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उप परीक्षा
Question No. 1

यदि कोई भी चीज
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SOCIOLOGY(M): 2022

Test Code : 2095

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(Question No.)

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Q-1 a) Sanskritisation involves 'positional change' in caste system without any structural change. Analyse

1) a) 'Sanskritisation' is the concept of orthogenic change in the society where lower caste groups tries to imitate upper caste groups (in foods, rituals, dressing habits etc) to promote ritual ~~status~~ mobility.

It is a concept given by M.N. Srinivas in his seminal work "Religion and among the Caste of South India".

Positional change and not a structural change :-

Srinivas says that sanskritisation is a one-way process (towards upper castes). It is a cultural and positional change and not a structural change.

1) Mobility of one caste by sanskritisation to upper level means some other caste group comes down the ladder of mobility.

2) The whole structure of hierarchy is maintained. Upper caste groups continue to dominate in ritual status.

Srinivas cites example of Coorgs who were Sanskritised and moved to upper levels whereas those Coorgs who could not remain backward — Amma Coorgs.

The concept of Sanskritisation was criticised by many scholars also: —

- 1) de-Sanskritisation also evident ⇒ Jatavs revert back to Adi-Hindu status and giving up upper caste status (Syngh and Milton Singer).
- 2) lower castes maintain boundary from upper castes, rather than going for Sanskritisation. (Andre Beteille)

Thus Sanskritisation concept helped to explain social change in India even though faced lot of criticisms.

1)(b) Recently Pasmanda Muslim group demanded caste census for Muslims too. In this context, discuss the presence of caste among Muslims.

b) Caste system is an age old system in India. Indian Constitution gave reservation in job and education to SCs/STs who are mostly from Hinduism, Buddhism and Sikhism. It is believed that caste system do not exist in Islam.

Caste census demand by Muslims is a reflection of intra community differentiation and caste consciousness even among Muslims and ways to come out of that discrimination

1) Imtiaz Ahmed ⇒ Caste system among Muslims = Sheikhs are like Brahmins which are at the top of the hierarchy and Ahmads at the bottom like UT.

2) Sachar Committee, also noted the intra community differentiation among Muslims ⇒ Ahmads are very less in education and jobs compared to other

~~Communities~~ communities.

~~For~~

- Pasmanda Muslim groups are the one of the lowest ranked community among Muslims.

Reasons for Demand for caste census:-

- 1) to get benefits of welfare schemes of the government
- 2) sign of consciousness among lower caste Muslims on the lines of Dalit consciousness among Muslims.
- 3) politically gaining importance.

Caste system among Muslims though seen in India but many sociologists like Louis Dumont reject this narrative.

He says caste system exist only in Hinduism because it has ideological support also. In Muslims no ideological support, thus no caste system here

—————→

1) Explain the interactional approach to study of caste in India.

c) Caste system is an age old institution in India. There are two approaches to study caste system:—

1) Attributional approach = looking at attributes (Dumont, Ghurye etc)

2) Interactional approach → caste as interaction group

Interactional approach :—

It looks at the ways how the caste is actually ranked in the local context.

Various village studies conducted:

1) F.G. Bailey → 'Bisipara' village in Odisha study shows how a distillers who were ranked ritually lower gained wealth and increased their rank in the ritual hierarchy by through secular mobility.

2) Mackim Marriott = following purity and pollution norms do not guarantee the rank in caste hierarchy. Eg:- veg

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Dhobi and non-Veg Chamars in the Kishanganh village are ranked at the same level. Thus secular mobility lead to change in hierarchy.

3) Louis Dumont - he found Ind caste system is receiving ideological support in India. Idea of purity and pollution is all-pervasive. Purity and pollution are antagonistic to each other and former is always superior than latter. Brahmins are all powerful.

Interactional approach sometimes is not able to explain the reality fully and then attributional approach ~~can~~ helps to fill the gaps and explain the caste system practices in India.

