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| Topic | Content | Criticism |
| Indology | * Indology is the academic study of the history and cultures, languages, and literature of the Indian subcontinent It is unique and cant be understood in western ways of studying * Criticsims   + - Selectio of scriptures dependent on researcher and may lack objectivity     - Brahmanical     - Tribal history ignored     - Religious text is value and not fact     - Reliability of book is questionable     - Hindu culture considered only culture     - Field study – Indology doesn’t represent heterogeneity in Indian culture eg – may be over exaggerated     - Arm chair view     - Y Singh – lack empiricism and doesn’t account for modernization and globalisation     - MNS – Indologists like Dumont perceived caste as completely closed     - Satish Deshpande – Brahminical view       * + But explanations coloured with vested interests; not completely objective; didn’t represent the actual truth     - Reality was diff from ideal type of Indologists (eg sanksritization) * Current – post modern Indology gaining momentum with studies like Romila Thapar * Both study of society and unique discipline in socio |  |
| Ghurye | * + Methodological pluralism- in empirical exercises or data collection, he was not dogmatic; encouraging disciplined eclecticism     - Eg –Field survey- "Sex habits of the middle class people in Bombay" and "Mahadev Kolis"   + Theoretical pluralism. (Inductive + Deductive)   + Stuck to detailed description rather than grand theories (detailed ethnography)   + combined historical, anthropological and sociological perspective   religion   * Religion is at the centre of the total cultural heritage of man. * It moulds and directs the behaviour of man in society - similar to Durkheim * six books to bring out the role of religion in society. These are: Indian Sadhus (1953), Gods and Men(1962), Religious Consciousness (1965), Indian Accumulation (1977), Vedic India (1979), and The Legacy of Ramayana (1979). * Sadhus are the social link between spiritual people and common man * Indian Sadhus   + Sociography of the various sects and religious centres established by the great Vedantic philosopher Sankaracharya and other notable religious figures.   + Highlights the **paradoxical nature of renunuciation** in India.   + A sadhu or sannyasin is supposed to be detached from all castes, norms and social conventions, etc. yet strikingly enough, since the time of Sankaracharya, the Hindu society **has more or less been guided by the sadhus**.   + Most of them belonged to monastic orders, which have distinctive traditions.   + The monastic organization in India was a product of Hindusim and Buddhism. The rise of Buddhism and Jainism marked the decline of individual ascetics like Viswamitra.   + Indian sadhus have acted as the **arbiters of religious disputes, patronized learning of scriptures** and the sacred lore and even defended religion against external attacks. * Religious consciousness (book): analyzed three oldest human civilizations (Mesopotamia, Egypt and India – primitive socs) and their religious practices lije worship, afterlife, mythology * Ghurye: basically a one-way flow, in which the Brahminical ideas and institutions infiltrated among the non-Brahmins.   Muslims   * View based on 7 centuries of conflicts with muslims * Regarded them as separate groups with little possibility of give and take * Hindu and muslim monuments were diverse value systems (Hindu temples were indigenous in inspiration) whereas Muslims were Arabic or persian * They were more decorative whereas Rajput monuments retained commitment to Hindu ideals   Culture, civilisation and historical role of cities   * Rejected the idea that villages are self sufficient – instead they are the centre of social life * Idea of rurbanization (rural + urbanisation) securing the advantages of urban life simultaneously with nature’s greenery. * During colonial times, the growth of metropolitan centres grew * The towns and cities - **major manufacturing centres**. * Used rural areas for producing raw materials and turned into a market for selling industrial products. * metropolitan economy emerged to dominate the village economy * growth of rural and urban areas is interconnected * Positive view of industrialization – called them cradles of innovation (against Louis Wirth’s view)   Culture   * Attempt to understand roots of culture in his later books like “ Family and kin in IndoEuropean culture” – idea family had origins in ancient India * “Two Brahmanical institutions – Gotra and Charana” – spread of these inst from exogamy * “Vedic India” * 3 elemets – nationalist (tribs), diffusionist (caste), Indilogical (old text) * Acculturations was the vertical integration in Indo European culture in general, Brahmaniacl hindusim in particular   Criticism of Ghurye | Indology   * Caste : Brahminical P.O. V. and Hindu culture only – TK Oomen * Tribe : Integration | Assimilation is a value loaded concept. * Armed chair theorism * SC|ST|OBC| Muslims as a threat is not acceptable as they widely participated in INM. * Indology does not take into account present contemporary changes highlighted by Field Studies. (eg. Dominant caste, sanskritisation) * contradictory explanation (eg. Colonial VS Nationalist Indologists) * Religious texts presented a value, While reality was different. (Fact vs Value – eg that all Indians stay in joint families) – text cant always show context * Implication of caste on culture? * Favoured caste - Didn’t look at dehumanizing effect of caste * said culture holds india together – but was disrupted after muslims came * Dange: Brahmins were respected not due to their knowledge but due to economic perspective |  |
| Structural functionalism | * The Indological approach of Analysing Indian society paved way for structural functionalism under influence of radcliffe and Prichett * Society consists of diff parts which are inter related and operates to maintain cohesion in the system * Functionality tried to find a functional significance of all social institutions like Brahmins, caste, family, religion , caste * Any structural functional study gives emphasis to field work (Positivism) – similar to Durkheim arunta * Institution or object have functions for maintenance of Structure * Inspired by A.R. Radcliffe-Brown * changes as a slow, cumulative process of adjustment, When any change is experienced by any part of society, other parts gradually **re-align** themselves to the change in one part * **Pitchard: anthropolical field** * more on field work to understand context and **field view perspective, while text only tells about norms** * .N. Srinivas, S.C. Dube, McKim Marriott * Basic premise   + Wanted to understand social inst, cultures and traditions in societal structure in a holistic manner at a micro level – Coorgs of Mysore – studies customs, believes   + Want to understand functional role of social phenomena – eg Karve’s family   + Brought much needed dynamism and heterogeneity * Instrumental in understanding India   + Caste class nexus: as studied by Thomere where “Malik”, “Mazdoor”, Kisan” = high, middle lower castes   + Class relations: K Gough – capitalism led to consolidation * However   + Ignored conflict and dysfunctional role as a result of dialectics and inherent contradictions   + Status quoist   + Upper caste bias -> lack of empiricism   + Failed to recognize the social structural changes in society |  |
| Srinivas | MNS   * Moved from text to field study and field experience – made diff between book view and field view * Took learning from   + Ghurye: diffusion – spread of values – 1st study – Study of Coorgs   + Radcliffe brown (structural functionalism) – 2nd Time Coorgs – from functional str lens   + field study under Evans Pritchard – Rampura * Applied positivism to socio based on data collected from field study – introduced ethnographic study in Indian socio and direct observation   Coorg study   * 1st study under Ghurye : Sanskritization : **Religion and Society amongst the Coorgs of South India - book**   + Used both structural functional and diffusionist perspectives to explain Coorgs religion and society (a local caste present in coorg)   + Observed spread of Hinduism and Sanskritization - the process by which a ‘low’ caste or tribe or other group emulate the **custom, ritual, beliefs, ideolog**y and **style of life** of a high and, in particular, **a ‘twice-born (dwija) caste**.     - Found a group in Coorg which had Brahmin like features – were Brahmanized and another which didn’t (Amma Coorg vs Malla Coorg) – called themselves kaveri brahmins and kaveri kshatrias     - Features of Upper caste twice born – veg, teetotal, sanskrit     - Pre-requisites for Sanskritizaton: The sanskritzing jati has land ownership, numerical strength and power – invents alternate myth     - **Upward mobility:** They claim a higher status in varna erms and not just jati       * Eg – Beda of Mysore not claim okkalinga but Valmiki brahmin     - **Localized/ Temporal phenomena**: However, it doesn’t change structure in caste but only position of local jati     - **Social change**: It is an Endogenous source of culture change **process of cultural and social mobility in the traditional social structure of Indian society**     - Mainly within Hindus, at times in other sects and religious groups also     - Facilities the process of upward social mobility in an otherwise closed structure     - Hence caste is a dynamic concept     - **Cultural phenomena**: Bridges the gap between ritual and secular rank     - He observed that movement has been possible in middle regions of hierarchy!     - **Regional variations**: There are multiple models of Sanskritization – brahmin, kshatriya, Vaishya, dominant caste     - **Supported by Rao, Dube**     - **KM Panikar said – those who captured power got ticket to establish higher status** * Context specific – varies throughout India; shows diffusion throughout India (**Dipankar Gupta**)   + All India Sanskrit Hinduism – formed by Aryans – varnas etc   + Peninsular Hinduism   + Regional Hinduism   + Local hindusim : result was Amma coorgs – who were brahmnaized and followed by followers * Found caste, wedding rituals, death rituals, pure, impure notion -> vertical and horizontal solidarity in Okka (a joint household)   + Found women leaving native home – patri – local system   + No property rights of women   + Observed sexual DOL without any resistance – homemaker vs breadwinner   + Religious rituals also like rites in terms of worshipping Rivers * The Remembered Village   + Features of caste - SP COP     - 1. Segmentory- The unit of endogamy;     - 2. Whose members follow a common occupation;     - 3. Pollution and purity     - 4. Commensality     - 5. Whose members are governed by the same authoritative body, viz., the panchayat?     - .   + Functions of DC - but not performed today and hence not relevant     - Earlier Translators     - Conflict solving in village eg Yadavs were final decision makers (NOW COURT)     - Administrative roles and village panchayats – watchdog of Brahminical values (SECULARZATION)     - Help lower caste with money – reddys forced poor farmers to surrender land (BANKS)     - Implement social welfare scheme in village for economic emancipation of poor (GOVT)     - Functions to maintain untouchability     - Cultural transmission eg Sanskrit     - Relevance       * Casteization of politics (RK) + SC Dube + Satish Deshpande     - Critique       * SC Dube       * Brij Raj Chauhan - Chokhala (inter inter-village caste network) settles the disputes concerning marriage, remarriage, and divorce at its       * meetings, which usually take place at funeral feasts.       * Pauline Kolenda – class plays a more major role – eg FICCI       * Pockock – Relies on number as criteria too much * Wrote about “Reflections on dowry”   + - Upper class gives as they have money     - Middle class gives for prestige     - Lower class gives due to compulsion   + **Criticism**     - Majumdar: case of de-sanskritization where dominant class giving up their lifestyle (eg – Kashmiri Pandits in Punjab)     - **Sub alterns- neglect lower caste culture**     - Dirks: Brahmanical POV     - Anand Chakrobarty – ignored gender, and peasant movements * Relevance of Sanskritization   + Re-Sanskritisation among NRI’s where individuals adopting their caste ritual, traditions,etc   + Adoption of vegetarianism and veganism, considered pure else sin   + Changing rituals and customs – with adoption of upper caste marriages as can be seen with expanding wedding industry/ celecration of teej and karwa chauth   + Construction of temples and rise of spirituality and rites – earlier only by brahmins (havans)   + Emphasis on learning new languages such as French or Sanskrit   + Adoption of attire of upper caste such as jewellery or brands   + Inter caste needs sanskritization   Yet   * + Revival of older customs eg – Buddhism   + De-sanskritisation   + Rejection of caste based rituals like Bhakti saints   + Use of local dialects eg – Tamil   + Celebration of festivals like Chatt   + Education – Shows contri of dalits * Westernization   + Def - Change in Indian socio-economic and cultural conditions from 150 years of British influence, the term subsuming changes at different levels, tech, institutions, ideology, values   + Driven by external influence   + Types of westernaization     - Primary – process involving few groups to be primary beneficiary of westernization eg – socio religious reformers, middle class, capitalists and industrialists       * Socio religious reformers is internally westernized but externally Sanskritic; vice versa for industrialists     - Secondary – westernization in those who came in touch with primary beneficiaries – general masses underwent this process eg – patients in hospitals and readers in newspapers     - Tertiary – spread of general traits like use of new tech, food and styles   + Changes at 4 levels     - Institutional – modern education, financial capitaism, legal system, Parliament     - Ideological – humanitarianism, empircisim, rationality     - Technological – industrialization, transport, printing press     - Behavioral – dress code etc   + Involves imitation of western cultures; not necessarily their ideas and values of demo, equality etc   + Does not lead to modernization, which needs