistic values overpower familial moralism

2) family still operates in sphere of economic participation, ritual sphere, inheritance and succession

3) Authority of Parents. grandparents still revered

Thus some aspects of family changed due to modernisation, urbanisation, while some functions remain unchanged

Q 1 (a) Yogendra Singh defines modernisation as a cultural process which is rational in thought, based on universalistic ideologies, secularism etc.

Modernisation is adoption of secular values that are culturally neutral. It induces changes in social structure and values.

MODERNISATION :- CHANGES SOCIAL STRUCTURE

1. Changes in family

Role of family in mate selection has diminished.

↳ Rise of Nuclear family (Yogendra Singh)

Rise of no kids family (DINK family) (double income no kid)

ex: online dating love marriage

2. Changes in Caste structure

ex: Harold Gould study

↳ diminishing notion of pollution and purity
Caste limited to private sphere

ex: Lucknow rickshawallas

→ class based stratification more important
than caste base stratification (Andre
Betelle)

3. Changes in Marriage

- Δ Rise of inter-caste, Inter-Religion marriage
- Δ live in Relationships, same sex marriage
- Δ Divorce and widowhood no longer hold
stigma and are acceptable by society
- Δ new concept of WIFEHOOD (greater conjugal
bond strength than kinship) (Raj Ganshi)

4. Changes in Religion

1. MN srinivas in his study of coorgs say
that people of coorgs have moved to
Secular Beliefs. Ritual sphere no longer
dominates their life
2. Similarly Andre Betelle in his study of
Serpuram village says that people of
Tanjore less respond to ritual beliefs

5. changes in KINSHIP

Strong
Kinship
bonds replaced
by friends,
colleagues and co-workers in modern cosmopolitan
culture.

↳ Willmott and Young's concept of
ROLE BARGAINING i.e. maintain
relationship only with few

6. changes in Patriarchal system - WOMEN

Western
dressing
Inheritance
rights given

↳ women participation in
employment increase
Sexual independence
take part in Reproductive
marriage, decisions etc.

7. CHANGE IN CLASS structure

Caste-class nexus broken down, caste
does not dictate class. Rather
economic, political power dictates class

(C.B. Bottomore)

Sweeping of Middle class — consumerist
behaviour
↳ higher aspiration
to mobility

Change in value systemModern values like

- Individualism
- Stratification
- this worldly attitude
- innovation
- mobility
- Achievement oriented
Rights and entitlement
- Particularistic attitude

— have replaced traditional values like

collectivism

hierarchy

other worldly attitude

status quo

conservatism

Ascription oriented society

Universalistic attitude

However Modernisation process is not yet complete as André Beteille says that India has gone for segmentary Modernisation as the lifestyle of modernity is adopted but interpersonal relationships e.g. between, Caste, class hierarchy still are not modern.

(b)

Caste is an endogamous group with its root in Varna (Broad) framework. Its reality is "JATI" which is the actual interacting group.

CASTE SYSTEM is peculiar to India and is said to have divine origin based on religious myths (manusmriti), exact origin however unknown.

However it is manifested in many other forms like :-

1) South Africa └ Blacks
└ Whites

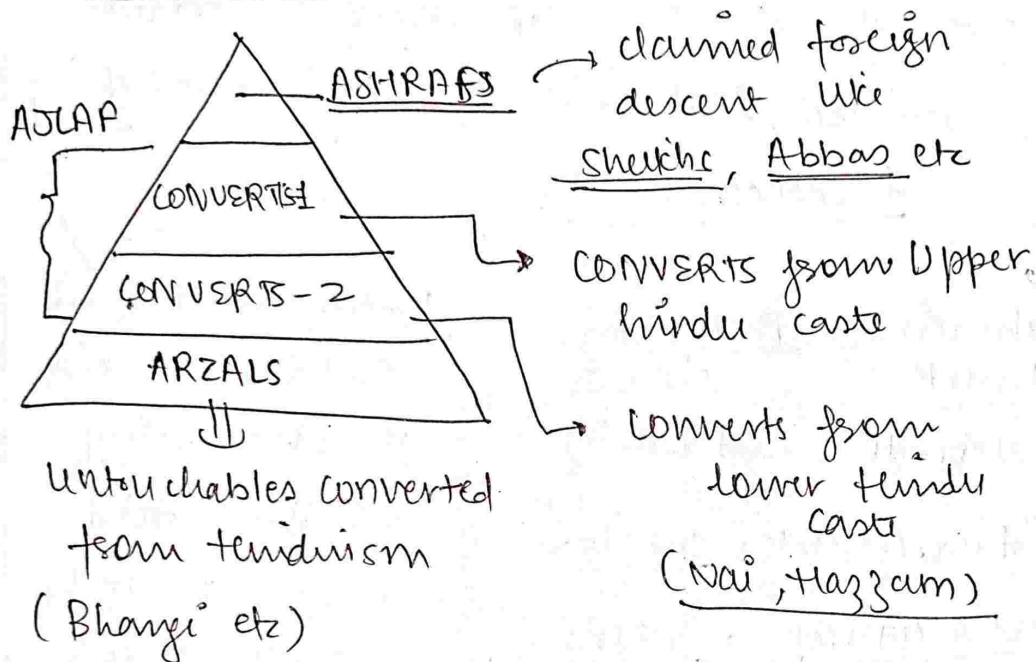
System of Apartheid kept Blacks (majority in numbers) oppressed and dominated by white minorities