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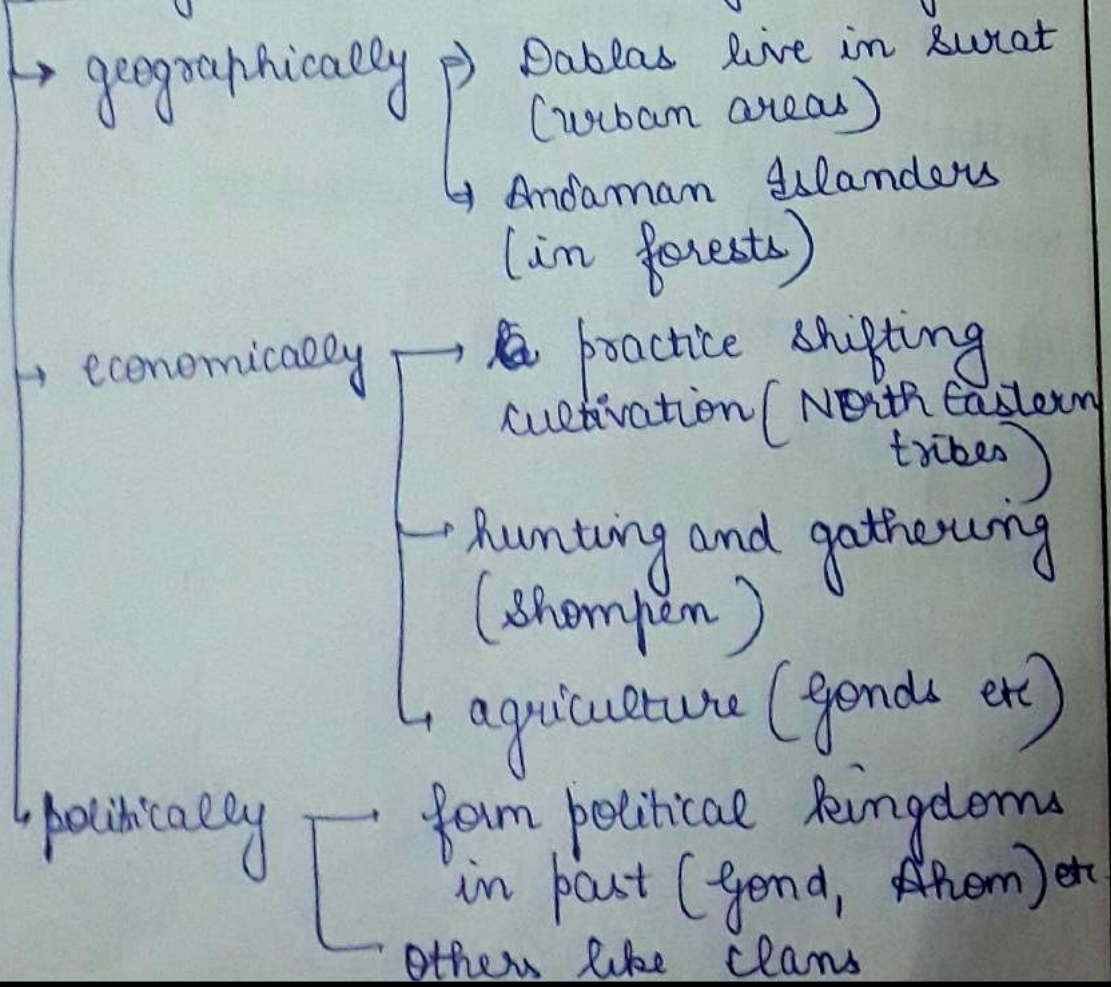
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d) Enumerate the distinctive characteristics of the tribes in India.

d) According to the census 2011, approximately 8% of the population is tribal comprising 15% of the total geographical area of India.

Tribes in India are ~~very~~ distinct than west : —

- 1) huge population compared to west.
2) (~8% of the population = census 2011)
- 2) heterogeneous = not homogeneous groups.



3) live in harmony with mainstream
compared to west :-

In the western countries = isolation living
away from mainstream

In India = Santhals, Gonds, Ahom, Bodos etc
live along with mainstream.

4) At various degrees of ~~isole~~ integration
with mainstream population :-

- Some are in Hindu caste system -

- Tribal elites (by Sachinand Sinha) etc.

These distinct characteristics
created a problem of definition for
tribes. They are so heterogeneous in
nature that even constitution did not
define tribes but just gave measures
to protect them.

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d) From dwindling numbers to identity crises, religious minorities are facing multiple problems in India. Critically discuss.

e) Minorities in India face many problems. Minorities are generally defined as group of people with distinct culture and value system than the one followed by majority. Our Constitution calls for 2 types of minorities - religious and linguistic.

5 religious minorities are recognised = Muslims, Sikhs, Jains, Buddhists & Parsis.

Problems faced

1) Common ⇒ prejudices and suspicion.
⇒ fear from attack by Majorities
⇒ less representation in jobs.
⇒ Language issues (Hindi compulsion - ry demand).

'Scapegoat Theory' by Dollard says dominant groups will displace its aggression onto subordinates groups.

2) Specific

(i) Muslims -

↳ low in human development =
stunted children highest among them.

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only 2% representation in higher education
even though 14% of population (Sachhar
Committee Observation).

ghettoisation
Radicalisation recently by terror groups.

2) (i) Christians → attacked due to religious
convictions
→ benefits of reservation
not given.

(ii) Sikhs → low sex ratio
→ strained relation with Centre
post Bluestar operation.

(iv) Parasis → population decline
→ highly inward looking

Boy & Unisa = childlessness is the big issue
among Parasis.