rationality of goals and scientific attitude     - Eg – bulldozer driver in Rampura was a black magician     - Can be used for cross purposes eg – printing machine both for French rev ideas but also mythology     - Yogendra Singh: westernization led to modernization via railway, telegraph, post, railways, nationalization, political org of society – a new great tradition of modernization   + Impact of westernization in India     - Led to establishment of new institutions and structures     - Influenced art, architecture     - Influenced existing traditional practices in favor of rational ideas     - Created scope for spatial mobility of ideas and social networking, leading to spread of Sanskritization beyond physical constructs of village + to lower caste systems       * Eg – pan was a UP tradition     - Nationalism, revivalism, fundamentalism, casteism, regionalism   + Critique     - Led to cultural and cognitive colonialization     - Propagated the ideas of colonialists   + Westerisation and Sanskritization     - Dynamic relation between the two     - Westernization promoting Sanskritization eg printing press and bhagvat     - Sanskritization as pre requisite to westernsation – socio reformers are mostly hindu upper caste men – hence its easier to inculcate western ideas     - Communication under westernization took idea of sanskritizaiton to far off places     - Opposition of both – veg vs non veg; endogamy vs exogamy ; autopsy and pollution   + Dumont vs MNS     - Except others – add : Homology between varna and Jati * Village studies   + Exogamy of village – interdepdenent   + Villages are like micro units of Indian society and not self sufficient | * Upper caste views only – too focused on caste, missed larger Indian society * Indian traditions are those, which are manifested in caste and village. * hinduized traditions * Yogender Singh: structure functionalism is a manifestation of objective idealism (a preconceived notion that India changes at a slower pace in comparison to west)- rather in India change in really fast (even Islamic, etc) * Maitri Chowdhary: the influence of globalization and feminist movements * Anand Chakravarti- silent on class, factional politics and different kinds of political manipulation persisting * Gail Omvedt: reflection of Brahminic ideology; why Dalits couldn’t become Dominant caste inspite of numbers. * Oomen – ignored **dominant individuals** like Sai baba * Ghanshyam Shah : Dominant caste nothing but class mobilisation * Yogesh Atal’s : Dominant castes have different meanings at different levels.   + (b) Example – (i) At village level – Family dominates   + (ii) At state level – A caste dominates   + (iii) At National level – various Dominant castes   Does not explain mobility experienced by non – Hindu communities.   * Difficult to say what constitutes a dominant caste when there are so many sub – castes. * Doesn’t look into diversity of castes * Myopic * Not true for Punjab * States Quoist * Teleologies * Ignores Conflict * RK Mukherjee : presently in capitalist India, Urban areas make the structure of society, villages are a were recipient of the structure made. * Over**-burdened on caste** * **TK Oomen - Narrow study as villages don’t represent complete India ; limited empirical evidence** |
| Marxist approach | * Basic features   + Superstructure works to justify economic base and conditions of inequality in economy   + Soc changes due to inherent contradictions which result in class struggle   + Desai used Marxist perspective of dialectical materialism to explain Indian society unlike ghurya and srinvias who focus on rituals and traditions     - Studied economic inequalities in India, peasant movements, class divisions within village     - Studied state and growth of nationalism in re-colonial and post colonial times     - Studied inherent contradictions and class struggle in 3 MOP : Pre-colonial, colonial and post-colonial     - Gives emphasis on nationalism study result of contradiction in colonialism – 5 phases     - Independent india following path of industrial dev and capitalism and not socialist – mahalabonis model support capitalist not peasants     - Pre colonial –       * India consisted of villages       * no surplus production       * village was property of collectivity       * no pvt ownership       * caste system was steel frame of Hinduism     - with colonials       * new tools and tech developed       * created new classes of bourgeoise in India – rural (Landlord -> tenants -> peasants -> Moneylords, commercial class), urban (Industrial class, working class – employer employee, professional classes)       * also land system – new class of zamindar       * we see British, tribal , working class movements – inherent contradictions       * then INC omes – but has inherent contradictions         + moderates / liberals – focused on industrialist interests like ICS Indianization, drain, import duty         + extremists – pro poor       * so inherent contradiction with British led to class struggle and end of British with anti colonial sentiments     - Post colonial MOP       * Mahalanobis model – followed – industrial dev by taxing common people       * Path of development essay         + Common people were taxed heavily         + Called Indian const bourgeoiuse constitution – FR are enforceable but not DPSP – only elite people will demand FR and benefit         + Land reforms failed miserably – got success only in WB/ Kerala – non congress states         + PSUs and coops failed – were inefficient, nepotism, bureaucratic tapism         + Social welfare schemes – state creating new poor as they want to take advantage of poor welfare schemes \         + LPG reforms – increases economic inequality in India -> called India’s welfare state a myth         + Green revolution has created a new bourgeoise middle class -> increased disparity both within state and across states       * Criticism – not all     - Dialectics – inherent contradiction in MOP and struggle between classes       * Desai studied historical changes in Indian economy from pre to post coloial times       * He found inherent contradiction in each MOP       * Pre-colonial : village as communal, ltd needs, dist of good, no pvt: inherent contradiction develops as need develops       * Colonial MOP – British owners inherent contradiction as new rurl urban class ; class struggle       * Post colonial – state owns land and factories -> movement by farmers and other WC developed against failure of land reforms and labor laws       * State in post ind – vested in interests of lands       * Naxal movement       * Nationalism also explained as result of inherent contradictions in colonialism     - Importance – suggest solutions as well – not just ideal types created       * Also caste was hidden in class – corrected Asiatic MOP       * Understand naxalism and women movements * Conflict theory * Noted Indian Marxists – DP Mukherjee (Marxological), RK Mukherjee City Studies) , IP Desai, AR Desai. * They focused on material factors of society -> Analyzed local institutions like panchayat, land relations as power dynamics and exploitation of majority by a dominant minority * Indian societies need to be studied from conflict perspective as exploitative and existing for benefit of the few   + Kathleen Gough – highlighted class – caste nexus * Thinkers   + SA Dange – Brahmis got respect due to their material contribution in MOP – Soil fertility, rain, power to king   + Kosambi – Aryans defeated locals -> new classes emerged from pvt ownership -> divided themselves into kshatrias and brahmins   + RK Mukherjee (Social structure of values) – body of abstract standards that guide people and institutions to promote unity   + Daniel Thornier – understood agrarian class structure.   + Berreman – Jajmani system was coercive and exploitative for kamins.   + Anand Chakravarthy’s Hegemonistic Domination – It is against class domination. politics, judiciary, police etc controlled by same class and for underclass to rise and get HRs and other economic and political rights it will need support from urban intelligentsia.   + Pradeepto Sarkar – LPG era = neo-colonialism (for explaining poverty and marginalization in india)   + All in all, India from past to present is a dialectic of Poverty and Prosperity, Empowerment and Powerlessness * Critcism   + Ignored importance of religion and culture   + Class not always associated with caste (41% govt officials in Kerala Ezhavars or Nairs)   + Ignored integration aspects such as PRI | Ignores religion and culture  Caste difference  Over simplistic |
| AR Desai | * Historical dev on nationalism through Marxist and dialectical material paradigm and questioned the notion of a welfare state * **Social background of Indian nationalism** (book)   + Nationalism was a by product of the materialistic changes in economic infrastructure brought about by British   + British – colonial – capitalism – British disrupted the existing mode of production and introduced a new class of zamindars and landlords     - They captured land, changed the social superstructure by taking control from rulers and then changed economic base of India; traditional feudal lords were undermined     - Trade centres, cities and ports developed     - There was no pvt property earlier     - New classes in rural India – zamindars, absentee landlords, tenants, modern class of merchants     - In urban india – ne types of ocupations and hence working class, petty ytaders, professionals -> led to exploitation of peasants etc, leading to further pauperization     - This changed the static social superstructure of Indian villages     - Diff classes had specific greviences and led to class revolts and nationalism     - Colonial rule unified India economically, socially, geographically, administration wise – true consciousness     - Points around tax rate, ruralization, unfavorable tariff policy, lack of domestic protection, war rationing, 50% tax from land revenue, used for British home expenses, emergence of money lenders, zamindars, no inv in agri modernization, debt trap, illegal evictions, education policies, religious policies, new ideologies such as brahmo samaj, port tows, coastal areas developed -further pauperization     - Exposure to political awakening, western ideas, emergence of intellectual middle class, Russian revolution     - British followed a policy of discrimination - MC found it difficult to get employment, while capitalists were exploited by unfair trade practices * Nationalism growth classified across 5 stages (5 Phases) –   + Till 1885 – Pioneered by new MC intelligentsia – socio religious forms in spirit of rationalism and nationalism   + 1805 – 1095: Education and industrialization led to dev of middle class – led to new bourgeoise in INC   + 1905- 1919: Extremists disillusioned by moderate politics. Lower MC joined due to swadeshi push and involvement of masses – weaker secular character - HInduisation   + 1919 - 1930: Social base enlarged masses, proletariat, peasants, women joined. Rising communism with Communist party and Marxist ideologies with Bhagat Singh + rise of working class with CPI   + 1930 – 1947: disenchantment with Gandhian policies -> Disassociation into factions and parties   + Y Singh: doesn’t give any empirical evidence and acts reductionist * Critical of national and liberal historians.   + Many ex-feudal lords got into industry under British.   + Emergent industrialists and Middle class started eyeing a **position in admin, politics, police** etc and started a mass mobilization against British which they called INM.   + “The so-called national leaders like Gandhi and Nehru adopted policies **not to wipe out class ineq rather they preferred to glorify nation in the minds of all in order to receive** support from the hungry and speechless masses in India, so as to transfer the power from the hands of external colonizers to internal colonizers”.   + Therefore, democracy came in India without democratic participation, without economic freedom, without pol freedom.   + Saw freedom struggle as class revolution to exploitative capitalist system, bringing changes to the eco structure * 7) On Contemporary Policies– questions welfare state – paradox of dev    + Skeptical of New policies   + False Consciousness like Governmental policies   + Devl policies are all populist measures by govt to ensure that True Class Consciousness never occurs – failed to remove poverty   + Started at a capitalst path of development with policies such as Mahalabonis model, GR, tax reforms, land reforms, planning -> catered to interests of capitalists and industrial class   + Vision of anti-bureucratic and anti-imperialist india   + The myth of a welfare state   + Also observed rising conflicts due to inherent contradictions     - Naxalite movement     - Feminist movements     - Emergence of informal sector     - Against slum demolition     - Railway strikes   + Growing socio economic oppression and income inequality * Every nation state is imperialist by nature and coercive * Post Desai Marxist – new forms of capitalism such as LPG, Land alienation (SEZ), consumerism   + Eg – Omvedt, Gough, Rajendra Singh * Critique   + SC Dube – forgets the proliferation of middle class which significantly influenced the class structure   + TN Madan – ignored jajmani system solidarity   + Ambedkar – real conflict between caste as class structure has not developed in India   + MNS – he was econonomically deterministic   + Y Singh – lack empirical support + Marxian theory never looks for alternatives to social change. Highly skeptical of everything (govt policies, mass media, popular movements etc.).   + Jyoti Basu : Biggest folly of Marxist studies in India is to ignore castes & religion * Harrington – MC initiated revolt and lower class joined later * On Birth of Caste –   + Aryan invasion destroyed primitive MOP -> indigenous were subjected to separate residence -> Aryan superior, called themselves Brahmin.   + Different indigenous tribes got their names from the totems they worshipped * On Classes in India –   + 2 Classes – Masters and Service.   + Service Class morally and socially bound to offer services to master class. The relation is dialectic economical relation. Comparable to slavery in west. | * 1) Andre Beteille – exaggeration of eco history to fit into Marxist theory. Eg peasant movements in diff parts of the country sign of democracy * Gail Omvedt – Marxian theory sees only 2 polarised classes. Whereas in india the degree of inequality experienced by all classes is not equal. Dalits immensely suppressed, worst victims. * . |
