

Recorded Society Class 03

1st July, 2024 at 9:00 AM

EMERGENT FORMS OF FAMILY- 5:06 PM

- **1. Nuclear family with extended types-**
- **(Due to regular visits, celebrations, physical financial obligations, etc).**
- **2. Emergence of single-parent households-**
- **Globalization, secularization, divorce & separation are no longer taboo.**
- **Surrogacy among divorced/widows (35-40 years).**
- **Increased culture of adoption among single people.**
- **It is also believed women empowerment.**
- **Feminization of Old Age (gender ratio 1033/1000).**
- **3. Female-headed households-**
- **Males-specific distress migration.**
- **Demographic factor (feminization of old age).**
- **Financial independence of women.**
- **Increases incidence of divorce/separation.**
- **Agency of socialization such as cinema.**
- **Globalization leads to change in the value system.**
- **Females are often the main beneficiary of the govt schemes.**
- **4. Co-habitation or live-in relationship-**
- **Westernization**
- **Marriage is no longer a universal institution.**
- **Legal stringency and social stigma associated with divorce - people prefer to live together.**
- **Lack of legal recognition of marital relations within the LGBTQ community.**
- **Impact of cinema**
- **Due to an attitude of indecisiveness, lack of commitment, lack of family support, or lack of courage to get married.**
- **Anonymity in urban areas.**
- **More awareness and assertion with respect to choices.**
- **One school of thought believes that live-in relationships threaten the institution of marriage whereas another perspective believes that the significance of marriage**

has increased because for some live-in relationships are not an end but a means to enter long-term compatible marital relations.

- 5. Dual carrier family-
- Where both husband and wife are working in the paid labour market.
- Conjugal symmetrical family- here both husband and wife have the same bargaining power in a marital relationship.
- DINK family (double income no family).

IMPACT OF GLOBALISATION- 5:39 PM

- Structure-
- Disintegration of joint family.
- Disintegration of joint households rather than family.
- Emergent forms of family
- Functions-
- 1. Traditionally joint family was both the unit of production and consumption.
- But globalization led to industrialisation which further led to a factory system of production.
- A family reduced to a unit of consumption only leads to a change in the economic function of a joint family.
- 2. Traditionally joint family was the agency of socialization w.r.t education, skills, etc.
- But with globalization, there was the emergence of diverse job opportunities which resulted in specialized institutions of knowledge.
- As a result education function of joint family underwent a change.
- 3. The role of family w.r.t spouse selection has undergone a change.
- With the penetration of technology, growing individualism, change in the purpose of marriage, and new avenues of spouse selection.
- * However the role of joint family with respect to primary socialization and social control has not undergone a change.
- As a result increased incidences of juvenile crimes, mental health issues, corruption of value system, etc.
- Interpersonal relationship-
- Emergence of democratic relationship
- Status of women is increasing

- **Due to the penetration of technology such as social media, ties with extended kin have improved.**
- **However, the same technology is leading to isolation and neglect.**

CASTE SYSTEM- 6:07 PM

- Concept of caste system -
- It is defined as the system of social stratification that consists of hierarchically arranged, closed, endogamous strata where membership is ascriptive, content is restrictive and mobility is theoretically impossible.
- Models of the caste system-
- Varna- Defined as the book view (sourced from the scriptures)
- There are various theories with respect to the origin of caste.
- 1. Divine origin theory- It finds its mention in the Purush Sukta hymn in Rig Veda where caste was created by Lord Brahma for the harmonious performance of various social functions for the maintenance of the society.
- It was only a symbolic description but is indicative of the work performed by each of them.
- 2. Karma and transmigration- It specifies that a man is born in a particular caste based on the actions of the previous incarnation.
- A person who accepts the caste system and performs its obligation is considered to be living according to dharma.
- 3. Occupational theory- According to Nesfield occupation is the sole reason for the development of this system.
- 4. Racial theories- According to Risley racial differences along with endogamous alliances led to the emergence of the Varna system.
- According to him Indo-Aryans who came from Persia had a four-fold classification- priests, warriors, cultivators, and artisans.
- Aryans wanted to maintain their ideas and purity.
- 5. Colour theory- Some believe that Varna means colour and hence the society was stratified into Aryas and Dasas.
- Varna system has provided an all-India macro-structural scheme with which there exists innumerable variations and the localized version is referred to as Jati.
- Jati system-
- It is based on the principle of 'Purity and Pollution'.
- 1. Hierarchy
- 2. Separation of contact
- 3. Occupational division of labour

FEATURES OF THE CASTE SYSTEM- 6:48 PM

- Inate nature

- Hierarchy
- Endogamy
- Commensality
- Occupational division of labor
- Disability & privileges
- Caste councils

TRANSFORMATION OF CASTE SYSTEM- 7:06 PM

- Traditional
- Hierarchy
- Separation of contact
- Occupational division of labor
- (all above are based on purity and pollution)
- Forces of change
- Industrialization - caste-neutral challenged occupational division of labor.
- Urbanization - leading to urbanism, the secular pattern of living challenging the Separation of contact.
- Modern value system - It promoted rationality and challenged hierarchy based on purity and pollution.
- Role of state- Reservation, land reforms, mandal commission.
- Reservation-
- With the emergence of reservation, opportunities were created for upward social mobility with respect to higher education government jobs, political representation, etc.
- Opportunities for mobility were with respect to secular hierarchy and not ritual hierarchy.
- However, it is observed that in order to improve their status with respect to ritual hierarchy people practised Sanskritization (blind imitation of culture of the upper caste by the lower caste to improve their status).
- The benefits of reservation are not equally reaped by all hence the emergence of class within the caste.
- Land reforms -
- Due to land reforms, there emerged a section that became dominant due to land ownership, numerical strength, political power, etc.
- They are known as the dominant class.

- **Features of dominant class-**
- **The concept exists at regional levels for example- Thakurs in eastern UP, Jats in Punjab, Patidars in Gujarat, Marathas, etc.**
- **They act as a watchdog and protector of the culture in the region.**
- **They also act as agent of justice by solving both inter and intra-caste conflicts.**
- **They also serve as a model for Sanskritization.**
- **They also play the role of pressure groups to draw the attention of the government towards the neglected issues.**
- **However, due to the agricultural crisis and lack of employment opportunities they are facing a crisis in the labor market and hence demanding reservation under OBC status.**
- **Mandal Commission-**
- **Post the Mandal commission there was an alteration in the caste system where instead of vertical arrangement with an element of stigma there exists horizontal competition for backwardness without any stigma.**
- **It was referred modern avatar of caste.**

The topic for the next class- Role of caste in politics, Contemporary issues