Minorities should be given
care and protection. Ignoring them could
create problems like Sri Lankan civil
war and Bangladesh liberation war.
Governments policies like PM-15 point
agenda for minorities and promoting
their skills through ~~the~~ Skill India is
a great applause.

(4) a) Yogendra Singh's evaluation of social change in India is the departure from earlier analysis of social change. Discuss.

(4) a) Yogendra Singh gave an Integrational perspective to understand the social change in India through his work 'Modernisation of Indian tradition'.

He believes social change is different from modernisation — modernisation is positive change whereas social change can be positive ^{or} ~~and~~ negative.

Yogendra Singh's idea of social change different from earlier ones. —

1) rejected structural functional aspect by M.N. Srinivas $\Rightarrow$ Post-independence, modernisation occurred in India.

MN Srinivas says Westernisation occurred and not modernisation.

2) rejected cultural perspective : —

↳ refuted Milton Singer that there are many traditions in India and not just little & great tradition said by Singer.

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3) rejected civilisational approach of Louis Dumont which says caste only exist in India whereas class in the west is egalitarian. Y. Singh says discrimination even in U.S. with blacks.

4) rejects A.R. Desai's Marxist approach → lot of good things occurred in India which modernises it which are deliberately ignored by Marxist.

Y. Singh's approach :

Based on 3 things

- Precision
- Integration
- Objectivity.

He says 2 sources of change ~~occured~~ in India: —

→ Orthogenetic change i.e. change from within (eg. = Sanskritisation)

→ Heterogenetic change i.e. change from outside (eg. = Westernisation, Islamisation)

Further, there are two levels or types of change occurred in India' —

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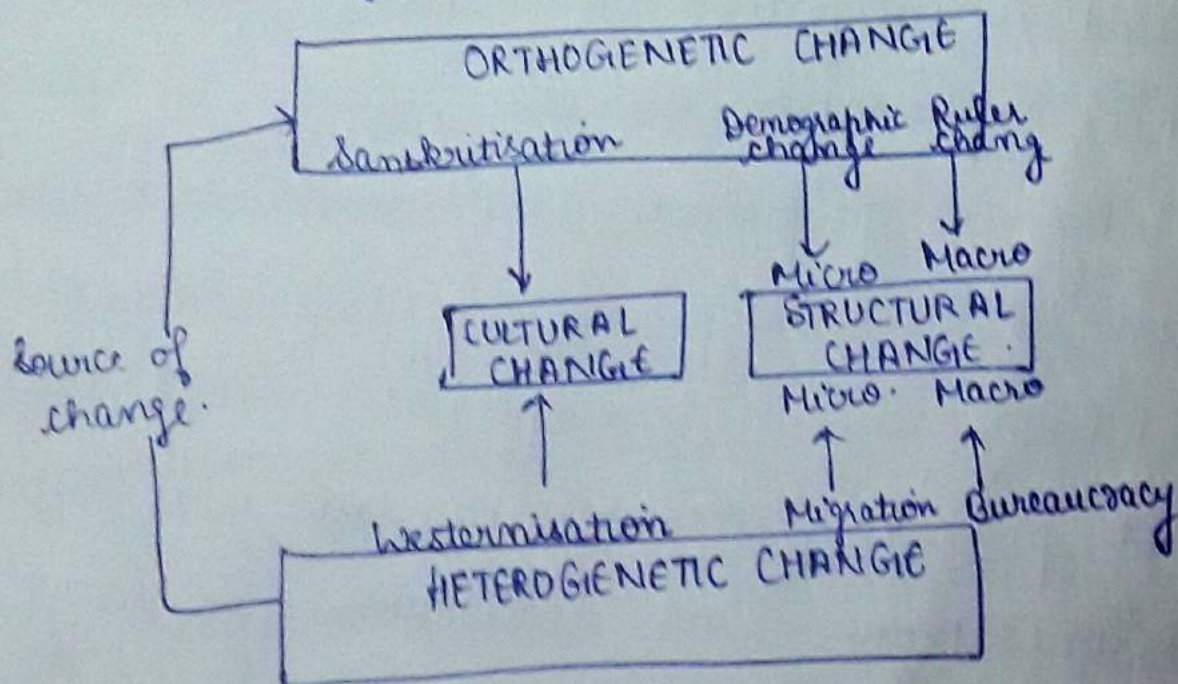
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- 1) Structural change
- 2) Cultural change.

Further Y. Singh says in India, absolute modernity did not occur. India went for selective change and still tradition continue to play important role in India. Thus modernity and tradition go side by side.

Post-independence — Land reforms, Green revolution led to boost in the modernisation in India! —

↳ expansion of middle class -
↳ modernity even in rural areas.