| Subaltern perspective | * + Subaltern - Inferior rank – common people (Ranjit Guha: total pop – elite)   Ranjit Guha :   * Subaltern perspective represents voice of marginalized sections in historical narratives * Subaltern historians / sociologists – rely on unofficial sources to study common people perspective * Subaltern perspective constructs binary opposition of elite and people = elite politics, people politics * Involves deconstruction of colonial history * Involves study of autonomous movements – eg Pabna, deccan, ulugan, pagalpanthi, sanyasi, indigo * Movements which involve **horizontal** mobilization – tribal, ethnic, religious lines * DN Dhanagare: They are makers of their own history, not mere subjects of history   Ambedkar   * Subaltern = dalit * Annihiliation of caste   + Caste system creates division of labourers right from birth – graded inequality   + Caste system shall be eradicated for social justice and democratization of society - social evilx, exploitative, den of supersititions   + Dalits should opt for buddhism for emanticipation   + Promote inter caste marriage for annihiliation; need women to be educated as pe-requisite so she can say no   + Inter dining to be promoted   + Reservation to Dalits in edu and politics   + Conduct comp exam to be certified as brahmin by state – makes it less rigid   + Shastra and smriti to be denounced as legitimize caste   + Dalits should form independent party – SC federations   David Hardimann   * Tribals for Gujarat – Devi movement in 1920s * Parsis and zamindars took away land as they started drinking alcohol * But religious eliefs themselves led to autonomous movements to get that land back   James Scott   * idea that oppression and resistance are in constant flux, * organised rebellions or collective action we can easily miss subtle but powerful forms of ‘every day resistance’. * overt peasant rebellions are actually rather uncommon, * every-day forms of resistance such as ‘foot-dragging, evasion, false compliance, pilfering, feigned ignorance, slander and sabotage’. * **Refusal to Pay Taxes and Rents** * **Example: The Indigo Rebellion (1859-1860)**: Peasants in Bengal refused to grow indigo for European planters, a cash crop that was not profitable for them. Instead of overt confrontation, they employed subtle resistance by refusing to work or cultivate indigo. This eventually led to a more organized revolt, but it began with everyday acts of defiance. * **Resistance in Deccan Riots (1875)**: In the Deccan region, peasants who were burdened by high taxes and debts subtly resisted by hiding their crops, avoiding the landlords' agents, and sometimes refusing to pay taxes or rents. |  |
| Feminist | * MNS – sanskritization is harmful to women –   + widow remarriage, pati Parmeshwar, patri-kin, son because else no one to perform last rites, maintain virginity |  |
| **Impact of colonization on India** | | |
| Social background of nationalism | * Ramachandra Guha – Gandhi was not a bourgeois leader but a statesman who understood the importance of masses and mobilized them into INM * Betellie: state concerned about Social Equity and Social Welfare. * MNS – Diversity in India is not its weakness but a balancing force * Lack empirical data * More ideology   Relevance today   * Return of Hindutva * Caste discrimination – eg SC rape * New forms of nationalism like cricket |  |
| Modernization of India | * What is modernization? Y Singh: defines as rationalization of outlook and evaluation of issues from universalistic and not particularistic pov in his MOIT   Civilization perspective   * However Marriot and Milton Singer: Indianization of modern tradition more than modernization of Indian tradition   + Counter: SC Dubey – modernization has changed India such as Braminical supremacy breaking   + Theory of orthogenetic and heterogenetic change (indigenous change and external changes)   + Used large small tradition :  |  |  | | --- | --- | | GT | LT | | * + Formalized, written, conformity with religious texts | * + Tradition which is informal, oral, consisys of local folk and plays | | * + Mainly in Sanskrit | * + Vernacular language | | * + Cultivated at temple colleges | * + Passed on by magician, artisits, family, village level , storyteller | | * + Priests or sages | * + Common people | | * + Urban phenomena eg – kashi | * + Village phenomena | | * + Mahabharat, ramayan, classical dances | * + 200+ versions of Ramayana   + Folk dance, folk music |  * + But only ideal types – continuous interaction between great and little traditions incl paro, uni, Sanskritization, desanskrit, ashraf, religious and social movements * Mckim Marriot   + Parochialisation –     - Ideas of a prominent personality/ literature eg ramayana     - new tradition emerges, influences existing tradition eg – Govardhan became gobar dhan,     - great tradition is added to the non sanksit rites, without replacing them   + Universalization – local version/ folk culture influence the great tradition     - eg rakhi, beef burger in india etc, Salund of rural area became raksha bandhan   + Marriot and Milton Singer: Indianization of modern tradition more than modernization of Indian tradition – “village india – studies in the little community”     - Indian village – sties in the little community     - Result of evolutionary dialecticism     - Study in kishangadhi village * Criticism: Y Singh: calls them little – inferior   + Y Singh: Only considered cultural change and not socio change – also critized using word little   + Indian society is too complex and cannot be explained by taking only a few variables   + Dube: other traditions exist and this is narrow eg – classical, emergent national, regional traditional, local traditional     - India has gone through multiple traditions - ancient, Islamic, British, regional – india is a rainbow culture, not just a melting pot     - All cultures together make great tradition   Any question on modernization   * Can give PESTLE | * caste based discrimination and consciousness * agrarian depdendence * revival of religious teachings * KL Sharma: not a universal phenomena in india and does not necessarily weaken religion, caste, rituals (study of Raj) – selective modernity * Reasons for partial modernization   + Lack of edu   + Lack of industrial sector   + Bureaucratization without universal values   + Laws without rule of and CJS   + Deep penetration of caste * Lopsided modernization, benefitting only upper class and few regions |
| Yogendra Singh |  | * JPS Oberoi- (Indian & western modernities are same   + "European modernity"   + Indian modernity and European modernity comes from the same principles- by rejecting religion (Indian modernity does not come selectively)   + Dalit movement can be compared with Protestant movement   + Hence all the diff sources are not v relevant * Avijit Pathak: modernity is leading to uniformity across world * Giddens: high modernity * Kishan Garhi study – since bourgeoise in India come from grassroot level, cultural change is slow even if structural change happens quickly   + Changes in culutal system are reactive and hence neo-traditionalism proceeds modernisation * Culutral lag theory * Oomen – assumed linear progression towards modernization * Satish desphande – oversimplifies Indian diversity * Doesn’t consider subaltern perspective * Sharmila Rege : gender blindness |
| Protest and social movement | * Social movement – a sustained protest which may be on a specific issue/ revolutionary/ reactionary * Ghanshyam Shah and TK Oommen – protests are ongoing process of change. * Protest and movements happened because of both internal and external causes * Diff groups involved * Most of them based on interest ideology and a few integrated into the nationalist agenda * Buddhadeb Choudhary – revivalist and reactionary movements (esp tribal movements like Ahom, Kol, Pahariyas when British tried to interfere and disrupt their social fabric) * MSA Rao – Underlying cause is Relative Deprivation * AR Desai – was a result of class struggle due to contradiction between old and new class structures * Dhanagree – peasant movements were majorly interest focused and intermittent; nationalist movement was continuous * Caste rights also – like satyashodhak * Gail omvedt – similar to civil rights movement of US; called dalit mvoements sociological renissance * Gopal Guru – cultural movements for social reform * Hardiman – however, a lot of these movements are interlinked. Eg – kisan sabha both peasant and nationalist movement * Some of these also wanted to maintain status quo eg Bastar rebellion   **Protest**   * Significant protests due to exploitation, hierarchy, tax rates, zamindars., nationalism, alienation, discontent, edu * Types – peasant, tribal, civilian, militant, nationalist * Features – localized, issue specific, short lived, usually against direct enemy, formed basis of social movement * AR Desai – without these social reforms rise of freedom movement wouldn’t have been possible. * Y Singh – S.Reforms an important role in transforming Traditional India into Modern India. * TN Madan – Social reforms Indianised the modernity * MSA Rao – compared with the protestant movement as it restored culture and pride | * Only had elite participation * Localized * Not really nationalist |
| Rural and agrarian social structure | | |
| Idea of Indian village | Pre independence   * Orientalists:   + Henry Maine: Considered villages as self sufficient units, which were closed, not related to external trade – **Little republics**   + Metcalfe: **little republics – monolithic, unchanging, atomistic** – aim – Vested pol and eco interests     - Autonomous pol councils – usually rule of elderly     - Economic autonomy – self sufficiency     - World view was ltd to everyday life of village     - Coop due to jajmani and inter-dependence of caste     - Communal ownership of land   + **Endorsed by Munro**   + **WH Summer:** Ethnocentric understanding that despite poverty, backwardness, orthodoxy, Indians wont modernize – hence white burden   + **MC Marriot > Culturology** - looked at culture evolution temporally and spatially     - ***Village India: Studies in little economy***     - Inspired by redfield     - Universalization and parochialization * Nationalists:   + Gandhi – Reproduced colonial idea – represented village as authentic India; Swaraj incomplete without autonomy in pol and economy of villages + need common places for collective gathering and worship   + Nehru – cillage is a problem as dev hasn’t reached it – Modernization of village -> it is a storehouse of India and need to modernize without compromising dance, music and cultural ethos of villages – middle path (Discovery of india)   + Ambedkar – dull view – area of ignorance, discrimination, communalism, exploitation, narrow-mindedness, marked by untouchability – plant which grow into hindu tree of purity and pollution   Ethnographic studies – 1950s – post independence to counter book view  ***1950-1960:*** Village Studies start with Anthropologist, statisticians, economists   * + - Majorly used st functionalism to have Important contributions     - observe and understand polity, economy, religion, caste     - planning commission – Data collection for policy making     - understand social change introduced by policy     - pattern of living to develop generalization   + MNS –     - ***India villages***     - Questioned book view on village     - Broke the myth of self sufficiency – dependence on other villages for trade and exogamy (shows village not self sufficient)     - Weekly markets such as moving markets were observed too to fulfil economic needs of villages (AM Shah and SC Dube also)     - Jati councils – whose jurisdiction outside villagec     - Dominant caste and social change by Sanskritization – not completely rigid or closed;     - dual hierarchy – impact of land reform and decentralization of power – not independent as impacted by national policies     - saw vertical and horizontal solidarity   + **SC Dubey >**      - Used structural functionalist perspective In his study to analyze diff social institutions and practices in Indian villages     - Wanted to understand village life as representative and diverse as India – Sharmipet chosen     - “Indian village”     - Features of Sharmipet study       * Inter-dependence of caste group through reciprocal obligation - Criticized the orientalist view of self sufficiency and isolation.       * Instead part of a community which span across boundaries of village; not completely autonomous – redfield inspired ; but was disintegrating due to migration and upward mobility       * Village council - They have own authority       * Village orgs for pol, eco, social services       * Eco based on caste – occupational mobility on caste       * Village see outsider as cohesive group; have factions only within       * Religion – hindu muslim interact increasing horizontal solidarity + had rituals + communal festival     - How to do field work       * Listed elements to be recorded by field workers         + Size and pop of village         + Ethnic/ caste composition         + Pattern of land ownership         + Structure of authority and social composition of authority         + Factors for rule must be noted – ritual and secular         + Degree of isolation from urban area         + Local traditions         + Collective beliefs and world view     - Imp contributions       * Dominant individual, family, faction , multi caste power alliance       * Community dev program – changes after implementation and issues + what are functions role of traditions   + AM Shah (Myth of self suffieicncy of village communities): Challenged self-sufficiency – said not necessary they have all resources. Instead they provide services to other villages   + MSA Rao – moblity in occupation leading to new dominant castes eg Yadavs in his stufy of yadavpur   ***1960 – 1970*** – agrarian studies – used Marxist framework for critical research to   * Didn’t study religion etc, but how land is distributed and organized * understand exploitation of peasants/ sharecropper by landowner or landlord * ASS: arrangement of groups, individuals with respect to land ownership and means of prodution * Andre Beteille: Studies IN AGRARIAN SOCIAL STRUCTURE   + Sripuram, Tajore - > Entire undifferentiated to differentiated – CASTE CLASs power   + In Bengal study –     - Wanted to understand how local people categorize themselves – class not universal as social construction     - Bhumsami, kheti karne wale, malik, pattedar, batayidar, krishak mazdoor – cannot place individual neatly to them - person can be both owner and tenant     - Dev of sharpy focused class interest – close to impossible     - Land and service and control – more qualitative definition of class     - Diff types of landlords – big landlords, enterprising owners (meticulous in their calculaton), absent landlords, Self cultivating owners     - Diff controllers – only control (manager), control and owner, tenant controller, tenant owner controller     - Diff users – hired labor, bonded labor, contractual, exchange labor * Daniel Thorner – 3 criteria to classify wrt land   + Type of Income – rent, own cultivation, wage   + Nature of rights – proprietary rights, tenancy/ sharecropping rights, no rights   + Extent of work done – do not work, partially or complete work with fam labour   + Malik (no work, rent, proprietary) , kisan (ow cultivation, sharecropping right, partially) , mazdur   + Internal differentiation within agrarian classes     - Malik – big landlord (absentee landlord), rich landowner (not absentee but some interest in land mgt)     - Kisan – small landowner (support own fam), substantial tenants (no land and work on someone else land)     - Mazdoor – poor tenant (small holding), sharecropper, landless labourer (no holding) * DN Dhanangre – 5 classes in agrarian social structure – “peasant movements in india   + landlords (Thorner big landlord),   + rich peasants – rich landowner (rich landowner), rich tenant (Small landowner)   + middle peasant – medium size landholding   + poor peasant - lower   + landless labourer - no     - dhanagre –” – ASS is so complex that no general schema possible       * family demography is changing       * cost of prod is increasing       * focus is only on rice wheat rather than diversification       * ground water is being depleted       * hence need to focus on growing problems and not only ACS * Utsa Patnaik and Ashok Rudra – Marxist – exploiting and exploited class -> they would re-invest and consolidate position * AR Desai – “Peasant struggles in india” – land owner and peasant   ***1990 – Present – LPG era – understand market and economy***   * Analyzed impact of globalization and withdrawal of welfare state ; intro of pvt players of agri and mfg * Globalization impact   + Growing influence of neo-liberal eco policy – erosion of dev state   + Subsidy, regulated market diluted – farmer exposed to global comp   + Contract farming – cos provides seeds, inputs inl working cap to farmers. In return, farmer assured of pre-determined fixed prices     - Biggest beneficiary were big landowners (who became enterprenurial farmers) and Gentlemen farmers     - Increasing inequality within classes     - R&R – bullock capitalists; tractor capitalists     - Pauperization as loss of jobs of existing farmers   + Monoculture and cash crops (from foodcrops) which had greater dd in global market – coffee, cotton, oilseeds – profit over needs   + Challenge to small farmers – extensive competition   + Destruction of ecology – Vandana Shiva – seeds, pesticides, sanlinzation - soil deption – farmers without security   + Shift to Hydro and aeroponics - becoming prosperous + modern edu through modern labs and plants – inequality increase as less labor, more cap intensive – MN Panini (floriculture in Karnataka study) * vina mazumdar – gender based exploitation intensified after economic growth and women become homemakers * migration - feminization   Contemporary scholars like Ashis Nandy – village is no longer a a village in itself but a counterpoint to city   * + **FG Bailey** – **Power and Politics** in vills of **Orrisa**.     - Highlighted coercive aspect of caste relations     - Not complete harmony     - Ritually imp castes demandd respect despite their eating habits   + Dipankar Gupta: **The twin shackles which defined India’s villagers, caste and agri, no longer exercise their vigorous hold**   Critique/ challenges of village studies – Same as participant obs   * Hawthorne effect * Time consuming * Not representative * No new theory perspective – Y singh – constrained in their study to micro cosmos + Ashish Nandy * Duplication * Difficult in dialect * Low reliability and objectivity * Unity and solidarity over-emphasised * Gatekeeping   + Surinder Jodhka – “Village society” – need to oconsider contemporary dimensions like gender and ecology + Should talk to village taluka rather than village headman   + Y Singh: Studies were in micro cosmos; couldn’t be applied to other villages     - (Sukhev Thorat – 75% Dalit HH landless)       * Utsa Patnaik: large land holders and farmers control MOP and used surplus for re-investing in land -> consolidated their position in agrarian class structure | * Ambedkar * Dipankar Gupta: depressing view of villages   + **Hopeless Disenchantment** – in urban areas, there is hope of a better tomorrow even with filth   + **No one** wants to be a farmer anymore   + **Caste hierarchy losing its tenacity**   + **No joint family** |
| Land tenure system | * Evolution of land tenure system mirrors the evolution of Indian society   + Ryotwari   + Dhanangere – LTS led to further pauperization of peasants   + Subaltern like Ranjit Guha   + RC Dutt – surplus extraction – reason for deaths   + Utsa Patnaik – rise of absentee landlords   + Y Singh – led to ruralization and deindustrialization   + Ashok Rudra – no investment in land as an asset   + AR Desai – nationalism * Peasants   + Daniel Thorner : Peasant is the only asli Kisan   + Robert Redfield : “Peasant society and culture”, 1956     - Highly reverent – worship land     - Dignity in labour     - Agri is noble, ideal job     - Family is primary unit of social org     - Land is the main source of livelihood     - Distinct culture and **daily schedule of work vs landed arostocrats**     - obedience and subordination of peasants vs large land owners     - peasant while has possession, but is not the real owner; Aristocracy is **politically awakened and hence deny peasantry its rights**   + **Sorokin: social mobility in peasant society is relatively poor**   + **AR Desai:**      - nationalism started as peasant movement; Jajmani a crucial feature of peasant society     - produce for subsistence     - not economically viable – small lands but consider them sacred     - wont migrate     - influenced by tradition; religion and superstitions are imp – highly reverant attitude   + led to class stratification along with caste stratification   + 70% in minority landlords and 28% landless |  |
| Land reforms | * + Background     - Kumarappa commission – abolition of feudal intermediaries needed-> Congress agrarian reforms report     - Key features/ components       * Redistributive       * Reduce Inequality       * Emanticipating       * New classes – bullock capitalists     - Components       * Computerization       * Tenancy       * Land to tillers       * Abolition of intermediaries       * Land consoldidation       * Contract famrning       * Coop farming and FPO       * Land ceiling       * Homestead rights   Effectiveness of Land Reforms   * + Aim: Re-distribute land amongst cultivators   + PC Joshi and TK oomen observed patters of programs     - Land reform from above – legislation based     - Above and below – leg + peasant mobilization     - Below – voluntary – Vinod Bhave     - Below but militant action – Naxalbari (Bengal) + bakasht movement (Bihar)   + Gill – reverse tenancy : gave to large farmer to use large land more efficiently and profitably   + Y singh – in UP – Rajput brahmin and bhumiar, losing land to peasant caste   + Andre Beteiile – class caste power   + Jayoti Gupta – WB study , land reform passed from one group to another group of men and women didn’t gain much   + KL Sharma – Raj -> most of landlords have claimed themselves to be cultivators; led to eviction of real cultivators (so proletarianzation or depeasantization) + benami transactions increased - + increase in divorce rates + some beneficiaries of LR – emerged as new rural bourgeoise   + Led to backlashes by proletariat – eg caste senas like Ranvir Sena in Bihar   + Migration and urban sprawl   + Successful in some areas/ failed in others such as JK and Punjab (Sunil SEN)   + Symbolic vs material change: Land fragmentation - Avg land holding still low   + Socio cultural factors: Caste hierarchy disrupt coop farming (Satish Deshpande: no real impact on position of lower class)   + Legal: burden of proof with tenant (Khusro – land forcefully evicted but shown to be voluntary surrendered)   + Tribals unimpacted/ displaced (MS Rao)   + Utsa patnaik      * + Zamindari abolition (20mn cultivators came into direct contact with govt)     - F: reduced caste – class nexus; upliftment of SC / ST/ Untouchables     - D: led to conflicts with zamindars/ landowners – land alienation resulted in backlashes   + Tenancy reform and lease act –     - Protection from exploitative landed bourgeoise and uplift manual workers     - only 4% area; skeptical they will lose land with tenants staying for long -> didn’t enter into formal contracts   + Land ceiling –     - Vinoda Bhave – launched **Bhoodan -** voluntary give up land – land should be redistributed by changing heart and not by legislation     - Successful in telanagana because of communism litigation, benami, political will, flawed regulation;     - only 5.2mn land distributed amongst 5.5 mn beneficiaries , forcefully evicted and shown as voluntary surrender     - changed traditional household and joint family structures     - Dandekar – barely 1% area redistributed |  |
| Green revolution | * + Functional   Structural   * + - Oomen - led to unionization of farmers     - R&R     - AB – more absorption of tech   Cultural   * Peasants became farmers * Consumption patterns * Scientific temper   Dysfunctional   * Utsa Patnaik – domestication of women * Khusro * MS Rao * Laxmi Narayan * Land degradation – Vandana Shiva – ecological misadventure – soil, growundwater resource and fertilizer, pesticide poisoning   Unintended   * Proletariansation of small / med farmers -   + large could invest, small had to borrow -> INDEBTEDNESS, LOSS OF LAND (Jodhkar – bonded labor)   + Mechanisation of agri – pmp, wheat throtters – displacement of labor * Rise of tractor capitalsits and bullock cap – further polarization + new form of eco dependency * Regional divide – Swapnil Sen -> migration -> unequal dis of HYV, varied degree of soil fertility and cap * Contractualization – changed earlier relation between big farmer labour - ?replaced with contracts – no deal with banks and biz -> weakened relation within village * Gentlemen farmers (Wolf Ladejinsky) – developed new found interest in agri – see land as an commodity   MOP   * + Reasons for changing MOP     - Mechanization     - Changing social structure and depdendency     - Payment in cash from kind     - Use of agri labourers and low wage workers     - Integrated with intl economy     - Shift from prod for cons to prod for market   ASS Changing?   * Factors- Policies such as LR, GR, mechanization, transport, democracy + education + skill dev + globalization + commercialization (Vasavi) + migration + tech led to modernization of agri * Dhanangere * Dipankar Gupta – more democratization in GP with decreasing agri- Wither the Indian village * Traditional urbanization – with increasing migration – MSA rao * Uban education * Lower class/ caste gan land – embourgeoisument * Upper class/ caste losing land – proletariansation – PC Joshi as lease agreements exploitative * GR – bullock capitalists + big land reverse lending + business opened * Tenants and landless labourer – selling/ renting out * Gentlemen + contract * Globalization – migration, cash crop, hydro or aeroponics, organic, proletarization * Some lower class have mobility but no change in basic structure * LR, GR, Glob – have caused internal differentiation within each class * Technical upgradation such as micro irrigation, precision farming * Migration – from Bihar Up to Pb, Haryana – footloose labor (John breman) + “Patronage and Exploitation * Insurance schemes by got * Education – led to new rural elite * Political organization – PRI (AB) * Transporation – kisan rail * Vasavi – expenditure on marriages, dowry etc have increased * Digitization of rural ASS – land records, e-nam (digi capitalism) * Reverse migration * P Sainath – gowing trend of divide – govt hasn’t been able to address colonia wrongs through LR * Buchanan – need to absorb workforce which leaves agri | * Need identification of benami propertis and land holding above ceiling * Sensitization * Check corruption * Take impact of women * Dantewala – reforms have been more or less in right direction but due to lack of proper implementation, results far from satisfactory |
| Impact of village study | On power structure   * Anand Chakravarty – devisar village – DC try to control over PRI – Traditional authority replaced by rational legal, but ideology is asme * Oscar lewis – jajmani neutralizes caste as they are dependent on each other * Harold gourd – jajmani is mild form of slavery |  |
| Caste | | |
| Origin theories | * closed system of stratification which is ascriptive and both a cultural and structural phenomena * Diff theories of origin   + Divine origin theory – shashtra puran and manusmriti - “Purshyasukta”   + Karma theory – good deeds of last incarnations   + Racial theory – **Herbert Risley in *The people of India*-** Aryans created caste to differentiate themselves from Non-Aryans and indigenous Indians; kept the priest, warrior, cultivator, artisan distinction of Person; endogamy and racial disc led to caste. But didn’t sustain due to hypergamy   + Tribes and religious theory – tribe changed to caste over time   + Occupation theory – caste diff based on the occupation taken up – **Nesfield and Dalhamn ; earlier not a system but when hymns became more complex, Brahmins emerged as they got specialized**   + Broken man theory - defeated in war   + Commensality theory – Senart – caste is localized group with common ancestor and common occupation - > led to exogamy - > caste   + Majumdar – there are as many theories regarding origin of caste system as there ae writers on the subject |  |