Disabilities imposed on them

- higher taxes
- Not to roam in streets after 9 pm
- No right to vote
- Reside in particular places
- led to Ghettoisation

2. In Muslims

Ghaus Durrani - describe 4 stratas in Muslims
these stratas in Muslims are comparable
to Indian caste.



These were comparable to Indian Jatis with
Ashraf - compared to high caste muslim
and Ajlaf - consisting of converts and
Arzals were disprivileged sections.

Effect of close association with Hinduism
created such contradiction opposed to
equality tenet of Islam

In christianity → caste system manifests

freely on 2 accounts

due to contacts
with hinduism

due to their
own classification

“ In christianity caste system is based
on sect, location and characteristics of
predecessors ”

Brahmin converts = Bammon christ

(Nambudiris and Nairs)

Vaishya converts = chardos

Shudra converts = SUDIRS

Untouchable converts = at lowest
rungs
(chamars)

Latin christians in
India practised
untouchability
to maintain
their superiority
since British
times

thus there were different types of caste
organisation structure in different societies

Their similarity with hinduism

1. imposition of disabilities → on the lowest

Caste people in terms of Ritual / civic / cultural
and habitat segregation

2. conforming to model of hierarchy of caste
based on domination & subdomination

ex: cremation grounds in Kerala are
segregated for upper caste and
dalit converts.

DISSIMILARITY -

1) In caste system of India (Hinduism &
Varna) - is sanctioned by traditional
literature however in Islam and
Christianity they were originally
equal societies

2) It is the effect of Hinduism i.e. close
association with Hinduism since Medieval
times (Islam) and British time (Christianity)
that led to such caste system

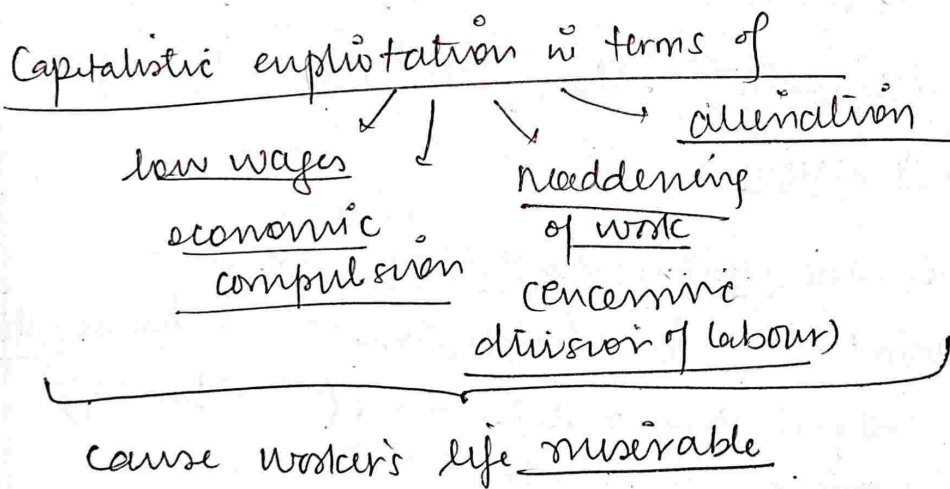
3) Indian caste system based on notion of
Pollution and Purity, however this
concept is not original to other societies

Thus there are systemic differences between
caste system around world.

- ① Giddens in his 3 fold classification has defined working people as one who use their labour to exchange wealth. This labour is often physical labour.

Working population need protection of union due to many factors :-

1. Capitalistic organisation of Indian society where two antagonistic classes exists. Have - own almost all forces of production (FOP). Have not - no ownership of FOP.



2. Informalisation of economy due to globalisation, privatisation and liberalisation (LPG) affect the condition of workers.

It leads → no tenure security
 unsafe working conditions ✓ | → easy hire / fire
 → huge migrant population

3. Rise of gig economy - Platform based
 having no security of job.

4. Working class vulnerability compounded
 by → unskilled nature
 → low status job
 → low payment

5. Benefits of social security schemes such
 as maternity leaves, minimum wages
 act do not reach such people

6. Informalisation also takes toll on women
workforce who are on high risk of
sexual / physical ~~employment~~ exploitation

Thus there is a need of union to protect
 as well as advance workers interest
 to government. A participatory approach
 with NGOs, CSO, etc is need of hour