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Y. Singh's paradigm : —

Sources of change	Cultural Structure (abstraction)		Social Structure (Reality)	
	Little Tradition	Great Tradition	Micro	Macro
Heterogenetic	(i) Islamisation (ii) Westernisation	(i) 2 nd Islamisation (ii) Secondary Westernisation	1) Role differentiation 2) Family Caste	1) Bureaucracy and democracy 2) Political innovation
Orthogenetic	Sanskritisation or traditionalisation	Cultural Renaissance	Pattern recurrence compulsion migration	Elite circulation rise and fall of cities

This evaluation of social change is a departure from earlier ones and is integrative in nature. However this explanation is also unable to explain why lot of protests and movements occurs in the country, tribal displacement which shows development model did not promote modernisation but was cultural colonisation and destruction for large number of people

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4/b)

The idea of Indian villages as simple, static and self sufficient provided by colonial administrators has been criticised by many scholars. Discuss.

b)

Indian society is very diverse and thus lot of perspectives exist to study India. Britishers, in order to rule India better, wanted to research Indian villages ~~on~~ by carrying out number of ethnographic surveys and then came out with 'Little Republic' concept for Indian villages.

Idea of Colonial administrators on Indian villages : —

Metcalf and Henry Maine they gave very simple and narrow concept of Indian villages : —

1) self-sufficiency ⇒ Indian villages are

self-sufficient — No external contact with outside world : —

→ economic self-sufficiency maintained by Jajmani system
→ political self-sufficiency by village councils — which carry all the functions — legislative, executive and judicial

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2) Non-creative spaces —

Lack of external contact lead to inward thinking of people — No economic growth and improvement in living.

3) Very poor unhygienic living ⇒

very poor and simple and backward living. Mass Illiteracy and caste evils in the living patterns.

(Abbe Dubois = "Hindu customs, manners and ceremonies").

4) Whiteman's burden = It is a duty

and burden for Britishers to socialise these backward and uncivilised people.
∴ modern education values are needed.

~~However these~~

Many studies conducted: —

1) Baden Powell ⇒ Land & agrarian studies.

2) Herbert Risley = ethnographic survey

These studies and ideas reflect ethnocentric bias of Britishers and

failed to understand real Indian villages.

Busting the myth of self-sufficiency :-

Self-sufficiency myth was busted by many Indian scholars: _____

1) M.N. Srinivas :- India's ^{villages} ~~has~~ never self-sufficient — trade with outside world since Harappan times; village deities ~~of~~ of various villages are worshipped; village exogamy promoted links with outside. Sanskritisation and westernisation added to the social mobility in the society.

2) Andre Beteille ⇒ 'Network of social relationships' existed between villages and Rulers and thus this negotiation maintain co-ordinal relationship between village level polity and polity at the centre level.

3) A.R. Desai ⇒ refuted 'Asiatic Mode of Production' of Marx. He said in India, rulers used to exploit artisan class in India thus exploitation existed,

trade with outside world was maintained since ancient times thus idea of village as little republics is farce.

4) M.S.A. Rao → areas near the cities continue to be impacted by the ideas of the cities and modern tools and techniques spread to these areas.

5) McKim Marriott = through universalization and parochialisation = cultural synthesis continue to occur in India since ancient times.

6) Kathlene Gough = Kumbapetti village study — lower caste immigration and dominant caste migration to cities revealed village economic integration with wider economic system.

However many scholars like Louis Dumont refute these ideas — he says caste always prevails in villages & village is not a social reality. But still these village studies busted the myth of self sufficiency of villages.

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4) c) Recently, a five-judge Constitution bench headed by Justice Ashok Bhushan expressed concerns over continuation of reservations in jobs and education. In this context, discuss whether reservation system needs a re-evaluation.

c) Reservation in jobs and education is a step (affirmative action) towards emancipation of lower castes and to give ~~hit~~ justice to them for historical wrongs done to them.

However recent ~~SC~~ Supreme Court verdict to relook at the reservation and raising concern over its continuation.

→ Reservation is not the only tool to improve condition of any community.

Need re-evaluation : —

1) Benefits only to few segments : —

Tribal elites and Harijan elites are forming due to lack of creamy layers among scheduled castes and tribes. ~~Ben~~ This leads to differentiation within a community.

2) Many communities ignored : —

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Transgenders, disables etc. are ignored.

Andre Betaille → history reasons are antagonistic to the contemporary needs of the society. ~~Purity~~ (Poverty is more contagious than pollution)

Ram Singh v/s UOI case 2015 also calls for bringing reservation to these groups.

3) Efficiency in the jobs impacted.

Jobs are given not on merit basis therefore inefficiency existed in the work.

Today many new initiatives taken like Horizontal reservation to EWS, women, disables etc. by various state government.

Deshpande studies revealed that reservation no doubt brought poor in the jobs but efficiency declined in the work.

Glantz also called for review of the reservation policy. Srinivas and Ghurey supported reservation but must be made more inclusive.