| Features of caste | * Closed system of stratification * Endogamy * Division of labour: Occupation – changed now * Food and social restrictions * Religious restrictions * Hierarchy * Civic restrictions * Segmental org – many sub castes within caste * Usually a common name and common descent * Dilution now – urbanization, migration, secularism, constitutionality, education, govt schemes, Rule of law * Caste system in other religions   + Christians – Brahman was bamons, kshatriya vaishaya – Christian nobility – Chardos   + Islam – egalitarian, yet Ashrafs and non-Ashrafs (Ashrafs have foreign ancestory) |  |
| Perspectives | * Can be cultural (values, beliefs and practices associated with a stratum) or structural (specific pattern of inter-relationships amongst castes on basis of disabilities and restrictions) * Ghurye   + Cultural perspective - Said caste is a product of values (those who uphold values get respect in society)   + Book -> **caste & Race in India**   + Approach – **Indological,**  **Historical, comparative , integrative**   + Subscribed to “**Race Theory of caste**” partially (by Risley). Caste may have racial origins but **regional variations - Racial theory of Aryans being upper caste Applicable only in north**   + Tribes are just Hindus are not fully assimilated – Backward Hindus   + Origin – Aryans; Perpetuated by **writing texts**.   + Differentiation - Compared races **in diff. parts of** country. Found **intermixing; racial differences not so significant in other parts.**   + .  * + Features: SHOPCM     - Segmental division of society – caste society divided into diff segments, closed and based on birth     - civil & Religious disabilities & priviliges,     - commansality restrictions – feeding; purity pollution     - marriage restrictions,       * even sub caste endogamy in Bihar in Bhumiyars (rich bhumiyar not marrying to landless bhumiyar)       * hypergamy practices in kerala     - occupation restriction – changing during British Mughal     - hierarchy () – no 2 castes are same; sub-sub castes also exist with exogamy in Gotra   + Future of caste : caste associations will give rise to **Political consciousness** with will lead to **social/ political orgs** competition & conflict b/w castes will undermine national integrity.   + With edu, caste system will diminish but not fade   + Caste associations for furtherance of education & reforms.   + Critique     - Andre Beteille -> Refutes racial genesis + finds the theory confusing as he keeps switching between diffusionist to indo to comparitive     - Rajni Kothari -> caste associations doing more good than bad; however use of caste in politics has led to rise in antagonism (eg – Reddy in Andhra) and increased caste conflicts     - Gail omvedt – GSG did not study protests in caste     - Armed chair theorists     - Brahminical P.O.V.     - Static and not empirical     - Didn’t analyze caste vs varna * MN Srinivas   + Added the much needed dynamism with his work xx to derive structural functionalism , combining Indology with social Anthro inspired by Radcliffe   + Field view. - Str. Functionalist; ethnographic studies   + Books – society and religion among the Coorgs of South India; caste in Modern India, Dominant caste and other essays   + the subsistence economy of rural India, dependent on jati-based division of labor, is the 'essence of caste   + Varna & Caste     - * Eg – Chauhan became Rajputs, Yadavs were Vanshi Khastriyas , RajGonds of Kshatriyas, Bhakti movement led to mobility     - Varna vs jati – name of article  |  |  | | --- | --- | | Varna | Jati | | * + - Caste in Sanskrit texts | * + - Caste found in field; it is social reality of caste | | * + - Book view; studied by Indologogists | * + - Field view; by st functionalusts | | * + - Varna Presents definite hierarchy | * + - Describes “nebulous” hierarchy | | * + - 4 varnas | * + - Innumerous jatis | | * + - partial view of reality | * + - Comprehensive view of society - inclusive | | * + - All India phenomena – can be used for comparative analysis and inter regional connections | * + - regional | | * + - Ideal | * + - Real and empirical | | * + - Occupation specific | * + - Not necessarily specific assocupation eg Kumahar were agri and trader in grain after harvest | | * + - Static and rigid – no mobility | * + - Dynamic and some flexibility – Sanskritization | | * + - Only cultural hierarchy | * + - Both secular and cultural eg | | * + - Each varna as homogenous community | * + - Jatis are heterogenous |  * + Dominant caste (IN SOCIAL SYSTEM OF MYSORE VILLAGE) -> talked about Vokkaliga who comprised nearly half of the village pop and occupied a high rank     - Other castes look up to them as reference grup and try t imitate them     - Use of DC study       * Moving beyond ritual hierarchy       * Regional comparitive analysis + social change – AB       * Caste class nexus – land ownership – AM Shah       * Power and pol mobilization – rajni kothari       * Critique         + Oversimplification – DL Seth doesn’t capture power pluralism         + Dominant individual – Omvedt         + Dipankar Gupta – muddled hierarchies         + Limited applicability in urban areas – micro cosmos         + Kaviraj – doesn’t consider role of state       * Kancha shephard – dalit dominance challenges traditional caste system, OBC   + Structure of caste & caste mobility     - Common features of caste – occupation, restriction, endogamy, P&P     - Rejected the mono-causal approach of caste and said 2 structures of hierarchy     - Ritual structure (commonsality, endogamy, religious civic restrictions, pollution purity, language – Sanskrit, deity worship)     - and secular structure (power, wealth edu)     - now secular structure becoming more imp as Wealth & Power leading to Sanskritisation; not as rigid as scholars says     - eg same as above, Jats in north, Patels in Gujarat     - So secular mobility leads to ritual mobility     - Also, caste mobility – entire group moves; class – individual moves     - Caste mobility historical but accelerated by modernization     - Contradicts L.D. on Pollution & Purity and says you can move out of pollution via Sanskritization     - Diff caste mobility       * + Jati campaign         + Migration         + King grace         + Generosity     - Secular mobility is an end in itself as it gives strength; but has led to inter and intra caste conflicts and new kinds of domination eg Yadavs as to;ld by MSA Rao   + Caste & Politics     - Features (number, land etc)     - Has political, economic and social implications; DC placed high even if not ritually, but politically and economically     - May be DC in one and not another     - Dominant caste traits -> caste can lead to unification to increase numbers     - There may be internal conflicts within caste, but for world they unite     - Hence, caste based politics increase for power     - So caste as caste at micro level, but caste as varna at macro level     - Politics of reservation overpowering Sociology of reservation       * Since caste is a dynamic concept, reservation shouldbe given       * Const makers focused only on geo isolated or socially backward people, but now even OBC have reservation       * Reservation driven by greed than need     - Emergence of vote bank politics     - Oomen – DC theory shows strong relation between caste and democracy; caste is a reservoir of power – since caste is in our social structure, democracy cant be neutral to it       * Caste needs politics as much as politics needs caste   **SANKRITIZATION AND SECULARIZATION:**   * secularization general process, Sanskritization - affects only Hindus and tribal groups. * secularization - **urban and educated groups**, and Sanskritization among the **lower Hindu castes and tribes.** * Sankritization - sacred outlook; while Secularization promoted secular outlook. * Sanskritization is a process of upward mobility by a **process of imitation** while Secularization is- **development.** * Sankritization implies mobility within the framework of caste while Secularization implies mobility outside the framework of caste. * While Sanskritization puts a **taboo on meat-eating and consumption of alcohol,** secularization **promoted meat-eating and consumption of alcohol**   + **Secular vs ritual hierarchy – common**   + **Similar study by MSA Rao for Yadavs of Yadavpur who sold milk to delhi and got rich**   + **Critique**   T.K. oommen – number strong may not be DC nfact depressed  5) Y. Singh – Microscopic view (to form Generalization)  7) Dube – not caste but some people who are dominant   * William wiser – karimpur village – brahmins retained domination * Oscar lewis – brahmins are ritually dominant bur rajputs are politically dominant in Rampur * Yogesh atal -DC is a vague concept * Louis Dumont   + Book – Homo Hierarchicus: The caste system & it’s implications – caste is a product of ideas   + Borrowed theory from Hegel (ideas) and Bougle (who gave 3 attributes to caste – occupation, mutual repulsion, hierarchy and believed caste to be a purely cultural concept)   + Structuralism used which is an approach which classifies units of world into **binary opposite and value systems** as observed in **Pollution & purity,** moral/ immoral – inspired by **Levis strauss**   + traditional societies different from modern western: ‘collectivism’ and ‘hierarchy’ and the latter ‘individualism’ and ‘equality’   + CS is classificatory system of social groups arranged in continuous hierarchy of pure – impure principle – dialectical relationship   + Purity and pollution is a cultural construct and not class     - Cultural system is a system of values such as altruism, transcendence and since brahmins have it the most, they placed at the top   + *Caste is a unique form of inequality in which social groups are arranged in a hierarchy based on purity and impurity*   + Claimed Caste is peculiar to Indian society (vs Bailey’s claim that caste is similar in West)     - Purity **Encompassed impurity ; it is trapped**   + India is homo hierarchicus where mobility is not possible vs west encouraged mobility   + 3 elements of caste system     - Hierarchy of social groups in terms of pure impure     - Religious status is superordinate to economic and political status     - DoL between pure polluted (based on culture – cant be mixed)     - Pollution is contagious but purity is ascriptive, so don’t interact     - Considered mutual acceptance of caste and not exploitative - not competitive hierarchical cooperative system sanctioned by religious beiefs     - Binary opposition is visible within caste groups, across castes and within the hindu civilization     - Eg - - within Brahmins – non-priestly brahmins purer , temple priests relatively impure, maha brahmin     - Untouchable has valluvar (brahmin) and kurukarancun     - Food practices – pucca vs kacha ; veg non veg, mutton fish vs chicken , women (temporary impure)     - Occupations priestly     - Everything sacred undertaken by one caste ie brahmins while others were all impure     - Collective conscience takes precedence over individual conscience of Indian society – seen in marriage etc     - Ascription based so not easily changeable – so 2 criticism of MNS   + Reducing inter-dependence and rising competing interest-> substantialization of caste – eg politics – competing for same   + Social change in caste system – caste system confirming to pure impure transformed into competitive blocks – process called as substantialisation of caste   + TN madan – incomplete without dumont   Critipue   * Y singh – euro centric bias as didn’t consider race difference in west   + Brahminical Pov. Artificial, stiff, idealized & stereo typical; Himalaya – people don’t consider themselves impure   3. Dipankar Gupta – Caste Obeyed because of power; Jats consider Brahmis as lazy and feel their entire day is ruined if they see their face  6. Individual’s given no importance.  7. No acknowledgement of social movements because of exploitation of caste.  8. MNS: Caste system is dynamic and not static  11. Andre beteille – explains what caste is ought to be and not it actually is ; book view and not practical  Andre Beteille   * + class     - based on position in market situation based on material factors     - class are de facto categories; has open system whereas caste is closed sytem     - in ASS, he made a distinction between ownership and non-ownership     - further made distinction based on i. type of ownership and control ii. Type of service contributed to process of prod     - Diff controllers – only control (manager), control and owner, tenant controller, tenant owner controller     - antagonistic relationship between classes   + Power –     - Caste and class has some bearing over politics as well     - Politics is institutional and achieved by PRI and pol parties     - After democracy and PRI, social groups with larger numerical strength or land ownership wield more power     - Eg – kallars of Tajore had more numerical strength   + As a Critic to Louis Dumont ->     - L.D. -> **Caste, unique to India**, gives status by Birth.     - A.B. -> Not unique. **Queen, Nobility, Pope** on the basis of their affiliation or birth.       * Religious status not prerogative of birth, can be achieved.       * Guru Nanak, Buddha, Sai Baba, etc. achieved it       * - L.D. is Manusmriti, telling what society ought to be, then what it is.       * Ignore challenges to Brahminism.     - L.D -> Only caste, Produces hierarchy – uni-dimensional ; closed strata     - A.B -> caste, class, power – multi-dimensional; dynamic     - L.D -> India H.H. (Bad) | West -> H.E. (Good)     - A.B -> There is religious revivalism in west, Secularization in India.     - LD – caste is consensual     - AB – if caste was consensual, there would be no Buddhism     - AB – LD ignored that Europeans are v individualistic (and hence there is dynamicism in society) vs Indians are collective in nature; so compare individualism vs collectivism instead of hierarchy vs equality     - Indological vs st functional     - Hierarchy is central to India vs const and other reforms – soc undergoing differentiation     - Homogenous vs segmentary – varna vs jati   + Why rise of Primordial identities (caste, family, religion)     - - As a reaction to oppression     - - As a method of Self –assertion     - - For maintenance of Status – quo   + Also gave harmonic and disharmonic systems     - Caste – traditionally used to be harmonic as each caste having a fixed place in the social hierarchy. However, with the advent of modernity, urbanization, and education, the caste system has become increasingly disharmonic.     - Family – traditional joint family vs The joint family system is giving way to nuclear families, and individualism is replacing collectivism. This has led to a disharmonic social structure, with increased conflicts and tensions within families, as well as a decline in the authority of elders and traditional norms.     - Gender’   + Criticism     - Kathleen Gough – class caste nexus still exists     - Doesn’t consider clashes and conflicts     - Satish Deshpande * Dipankar Gupta   + No continuous hierarchy of pure pollution – can be for wealth or power   + Argues that brahmins are not always on the top **as diff hierarchies** can exist at the same time   + Castes are not arranged vertically or hierarchicall but horizontally   + Castes exist first as discrete categories. Hierarchies come later   + No caste acceps that traditions of another caste are higher – infact theu will always believe their caste is superior   + Status is not possible to be arranged in hierarchy   + Instead of hierarchy, there are differences in caste; Each caste is a discrete identity and ideologies;   + Eg – clothes, food, rituals, occupations   + Muddle hierarchy notion against pure impure hierarchy. P&P are Indological, textual, colonial categories   + Not shared by castes on fields   + Origin of caste system –     - Indology – brahmins from brahma , chamars from chandala     - Counter – chamars own version of origin – trace origin to ravidas or tale in which brahmin helped cow to escape mud pool   + Exchange of food     - Indology – brahmin don’t accept; untouchables I field of UP – we don’t take   + Hierarchy – superior vs inferior just inclusivity ; no true hierarchy as pure-impure brahmin; pure impure chamar (bhangi says they are pure)   + Since no one universal hierarchy and based on mutual acceptance – so no single hierarchy and hence muddles   + Caste system is a form of differentiation wherein constituent units justify endogamy based on biological differences, re-emphasized by ritualization   + Eg – meghvaads – sub divsions like Maheswari, chiraniah, Each meghvaad worship diff deity,occupation and lifestyle   + Within a community of Panchalas v- 5 sub-divisions of sonar, lohar, Kansara, sutar, patharwats   + Sonar eats cooked food by brahmins, other don’t not; they consider themselves superior to brahmins   + Sonar consideres superior to these 4   + Mochis of west india – 3 subdivisions like rasaanis, chitaras, chandlagaras * MSA Rao ;   + 3 backward classes – landed backward class, tenants/ sharecroppers/ Dalits   + Christophe Jaffrelot – North late due to Sanskritization   Inter-caste conflicts   * Economic: Smriti Sharma – reducing gap between Dalits and castes has led to increasing intercaste conflicts (2001-2011) – UC wants to consolidate theor position * Social: with Sanskritization led to upward mobility of sub-castes and caste class power differentiation eg – Bhumiar , Brahmanic bhumiar – MNS led to caste conflicts * Political – new dominant castes due to land ownership, numerical strength etc – led to comp to share power + Substantiation of caste + associations -> Fernandes says dalit sarpanch beaten * Fiction and faction – FG Bailey beat to death * Anand Chakravarty – private armies of dominant caste -> violence over low caste – hegemonistic domination * Impact: Caste mobilization (Chritophe), state action, annihiliation, reservation and protection for emanticipation, Redistribution demand * Intersectionality * When lower caste perceive UC as a barrier * Caste conflicts at 2 levels   + Manifest – violence   + Latent – deny inter caste marriage – GS * AB – due to ritual notions, result from secular causes like opps * **Kaka Kalelkar-** Casteism-an overriding, blind & supreme group loyalty that ignores the healthy social standards of justice, fair play, equity & universal brotherhood. * **lravati Karve**- in order to put an end to the conflict arising out of casteism, it is necessary to create economic & cultural equality between the castes * **Prabhu**- new attitude – systemic change – use movies   PYQ   * Hierarchy – vertical arrangement of groups on basis on ascrptive or achieved status * Differentiation – breakdown of hierarchical arrangement of wealth, power, status * In his study in sripuram, defined 2 keywords to explain changes in patterns of stratification * See it in Indian society also just like village study in Sripuram – Education (RTE), political and bureaucracy (Reservation), PM, Class positions and modern occupations * Democratization of bureucracu and occupation (DL Sheth)   Changes in caste – – caste has undergone secularization process with decline in significance   * Traditionally hierarchical, occupation, endogamy and marriage, rituals, proibitions and commensality followed decided by caste * Change in feature or hold in modernity – changes due to heterogenetic changes * Caste free occupations like entrepreneurs, scientiists * Inter caste marriages -> challenge endogamy ; beteille argues inter-caste mainly between adjacent sub-castes eg vadama marrying srivaishnava + extrmes through state govt such as ambedkar fellowship program * Inter-dining and commensality -> due to Migration + urban accommodation + PUBLIC OFFICES + universities– no purity pollution – Ashis nandy – provides anonimty * Substantiation of caste * Reservation enable edu and occupation ; Kancha Ilaiyah argues reservation is a means to enlightenment of downtrodden * Caste politicization – Christophe jefferlot ; becoming a pressure group (AB) * Caste diluted in middle strata, visible in extreme strata (AB) * Sanskritization and westernization * Class caste power due to PRI and reservation * Caste cap, caste consciousness eg Dalit youth eg Dalit Panther movement * Judicial and legislative reforms * Caste continues to influence interactions, marriages – Anirudh Krishna * Satish Deshpande – deprivation point * Surinder Jodhka – caste has adopted new forms * So change and continuity – urban and rural * Structural differentiation in caste as political – change t keep relevance * DL Sheth – caste has undergone secularization * Dumont – politics substantialisation, MNS – horizontal solidarity  FG Bailey – caste shift from closed organic system to open segmentory system – castes competing with association for politics * Sharmila Rege * Ghurye – vedic time – flex, Gupta – rigid, British – fluid with Buddhism, reservation – caste patriotism * Structural are hierarchy and hereditary - reservation, ascription, muddled, political   + Herarchy changing: All comp thinkers – Dumont, MNS, DG, AB , FG Bailey , Rajni , R&R   + Rise of new caste system - AB – class based caste status eg IAS of diff castes   + Merit has weakened hereditary system occupation de-hyphenated from caste   + Still in extremes * Culture – endogamy and commensality   Caste and politics   * We say politics is caste ridden * But Rajni – not pol but caste which is politicized * Refers to process caste becoming instrument of vote bank politicization * Done through formation of interest group and political parties * Nandini Gooptu – rising demand for census due to secularization * R&R –   + vertical mobilization: higher caste mobilizes lower   + horizontal – same caste mobilization   + differential – process where caste factions mobilizd by diff pol parties * Vivek kumar – vertical upward mobilization – Arohi mobilization * Forms   + Caste based political party   + Caste voting   + Caste pressure groups   + Caste reservation   + Fielding of candidate acc to caste   + Vote for caste factions * Identity of indiviudla by caste -> marriage, occupation, rituals * Faction – refers to a political division   + Developed against concept of dominant caste   + Dominance lost when collective conscience reduces, lesser common interest   + Instead of caste, study of faction more relevant   + Oscar Lewis – defines F as a division (political) within a community led by family ties . He observed in his field study in Haryana that there is no village wide leadership. Rather permanent factions exist within caste over issues like wealth, power, women   + Yogesh Atal – ephemeral faction – short lived instead of permanent factions   + DF Miller – factionalism only for intra caste differences but replaced by caste solidarity in face of opposition by other castes   + Alan Beals – types of faction – schismatic ( conflict within sub groups within a larger group ) and pervasive factionalism – conflict in sub sub group within a sub group   + SC Dube – dominant faction, dominant individual, dominant family   + Satish Deshapnde – backward castes demand for OBC reservation * Caste amongst non hindus   + Indian muslims (MNS) – Ashrafs, Azlafs, Azrals     - Ashrafs – syed, qureshi, pathan, Mughal     - Azlaf - OBC eq     - Azrals – ex-untouchables   + Indian jews – Bachdadi jews, kala jews, gora jews   + Indian Christians – Brahmin Christians, dalit Christians   + Sikhism – Sasi (untouchables), Jat sikhs (and then land hierarchy), sardars (high caste) * Caste outside India –   + John Price – Korea – paek chollig, chiain (untouchables)   + Frederick Barth – Pakistan – Quoms in swat valley – they way quon function similar to hindu caste   + Each quom by status and endogamy, untouchables also   + FG Bailey – race in USA, estate in France, burakumin in Japan, tripartite in Rwanda | AB   * Narrow empiricism * Gail Omvedt: Over-emphasized on dynamicsim in 3 hierarchies * Anand Chakravarty: Hegemonistic domination not studied |
| Untouchability | * **Avarnas – religious, civic, physical** sanctions and disabailities to a group of people based on their birth within ritual framework of caste system * Subject to exploitation, exclusion and humiliation * Ghanshyam Shah, Sukhadeo Thorat, Satish Deshpande, Amita Baviskar- Untouchabiliy in Rural India – practices in 80% villages in subtle forms * Forms of untouchability   + Habitation – ghettoization due maintain purity. This further perpetuates inequality (eg – Puruda Varnar of TN – wash clothes of untouchables)   + Forced and ascriptive Occupation to perform polluted roles (of 1.2 mn manual scavengers, 98% were SCs)   + Cultural exclusion from community events and ceremonies and education to prevent upward mobility. Oscar Lewis   + Atrocities against Dalits Violence such as rape, murder, to enforce caste stratification against those who challenge status quo . Beteille says pervasive U replaced by sporadic U   + Civil disabilities, religious restrictions and commensality such as to maintain purity – 25% NOT ALLOWED TO ENTER POLICE STATION   + Segregated seating in public offices & schools: for Dalits was found in 30.8 self   + Caste-Wage disparity : In 25 per cent of the villages, Dalits were paid lower wages + much longer working hours, delayed wages   + Political – Bahujan Samaj party, harijan sewa samiti ; still Dalits face discrimination from dominant class   + Eco exploitation and deprivation due to exploitative practices and maintain their eco depdendency   + Intersectionality - **Eleanor Zelliot in class, caste, gender**   + **Under-representation in IIT IIM** * Solutions   + Started with advent of british as new ideas emerged, western edu, railways, capitalism, merit based society; though British didn’t play an active role   + Collective Action Based:   + Ghanshyam Shah -> 2 types     - a) Reformative -> Sanskritisation | Bhakti Mov. | Neo – Vedantic Mov. (Success) Arya Smaj, Adi dharma, Adi Andhra, SNDP.     - b) Alternate -> Conversion (Jain, Buddh, Islam) | Secular (Law Based, Electorate based)   + Ambedkar     - Since untouchability ingrained in Hindu religion, and caste system, need anhiliation of caste to abolish untouchability     - Mahar Movt.(countered scrounging) | Poona Pact (Separate electorate led to Reservation) | SC Federation / Bahishkrit Hitkarni Sabha | RPI | Annihilation of caste/Appeal of law     - Broken man theory – tribes who got defeated in war, had to settle in outskirts     - They were followers of Buddhism; refused Brahminism     - So brahmins branded broken men as impure and diff     - Priest should be appointed on merit, not caste     - Inter caste promoted to reform caste structure     - Dehumanizing work of Dalits8     - When they try to sanskritize, the taboos continue     - Criticized Gandhi for Religious texts don’t mention they are children of God; infact they are victims of Hinduism     - State must put an end to untouchability – it is a den of superstitions     - Ensure every privileged position has representation     - Need one common book acceptable to all     - Promote inter caste marriage to break caste barriers   + Gandhi’s effort     - Harijans (Sevak Singh)| Ashram | Change of Heart (Appeal to upper caste) | Commensality     - Not against varna system     - Every work is sacred     - *Untouchability has made Indians untouchable to the whole world*     - *Opened sabramati to Dalits*     - *Untouchability is a poison if not removed in time will kill entire Hinduism*     - *My heart bleeds, caste must go, the children of God – articles in Harijan*   + Political     - Ar 17     - BSP, Dalit worker association, Manual Scavenging Act, PCRA     - Dalit mvt pre-indepdece – vaikom satyagra, maha satyagraha, self respect movement, Ambedkar’s mooknayak, all india scheduled castes fed by BRA     - After inde – Dalit replublican party and dait panthers – literature narratives etc     - BSP by kanshi ram     - Reservation ;     - Garima scheme     - Dalit elite     - Fernandes – many dalit sarpanch are beaten   Others – brahmo samaj, arya samaj, Budhism ( Sect in response to Dalit exploiation and caste system; Rejected theodicy of disprivlege)   * + Perception started changing with socio-religious reforms, Gandhi and Ambedkar – showing them as victims of atrocities and with spread of edu and media   + Celebate and showcase role models * KL Sharma – mobility in untouchability from 3 levels – individuals (do sth), minority families (edu or land), majority families (Sanskritization)   Caste census  Pros   * Economic deprivation * Segmentory view for reality - official stats * Political representation – Christophe jefferlot * Policy making and affirmative action   Cons   * Caste consciousness - ,=MNS * Complex and muddled - Ghanshyam shah * Changing patterns – ashis nandy * Data reliability + actual implementation * Social resistance and protest * Available alternatives – Y Singh * Privacy – cyber attacks * **Suhas Palshikar** argues that, **“**It is true that Bihar’s caste census opens up door for more informed public policy on social justice. However, mere conducting a caste census is no guarantee of such a policy shift- particularly in view of the populist pressures parties have themselves built and under which they operate”. * **Nandini Sundar: Caste census can add socio perspectiveENVT**   Critical Analysis:  1. Regional Variations: The relevance of caste varies significantly across regions and between rural and urban areas.  2. Intersectionality: Kimberlé Crenshaw's concept of intersectionality is relevant here, as caste intersects with class, gender, and other identities in complex ways.  3. Invisible Privilege: While overt caste discrimination may have reduced, invisible forms of caste privilege persist, as argued by Yashica Dutt.  4. Adaptation of Caste: M.N. Srinivas's concept of "Sanskritization" shows how caste adapts and reinvents itself in changing contexts. |  |