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(5) b) Elaborate on 'Daniel Thorner's ~~conception of natural~~ division of agrarian population in India into different class categories.

(5) b) Daniel Thorner's seminal work "Agrarian Prospects in India" is a beautiful capture and description of various agrarian classes present in India.

Defined agrarian classes on the basis of following parameters: _____

- 1) Ownership of land.
- 2) ~~Use of land~~ Type of income earned.
- 3) Type of labour.

His paradigm and classification: _____

<u>Parameters</u>	<u>Class 1</u>	<u>Class 2</u>	<u>Class 3</u>
Ownership	owner of the land	Tenant farmer	No owner but labourer
Type of income	Profit	Rent	wages
Labour	Owns labour and just control them	Own labour labour on the land	his labour + family labour
	MALIK	KISAN	MAZDOR

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He further says these divisions are not just economic rather social and cultural also.

MALIKS = of upper castes = children in big schools.

KISAN = intermediate caste, = in village schools
Shudras

MAZDOOR = Untouchables = No education to children.

However Andre Betaille in his work 'Studies of Agrarian social structure' refutes Thorne's ideas because Thorne ignored land use criteria. Land use criteria also needed to classify → controller, compulsive landlords etc. Further ~~the~~ agrarian classes are not fixed and varies from Region to region (Andre Betaille and Joan Mencher).

But despite criticism, Thorne's work is widely cited in agrarian studies in India

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5) c) Discuss various sociological perspectives on tribal integrational and autonomy in India.

c) There is a great debate on
among intergrationist and isolationist
scholars whether tribes needed
autonomy or integration in India.

Too much autonomy $\rightarrow$ risk of secessionism.
Too much integration $\rightarrow$ risk of cultural
degradation of tribes.

Isolationists : —

1) Idutton $\rightarrow$ Tribals must be protected
from moneylenders and to preserve
their way of living.

2) Elwin = "Loss of Nerves" $\rightarrow$ tribals
have very happy way of living
especially North Eastern Indian tribals
~~Let~~ They must be given autonomy
to prevent their cultural colonisation.

Integrationists

= mostly Indian
sociologists who believed in tribe-caste
continuum in India: —

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1) Ghurye → Tribes are backward Hindus -

3 types of tribes -

- [Hinduised → completely integrated
- [Partially Hinduised
- [Hill sections → ~~still~~ ^{low} integration here.

2) S.C. Roy = Jan-Jati continuation since early times in India.

3) S.C. Dube = Little and great tradition exchanging ideas between each other.

4) L.P. Vidyarthi = ^{In} ~~since~~ Ramayana and Mahabharata - how tribes and castes live happily.

However Virginus Xaxa

says today tribal & integration not happening even though Panchsheel doctrine of Nehru; 5th and 6th schedule areas etc in practice. This is because they face displacements, loss of culture and hence demanding autonomy today. Thus traditional view of tribe - caste continuum is challenged by protests → CAA protests, POSCO ~~sever~~ movement etc.

5d) Construct a sociological narrative on raising the legal age of marriage for women in India.

d) Recently government has amended the Prevention of Child Marriage Act and raised the age of girl child for marriage from 18 to 21 bringing it at par with marriage age of boy.

Sociological perspectives : —

1) Education of girl child → education of girl child, primarily higher education will be increased.

[Marriage and childbirth continued to be hindrance in the education of girl child].

2) Labour force participation rate →

India's female LFPR is very low (approximately 21%) compared to other countries. With increasing access to education and increasing marriage age, women will come more in jobs.

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- 3) Reproductivity rate decline —
• More age of marriage = less number of period for child giving age.
• It is a solution to rising population of India [UN Population Prospects report says — India to become world's most populous country by 2027].
- 4) Status of women in society increase
= due to economic independence.

However, these measures could not guarantee all the positive promises ∴ PCMA act did not make child marriages void per se. Thus

it is just a monumental change.

Ann Oakley says ⇒ patriarchal mindset begins from family level and must be changed from there by gender neutral socialisation. Sylvia Walby says

6 patriarchal structures → state and violence are 2 such where public place continue to be unsafe for women for such changes —

5e) Jainism and Buddhism grew as reaction to Brahmanical orthodoxy. Comment.

e) Jainism and Buddhism are the religions emerged in India as a counter to Brahmanic orthodoxy and give liberation to many low caste-groups.

Grew as a reaction to Brahmanic orthodoxy

1) brought women and lower castes into their fold → emancipatory role.

2) No rituals and sacrifices needed = • preserve cattle wealth and remove superstitions.

Andre Betaille - says ~~to~~ social change occurring in India since ancient times — Buddhism and Jainism as religion provide space to alternatives to Hindu orthodoxy and brought reformation in Hindu system of thought.

However there are scholars (Marxists) who refute this thought. ~~Andee Betul~~ A.R. Desai said Jainism and Buddhism are not reform movements in religion, rather brought by ~~upper~~ ^{ruling} class groups to ~~give~~ (Kshatriyas) of that time to explain their dominance more than Brahmins. Thus they are formed due to economic reasons to gain dominance.

However various ideas exist for their formation but rise of Jainism & Buddhism definitely brought reforms to Hinduism: _____

- Incorporation of various new ideas and inclusion
- gave up poor practices ⇒ like cattle sacrifices and preserve cattle wealth.

Jainism and Buddhism thoughts continue to be adopted in India and given protection under constitution in the form of minority status.

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(7) a) G.S. Ghurye liberated the study of Indian society from the colonial biases and laid the true foundation of discipline of sociology in India. Substantiate this statement.

(7a) G.S. Ghurye is the 'father of Indian sociology' and is called as doyen of Indian sociology. He gave Indological approach to study India because Indian society is unique and must be understood from continuity of past by interpreting the texts.

Liberated the study of Indian society from colonial biases:—

Colonial studies on caste:—

- Hutton ⇒ Varna and caste groups are same.
- Nesfield = occupational theory of caste — caste groups are occupational groups
- Risley → Race theory of caste.
- Senart → ancestral worship
- Hocart → food and dress same.

Ghurye's view on caste ⇒ Ghurye says colonial understanding is assumptive

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and not true.

He revised Risley's race theory →
caste is formed by races but spreads
via diffusion approach. Those followed
Brahmanic syncretic culture became
upper castes and others untouchables.
Caste - A culture harmonic link promotes
integration.

(II) Colonial self-sufficiency myth —

Indian villages are little republics,
self-sufficiency maintained by no
trade with outside world, jajmani
system etc. It is white man's burden.

Ghurye's viewpoint ⇒ discarded the
idea. Though interactions occur by
caste systems but not a static system.
There were interactions with outside
world through diffusion process which
led to formation of triad culture.

(III) Methodological pluralism of Ghurye —
Along with textual approach,

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Some field studies also done like Mahadev Kolis, sex habits of middle-class in Bombay. Not a classical indologist like Max Muller.

(IV) Study on Tribes : —

Colonialists' approach $\Rightarrow$ view tribes in evolutionary sense and gave ~~to~~ an isolationist approach.

Eg: — Hutton = need to save tribals from moneylenders.

Elwin $\Rightarrow$ "protectionist approach needed in his book 'loss of nerves'"

Ghurey's ideas $\Rightarrow$ refuted colonialists' ideas of protectionist measures for tribes and call for integrationist approach because tribes are Backward Hindus.

3 levels of integration : —

- Completely Hinduised tribes
- Partially Hinduised tribes
- Hill sections.

All the evils of tribal

way of living will be vanished if tribals are integrated into Hindu social order.

Laid the foundation of discipline of sociology.

- (1) Institution builder → Bombay school of sociology was build by him which became prime institution for sociological research especially indological approach.
- (2) Sociologists given → all ~~set~~ famous sociologists like M.N. Srinivas, Andre Beteille and AR Desai were students of Ghurye.
- (3) Sociology grew → wherever field study fails, ~~social~~ indology grew.

Criticism → promoting Brahmanical perspective
Arm chair sociologists and no reality known.

However in contemporary times → reverting to historical texts like Ayodhya dispute, Ram Setu etc. reveal importance of Indological approach even today.

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While caste remains an important dimension of modern social life, its relevance is mostly limited in contemporary times. Critically discuss.

Caste system is an age old institution in India. It is a very dynamic system. It is often seen that with advent of modernisation, hold of caste on the society decreased.

Limited relevance in contemporary times : —————

→ No ^{more} caste based occupations in India ⇒ Brahmins in trade today
⇒ Many Non-Brahmins / SCs in the village political system.

→ Secular education taught today :

→ CBSE / National / State boards gives secular education

→ Madrasas / Pathshalas are also given modern look and mandated to teach secular education

→ Intercaste marriages prevalent

(etc)

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Reasons : —

caste mobility is the reality today! —

- 1) Impact of education ⇒ secular education taught in schools — ideas of individualism, equality etc questions caste hierarchies and promote intercaste linkages.
- 2) Industrialisation ⇒ In Industries, it is not possible to maintain caste gaps, mobility in means of transportation etc increased inter-caste links.
- 3) Laws ⇒ Prevention of atrocities to SCs/STs act ; Manual scavenging (Prohibition and removal) act etc lead to emancipation of lower caste groups.
- 4) Mobility by reservation ⇒ Affirmative action → reservation in jobs for SCs/STs led to caste mobility.

M.N. Srinivas = Numerical strength of caste plays important role today.

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5) Mobility by forming caste groups/associations.
Various caste associations demand policies from government in their favour.
Even political parties formed by lower castes
e.g. ⇒ Bamcef, LJP, BSP etc.