| Some additional points | * Reformation of caste system   + Factors – legal and constitutional, socio-cultural, economic (merit based and profit driven society)   + Some social reforms – more in south and Maha     - Started not by untouchable comm coz no one would have listened     - Brahmo samaj, arya samaj, vivekanada     - Bhakti movement     - Self respect movement (Ramasamy) – all non-brahmins against brahmins – self marriage (married without priest)       * Led by Periyar       * Challenged social structure of dominant case       * Led to Ambedkar, Sanskritization       * Feminist – realized role       * Challenged value consensus and functional approach – highlighted dysfunctional aspect of caste       * Self fulfilling prophecy with invasion theory       * Followed gandhuan principles       * Broke the politics caste nexus     - Vaikom satyagraha – entry into temples of Vaikom     - Education – Phule (satyashodhkak samaj) – Aryans were outsiders     - Satnami movement – boycott all services to brahmins     - Gandhi and Ambedkar     - Political parties - South India liberal federation (Madhavan Nair) – Justice party     - State – const, prevention of atrocities act 1989, caste disability removal act 1850   + Contemporary times     - Earlier also used to have mobility eg – gonds to rajgonds, Maurya (shudra) and Gupta   + Caste and class nexus     - Y Singh: class hierarchy subsumed under caste hierarchy     - Edmund Leach – coop is caste, comp is class; but criticism – castes compete with each other even in dominant caste or for patronage     - Considerable correlation   + Caste and politics     - MNS – vote bank politics     - Edu reduces caste diff, politics increases caste consciousness     - Rudolph and Rudolph – politics can change caste hierarchy and bring rights eg – Nadars from Shanans in TN after political mobilization and came to power   + Caste continuity     - Inter caste with lower caste less; only 5% in 2014     - Give incentives     - Harold Gould: Rickshwallas – practice caste in private spheres     - Manifest function reduce, latent exists     - Rajni Kothari – edu first to brahmins; hence benefitted from political and admin power     - Jodhka – hide their caste to avoid bias   Gail Omvedt: Argues that the caste system is not intrinsic to Hinduism but was grafted onto it  later. She emphasizes the need to reclaim core Hindu values like inclusivity and compassion to  dismantle caste structures.  • Christopher I. Fuller: Analyzes how traditional interpretations of karma and dharma perpetuate  caste hierarchies. He advocates for recasting these concepts to promote social justice and  individual empowerment.  • Arvind Sharma: Suggests that emphasizing the concept of bhakti (devotion) can provide a  spiritual pathway towards overcoming caste divisions and fostering universal brotherhood.  • Jyotirmaya Sharma: Argues that Hinduism's inherent diversity makes it difficult to impose a  singular interpretation on caste and its relationship to religion. He promotes inter-caste dialogue  and contextual understanding within different Hindu traditions.  • Romila Thapar: Emphasizes the historical and political aspects of caste, suggesting that focusing  solely on religious reform might be insufficient. She calls for broader societal and economic  reforms to address the root causes of caste discrimination.  • Makarand Paranjape: While acknowledging the need for critical reflection on caste within  Hinduism, he cautions against rejecting traditional scriptures entirely. He suggests a balanced  approach that draws on both ancient wisdom and contemporary social concerns.  • Feminist perspectives: Scholars like Uma Chakravarti and Radhika Coomaraswamy examine  how caste and gender intertwined in Hindu society, further marginalizing women from lower  castes. They call for an intersectional approach that addresses both caste and gender oppression.  • Dalit voices: Writings by Dalit scholars like B.R. Ambedkar and Kancha Ilaiah Shepherd  challenge casteist interpretations of Hindu texts and advocate for a radical reconstruction of  religious narratives to ensure Dalit liberation. |  |
| Tribes | | |
| Definitional problem | * India has 700+ tribes and constitute 8.6% of Indian pop as per 2011 census; 15% area * Tribes are heterogenous groups with homogenous identity under const 6th schedule * Features – 77% anemic, 59% literacy, 63 life expectancy, 45% poverty + 60% dropout * India tribes diff from world as not homogenous * Orientalists and Indologists – not much difference – only of mop and settlement style * MoTA: Ministry of Tribal Affairs, Definition: CP SBI   + 1) Primitive traits   + 2) Distinctive culture   + 3) Geography Isolation   + 4) Shyness from general Population   + 5) Backwardness * Herbert risley and girgson based on residence and culture * JH Hutton – “tribes and caste in india” - caste and tribe are diff concepts   + Tribes have occupational homegneity whereas castes have occupation heterogeneity   + Live in forest vs plains   + Practice animism and naturalism vs organized structure   + Egalitarian vs hierarchical   + SC Roy – hindusism is a common factor that established unity * Majumdar: there has been a crisscross of tribes except in East * FG Bailey: caste and tribe in continuum (tribe caste and nation)   + Caste and tribe are ideal types     - Caste is oranic and hierarchical – has many units who are interdependent on each other     - Tribes instead are segmentary and independent   + In reality – they sit in between     - Some interdependence in tribes   + Odisha study     - Eg – khonds in odisha – divided into clans and segmentary which are equal – so tribe     - Oriya – organic and hierarchical     - Amongst khonds, panos are present in kondhs but they pick up ddead animals – so some hierarchy   + Moreover, if we take oriyas as a whole with diff villages – brahmins of diff villages are equal to each other – hence equalitarian and segmentory   + Some caste features in tribes and some in caste   + However criticized as no purity pollution in tribes which is imp to caste   + Surjit Sinha – study tribes from “tribe-peasantry continuum” (tribe encouraged to work for upper caste as they need services of peasant) after B started cutting trees -> they migrated in seahc of livelihood and started offering peasant services     - Bailey – difference between caste peasant and tribal peasant ;       * Peasant economy is institutional, tribal economy is technological       * Caste peasant has hereditary land and jajmani whereas tribal peasant uses his archaic tech     - Frank fernandes: no jajmani in tribe eg – hira tribe in assam – pots only for hh * Elwin: called them “aboriginals”; there has been de-tribalization with British onset as railways and other sources of interaction emerged - based on degree of assimilation * GSG – Backward Hindus of hinduized tribe, partially hinduized, hill section   + Tribe became caste by undertaking hindu rituals   + Once they have modern edu, they will develop class character   + Revolution from tribe to caste to class   + Supported by SC Roy – jana and jati are co-existant   + Oppose as some tribes have nth to do with hindu rituals such as NE or Andaman tribes   + NK Bose (used hindu method of acculturization) - –     - tribes are hindus in their own way, so don’t call them backward; hindus consider only some rivers sacred whereas tribes consider all as scared     - also, tribes preferred over untouchable peasants due to purity pollution   + Five fold classification     - Aboriginals     - Tribals having association with neighbouring society, but maintaining distinctiveness     - Living in village with caste, sects but maintain their identity     - Degraded to status of untouchables     - Assimilated in mainstream and enjoy economic, social status * Hence use features to define instead eg Mandelbaum: 5 features   + Kinship – beyond conventional nuclear, joint – instrument of social bonds   + No hierarchy   + No formal org   + Communitarian – no pvt land holding   + Segmentary   + Little value on surplus accumulation and use of capital and market trading * Dube   + Aboriginals in seclusion, tribals in non-tribal society but distinct, tribal in non-tribal but maintain identity, untouchables, assiminated   + Gonds went to kshatriyaization and became rajgonds   + Who went for agri came in contact with dust and called themselves dhul gonds   + Who still live in forest are tribes * Burman – dif types   + Negative orientation towards hindusim – those tribes who lost their identity due to exposure   + Positive – got a better life   + Assimilated hindu tribes – completely assimilated and may even get high status and land   + Indifferent – who do not believe in Hinduism eg Sentinelese and Orge * Geography   + Northeast – A, AP, M, M (Mizos), N (Nagas), Khasi – Mongolian   + Central – B, J, C, MP, M (Gonds), G, R (Bhils), O ( Santhals ) -proto Australoid   + South – AP, TN, K, K, AN (toda, kadar) - proto Australoid   + North – J&K, HP, UK (Bhotia, gaddi Lohar – Mongolian )   + Pop as % of total varies significantly across states (90% in Naga but 2 digit in Nicobar( * Const safeguards   + Ar 15: special provision for advancement   + 338A: NC for ST   + Fifth and sixth schedule   + 46 – state to promote with special care to education and economic interests of SC and ST   + Articles 330 and 332 ---> seats are reserved for SC and ST in Lok Sabha & State Vidhan Sabhas.   + Focus on preserving unique identity of tribes   + Freedom of movement restricted for tribal areas * Caste vs tribe   + Ghurye: tribes are backward hindus     - Said tribe – caste – class   + Continum   + MNS: Tribes enter into caste by Sanskritization ; Dube called it Khatriyaization   + Counter: No pure pollution classification in tribe – so no relation between caste and tribe   + Herbert Risley – endogamy not as rigidly enforced amongst tribes as caste   + Very equal; egalitarian society   + YVS Nath – large number of tribes are entering int caste society via sanskritization – lowest position in caste are reserved for tribes in caste system   + Hoffman and Lister - studied Mundari village with munda tribes – 3 agrarian classes within tribes     - Land owner, ryot and agri laborer     - Land owner doesn’t till land on his own, lease to ryot (charge 75% as rent)     - Agr labourer moves house to house     - So one group wants another group to work for them     - Hence look frm MOP perspective as class is strong   + Uma Chakrobarty – endogamy to maintain identity unlike caste which is for purity   + Hutton and Mandelbaum – difference but over years have acquired caste traits eg Endogamy and occupational segregation in todas   + RS Sharma – stratification based on age; elder given more importance   + Gender based stratification eg Sioux Indian soc – men go hunting, women considered housewives   + Malinowski – totem can also be a basis of hierarchy |  |