6) Migration ⇒ provides great avenue to change caste status.

Eg:- Harold Gould study of Rickshawalas
~~allow~~ Brahmins doing rickshawpulling,
setting up tea stalls in urban areas
because of anonymity provided by
urban areas.

Even though caste-system ~~is~~ changed but Caste-consciousness still remain.

1) M.N. Srinivas = New avatar of caste
Today caste no longer plays ritual role but secular role. Secular mobility taken today by demand for reservation in India. Thus class

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can never replace caste in India. India cannot go for absolute change.

2) Andre-Betaille = ~~so~~ vote bank politics in the name of caste is the reality today.

From being consensus hierarchy, caste today has become competitive hierarchy. Today castes compete with each other for limited resources.

(Patidar Andolan, Maratha reservation demand etc).

3) Technology keeps caste alive ⇒ Matrimonial Matrimonial sites allows ones to keep caste ties in marriage alive.

Today demand for caste census means caste still holds an important place in the Indian state apparatus also not just in the society. Thus Louis Dumont view that caste is the reality of India is if not fully but partially true in case of India.

(1) (c) Discuss the regional variation in kinship in North and South India.

(c) 'Grawati Karve' in his work 'Kinship Organisation in India 1953' gave regional variations in North and South India. She divided the country into 4 zones on the basis of kinship rules: _____

1) Northern zone =:

- [caste endogamy and clan exogamy
- [Incest taboo
- [Junior to ego by personal names, elders to ego by kinship terms.
- [children of one sibling group equal to one's own children

2) Central zone _____

- [cross cousin marriage in few areas
- [Clan exogamy
- [girl visits to home after marriage.

3) Eastern zone _____

- [rare cross-cousin marriages
- [Asur virah (bride price)
- [separate house after marriage.

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4) Southern zone =

cousin-cousin marriage
marriage does not mean separation
from father's home.

Marriage increases bond between kin.

Parameters	North	South
Rules of marriage	Positive Negative	Nega Positive
Endogamy or exogamy	village exogamy, clan exogamy	No such
Matrilineal	No	Yes $\Rightarrow$ Gg. Nayyars
Kinship terminology	Separation of kin related by blood from those by marriage	No such rule
Preferential	hypergamy (bride takes important than bride gives)	Isogamy
Status of women	leaves her natal home	little difference between both homes.

Grawati Karve's work
helped to understand regional variation
in kinship in India

(8) a) 'Modern society is characterized by departure from tradition and religion to individualism and rational organisation of society. In the context of this statement, discuss to what extent marriage in India undergone change.'

(8) a) Modern society is believed to release the society from traditional values and norms and promotes individualism. In this sense, every social institution will be impacted by modern values (individualism, secularism, rationalisation) etc.

Institution of marriage also facing lot of changes with the advent of modern values in India.

Traditional Notions of Marriage

1) Marriage as a social necessity :—

In Brahmanical notion — marriage is seen as ~~to~~ paying 'pitru rin' by procreation.

2) Marriage as sacramental value ⇒

belief that marriages are made in heaven and last till many births.

3) Marriage serves many important functions : —

- legitimacy to sexual behaviour of a person.
- family formation leads to socialisation of children.

4) Joint family is the real family :

Ghurey, S.C. Dube etc. says joint family as the real family structure in Indian society.

Joint family gives emotional, economic security to people, socialise children etc.

Change in the Institution of Family Marriage

1) No sacramental value : —

Hindu Marriage Act, Widow Remarriage Act etc. ruled out sacramental nature of marriage today and promoted the idea of marriage as contract which can be easily broken.

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2) Divorce : —

{ Less stigma attached to divorce today.
Rising individualism and fights
among the couples.
increase in empty shell marriages.

3) Change in mate selection : —

from arranged marriages to love
marriages today.

Online websites for marriage provides
lot of choices.

4) Age of marriage increasing : —

Government's law to raise marriage age
of girl child is evidence of this.

~~Due~~ Due to more focus on higher
education and more jobs, age of
marriage is rising and child marriage
instances decrease.

5) Acceptance of ~~no~~ alternatives to marriage : —

{ Live-in-couples ⇒ recently Punjab
and Haryana Court told government
to provide protection to live-in
couples.

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Domestic violence act recognise live-in couples

↳ Living apart together = couples working in separate cities but maintain sexual relation whenever meet

6) No marriage society -

↳ In the west, No marriage societies occurring (promoted by feminist thinkers to get out of patriarchy).

7) Homosexual marriage demands -

Recent PIL in Supreme Court on allowing homosexual marriage after Sec 377 declared void by Supreme Court.

8) Decline in fertility rate = contraception, sterilisation access increase

Even though changes in the marriage institution occur but still traditional ideas maintained → clan exogamy (Khaps in Haryana), marital rape still exempted from definition of rape, low rates of inter-caste marriage, stigma on divorce still reveals traditional ideas still dominate.

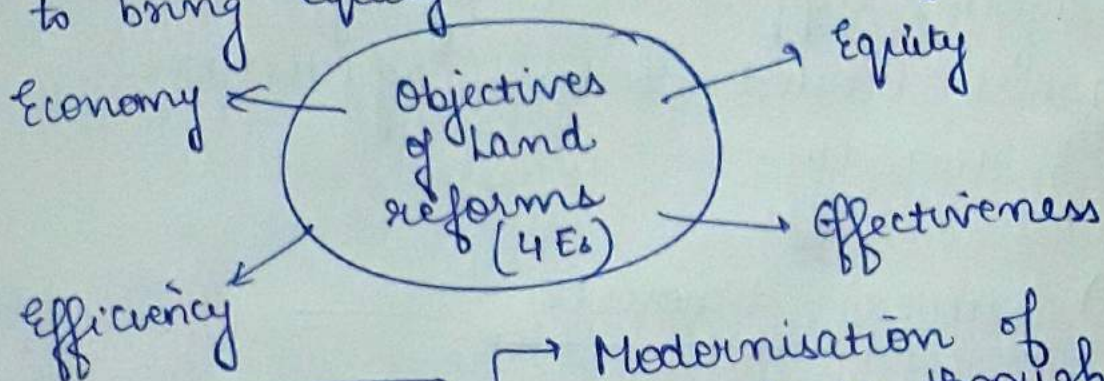
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3) b) Land reform measures since Independence has brought about some change in rural India. In this context of this statement, ~~discuss to what~~ evaluate the progress & performance of land reforms measures undertaken

b) Land reforms was an important measure taken by newly formed government after independence to bring equity in the society.



Tools available

Modernisation of agriculture through Cooperatives
Land ceiling acts
Abolition of intermediaries = Zamindars, Jagirdars.

2 ways to carry reforms

Land reforms from below ⇒
Bhoodan movement, land grab movement
Land reforms from above.

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Studies on land reforms effectiveness and performance: _____

(1) Liberal sociologists $\Rightarrow$ Yogendra Singh (Modernisation theory) praised the government's initiatives like land reforms supplemented by green Revolution which boosted India's agricultural productivity.

(2) Critical theorists: _____

(i) B.R. Desai $\Rightarrow$ Land reforms were ~~done to be~~ failed miserably because Zamindars were the friends of ruling party and ~~he~~ just created the hoax of socialism in India. Under the garb of socialism, capitalist agriculture grew.

(ii) Daniel Thorner $\Rightarrow$ Lot of benami transactions were done by the government Zamindars in the name of female members

(3) Land reforms are not the reasons for change but other reasons exist for change in social structure:—

(i) Andre Betaille ⇒ ~~for~~ reservation in jobs and education gave mobility and status to lower caste groups than land reforms per se.

(ii) M.N. Srinivas ⇒ Brahmmins of South India left their villages to get education and jobs in rural areas and lower caste groups occupied those lands. So westernisation brought the change and not land reforms.

But recent initiatives by the government like SVAMITVA scheme to digitise land records; promotion of cooperative societies in the rural areas are some

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of the important measures to carry forward the agenda of land-reforms in India.

M.S. Swaminathan termed land reforms as 'unfinished agenda'.

It must be given prime focus by the government to improve access and equity in land holdings.

Land reforms is the prime thing to bring agricultural reforms and doubling farmer's income because agriculture is a land activity.

(8c) Within the informal workforce, there is persistent gender based occupational segregation. In this context, analyse the feminisation of informal labour.

(C) India has 90% of its workforce as informal (PLFS-2019 data). Though informal labourers are both men and women but women constitute significant proportion of informal workforce in India.

Feminisation of Informal labour:-

1) Domestic workers = in urban areas are primarily women. The notion of 'Bai' to domestic worker ~~is~~ reveals feminisation of this work in India.

2) Lack of skills ~~for~~ → due to lack of skills, women often in the low profile jobs like 5Cs ⇒
(cashiering, c

- 3) Reserve army of labour $\Rightarrow$ Marxist scholars believe due to childbirth and menstruation, women are ~~given~~ often taking leaves and removed from the jobs.
- 4) Agricultural labourers = 71% of the agricultural labourer contains women; thus informalisation of jobs for women increases.
- 5) Work from home $\Rightarrow$ many women informally work from home $\Rightarrow$ for beedi making industry; textile industry etc.

Though ~~informal~~ ~~jobs for women~~ it is a reality that feminisation of informal jobs occurring but improvement is also visible $\rightarrow$ STEM education access to women increasing women in high profile jobs like MNCs white collar jobs, in army etc. seen but still these changes are in nascent stage.