| Colonial policies and tribes | * ***followed policy of isolation from mainstream as integration -> more revolts*** * ***civilize tribes as easier to manage them***   ***Administration related policies – to max revenue***   * Phase 1: 1770-1850s   + Rajmahal hills; Cleveland   + Isolate tribal areas - Civil and criminal jurisidiction provided to local elders of the hills instead of British   + But system failed due to corruption   + Response of Paharias of Rajmahal hills * Phase 2 (1860-1919)   + Santhal revolution -> santhal district created   + 1858 – Queen Proclamation allowing cultural right of all   + Aimed at economic gain at cost of tribal welfare   + Vidhyarthi says – led to alienation from forest which was not only economy but culture and emotional   + Forest Act OF 1865 and 1878 – reserved, protected AD VILLAGE w/o rights to tribals - > made forest a state property * Phase 3 (1919 – 1947)   + Aimed at isolating tribals   + 2 types – partially excluded (GG takes advice of village administrators) and wholly excluded (GG acted on discretion)   + But compromised as motive was revenue maximization   + High admin as storehouse of minerals and resources * **Christian missionaries engaged to convert them and assimilate them into Christianity Christianisation of tribes – increased gulf between hindus and tribes**   ***Forest policies***   * Mughals – less tax, practice Jhum, traditional rights * Colonial   + 1855: Lord Dalhousie declared "**Teak" a state property** (wood). Restrictions were also put on collections of MFP (**Minor forests produce**)   + 1860s – restrained local policies   + Control over FP through 1878- reserve forest (no access), protected forest (restricted access) and village forest.   + Allowed forest dwellers to enjoy the rights to some extent but **restricted from owning**. --> no pvt forest ; only state property   + Alienation   + Exposed them to money lenders and revenue collectors   + 1871- **criminal tribes act – they were criminals by birth; make systematic record of people who will come to police station every week for reporting**   + **Some protection in 1919 and 1935 – excluded and partially excluded**   + **Land transfer act 1917 – prevention of land transfer, santhal paragana transfer** * Post indepdence   + 1952 - State ownership   + Use of forest imp for national dev   + Traditional rights no longer rights of tribes – emotional, cultural, economic alientation   + 1988 – increase forest cover, but still state ownership   + **2006** – recognized the rights and IPR of tribes; forest comms imp role in protecting forest ecosystems   + Challenges and Impact of British policies     - Vidhyarthi in “Nature, man and spirit complex” – tribals depend on forest not only for their livelihood but social and cultural needs such as medicine and worship       * It was also reason for women independence and security eg Mahua tribe where women had direct access to forest       * British policies forced them to come to plains and take up diff occupations – led to deculturization and destabilization     - Budhadeb - Made railways to reach tribal areas to extract iron, coal etc – selective access of merchants for economic gains and hence outsierd disrupt social fabric -> convert tribal land into agri land and indiscriminate assimilation leading to “detribalization of tribes”     - MSA Rao – colonial tribal policy made tribal men destitutes and tribal women prostitutes -> reduced them to low paid work     - **Guha & Gadgil**- colonial rule also led to **ecological imperialism** & forced movt of tribals     - Dube – B drove a wedge between all * into commercial agri from H-G nomadic activities * Tribal uprisings causes   + Deculturation   + Alienation from land   + Exploitation   + Presence of outsider or dikus * PESA act – but only in 60% states * Challenges with Tribals   + Capitalist mode of production (Desai) - Forest rights not protected   + Educationally backward   + Health and nutrition   + Relative deprivation   + Land alienation – Vidyarthi – acquired for mining and development   + Violence   + Integration based on state apparatus – not tribal welfare   + Migration to tribal areas   + Loss of self – 120 languages   + Xa xa – big projects turned them into second class citizens   + MS Rao – displacement   + Issue of identification and docs for PVTGs   + Substance abuse   + Naxalism – structurally defined mean and goals   + Ethno-nationalism ie. Consciousness to establish political parties to capture power; tribal identity is crystallized (Burman)   + Dhebar committee   + Stephen Fuchs – low land productivity * Assertion of identity – through tribal movements such as Niyamgiri, Odisha mining case, Pathalgadhi, Hasdeo movement in Chattisgrah against coal mining   + Tribal associations such as Bhartiya tribal party in Guj –   + Govt initiatives   + Led to class struggles and conflicts: adivasi consciousness     - Between state and tribe eg ULFA     - Tribe and tribe     - Tribe and non-tribe eg dalit sikhs vs tribes in shillong |  |
| Integration and autonomy | * 2 schools of thought   + Integrate and assimilate different as you loose identity in assimilation   + Studies from 2 diff perespectives   + Cultural integration – bye product f caste tribe continuum   + Political – surajit Sinha – need for economic necessaity of peasants to have cheap labor   + Assimilationists – assimilate into mainstream society – Ghurye and LP Vidyarti     - Vidyarti – tribe caste continuum even in ancient sansktrit texts like Ramayana     - Inclusive India     - Promote nationalism     - no social distinctions, no hierarchies     - uniform administration throughout india for integration     - extend benefit of edu health etc for welfare and basic development     - they have been left behind in dev race     - Surjit Sinha – asked for economic integration   + Liberals – provide autonomy to safeguard culture and interests and suit their lifestyle + self governance (like Elwin in his “**loss of nerve**”) – don’t disturb social and cultural life     - Need protection else they will become detribalized landless labour   + Later both converged over integration approach     - Cultural integration (Bailey) and political integration (Surijit)   + Nehru – rejected both **isolation and assimilation -** middle path of integration – assimilate while protecting tribal rights – tribal panchsheel **(CT LOR) - integrate**     - that "‘one must always remember, however, that we do not mean to interfere with their way of life but want to help them to live it     - Majumdar - Policy of ‘Limited Assimilation’     - **Avoid imposing anything on them**. Try to encourage in every way their own **traditional arts and culture**.     - **Tribal rights in land and forest should be respected.**     - Try to train and built up a **team of their own people** to do the work of administration and development. Some technical personnel from outside will, no doubt, be needed, especially in the beginning. But avoid introducing too many outsiders into tribal territory.     - **Do not over-administer** these areas or overwhelm them with a multiplicity of schemes, rather work through, and not in rivalry to their own social and cultural institutions.     - Judge results, not by statistics or the amount of money spent, but by the **quality of human character that is evolved**   + Only implemented in NE Frontier agency (Arunachal) – least militancy – 100% literacy – hence successful   + Impact     - Positive – integration in form of states (Jh and Ch)     - Negative – tribal movements and naxalism (like narmada bachao andolan)     - 3 types of groups – co-exist with dominant (bhil), subsumed by dominant (khond), independent of dominant (nagas, mizos) * Xa Xa comm – gram sabha empowerment, no to big dams, tribal coops for mining so that they can use their own produce   + Consider them as sub-citizens because until their problems are addressed, they will not cooperate for democratic process * JANMAN, Van bandhu kalyan joyana, eklavya schools, RGBVs, TRIFED for tribal market * DN Majumdar – best policy is limited assimilation to preserve culture and transcultural borrowing   Examples   * Warli tribe – Maha and Gujarat – taken up some hindu beliefs while they have distinct culture and language   PYQ   * Religious change amongst tribal communities   + Syncretism     - Integration of great tradition practices eg durga worship with naturism in chotanagpur   + Conversion   + Binary opposition to reserve eg Sacred groves   + Migration changed outlook – secularissation   + Social movements for preservation eg Adivasi liberation struggle |  |
| Class | | |
| Industrial class structure | * Pattern of relationship that exists b/w diff. classes in an Industrial society * Industrialization is the process of machine based mass production with commoditization of labour * But india itself in a qusai industrial society with semi feudal characteristics * Types of structures   + Weber – landed bourgeoise , white collared worker, petty bourgeoise, manual labourer   + Marx – bourgeoise and proletariat   + Bottomore – capitalist, educated class, petty worker and trader, working class (CEPW)   + Functionalists – meet demand in society + employment   + Duncan and Blau: similar income and status people from diff occupations belong to the same class * British onset -> new industries emerge who need labour   + Desai: British dumped their surplus factory produced goods in India and stifled growth of indigenous entrepreneurs on one hand and destroyed domestic handloom industry on the other * Rise in migration, feminization of agri -> displacement; footloose labour + daily wake workers + poor regulations + exploitation + long work hours + child labour * Capital class emerged -> owned capital and equipment -> further grew during import substitution * A new class -> middle mgt emerged * Impact on caste   + Goulds - Rickshawalla – high caste could now do low class work as anonymity   + Class caste similar hierarchy (caste ch)   + AB: high class not always high caste; caste weakening not dying   + Caste class nexus   + Reservations + democracy -> reducing caste barriers for class mobility   + Industry is more or less caste blind   + Also led to caste clustering as people from same village used to migrate and then work * Post industrial   + **Daniel Bell:** shift from industry to service, with focus on science and data -> info age (similar trends seen in America with services employing majority workforce)   + **Impact :** solves problems of industrialization incl.     - Alienation reduced as creativity increases     - New better offices to work     - Customer customization     - Migration to tech hubs     - People interaction and not just machines     - Unity of work     - Better ownership of work     - Growing professionals in white collared jobs   + Criticism: too rosy a pictures     - Urban sprawl     - Marxists wont agree     - Agri will reduce     - Feminization of agri     - New types of issues such as anxiety and stress     - Sexual harrassament     - Pay gap     - A lot of jobs have similar nature     - Not all offices are nice     - Fragmentation of tasks     - Less freedom – doing what others have to do     - Bardhan and rudra- liberalization inflated assets of capitalist class at the cst of working class   + In a post-independence era:     - New reforms introduced     - Holmstorm, Dev Nathan – Working Class in India is of 4 types –       * 1. Gets more than a family wage (that is, more than the value of the labour power)       * 2. Equal to family wage (equal to the labour power)       * 3. Less than family wage (and has to suppress the standard of living to survive)       * 4. Pauperised (not able to meet the immediate demands)     - After LPG       * Disparity increased       * Migration increased       * Informal sector + cost comp.       * Middle mgt emerged       * Labor mobilization declined       * Diverse interests emerged (org vs non org)       * Clark Kerr: convergence theory -> similar Economies produce similar stratifications. With time, globalization will remove deprivations       * Sudipto kaviraj -> slow employment growth led to increased Poverty * Contemporary   + Increasing hybrid   + Reduce workism (work work)   + Inclusive workplaces (palna, creche, lgbtq)   + Work from anywhere   + New management styles – lateral orgs |  |
| Middle class | * BB Mishra: Middle class is a class which forms a composite intermediate layer consisting of a wide range of occupational interests, bound together by a common style of living and behaviour pattern   + 3 types of middle classes -     - Investor in industry – parsi baniya     - Educatied MC – western edu lawyers     - commercial middle class eg supervisor, contractor, broker * MNS and AB also observed pfimary beneficiary of Westernization wertr industrial mc and commercial mc – they were hindu upper caste men  |  |  | | --- | --- | | MC in India | MC in Europe | | Hetero | Ortho in origin | | Supperted establishment | Against |  * New MC: 1990 onwards – new MC – beneficiaries of globalization   + - * educational achievement and professional development       * consumerist behaviour       * Primarily based in urban centres – if not based, send kids to urban centres for better living std       * demanded govt jobs through reservation       * participation in MNCs, rising consumerism, shift to abroad and send remittances       * Tax payer       * managed heart       * Usually sandwich or neolocal families       * Veblen’s conspicuous spending and takes trips       * Migration to urban areas, for education and neolocal       * Extensively leverage social media and digital technology       * Startup ecosystem – consider indusrial elite as reference group       * Entrepreuenrial class       * Accountability of govt through SA     - Thinkers       * AB: Highly heterogenous and differentiated MC ; instead of homogenous ->         + language, religion, caste and gender division   DALIT mc = Dalit Capitalist – also calls for emanticipation of Dalits  Upper caste MC  Muslim MC , sikh  Middle class women  Adivasi MC   * + - * + education, income, occupation factor   has old MC (Oriented to govt posts \, income standardizeded) – more Hindu upper caste  New MC – oriented towards pvt sector  Since income is highly diverse and varied, upper, middle and lower MC   * + - * + Since MC highly diverse in India, cant claim to have one single MC – unlike west         + Called Confused MC – he argues since MC consist of lower caste tribals, women and minorities -> they would walys want support by state for social justice       * Gurcharan Das – impact of NEP on MC         + New MC – argues with LPG -people hae disposable income in HH and therefore inclined to consumerism and lifestyle enhancement         + Access to tech + use internet to gain information         + Take rising – aspirational class         + Stay upadated         + Consumption – great spending on lucury goods and autonomies, clothing and restaurant         + Middle class vacations       * Oomen – harbinger of silent revolution -> bring PIL, NGO, Social movt – civil society       * Amartya Sen – Argumentative India – scrutinized policy, leads to debates, discuourse and acts like public think tank       * Commodity fetishism -> demand for new luxury products like cars and ACs       * But still women have to purue traditional roles despite being updated – second shift – Arlie       * **Palshikar** -> Increased Consumerism -> Bourgeoisie dependent on MC         + **Rising surplus -> consumer surplus**         + Customization -> McD serving veg burger (poor class will not be able to order and rich wil not go)       * Van der Veer also substantiated       * Y Singh – became merchant capitalists which gave impetus to eco growth       * Advocate for more inclusive and sustainable     - **Hamza Alavi – middle class peasants v active eg farm laws**     - **Thurow: A healthy MC is necessary to have a healthy democracy**     - MNS -> MC an outcome of erstwhile globalization when British arrived     - Yogendra singh – while urban and rural MC are similar to ideological level, they are Apathetic and antagnostic as rural have seen doward mobility after agri decline     - Rural MC is power bound, urban is market bound (Anand Kumare)     - 20% have motor vehicle in rural areas   WOMEN   * Affirmative action * Govt schemes * Workplace * Politic representation * education   Growth and consolidation of MC   * Little tradition of westernization – Subculture of intelligentsia * India independence – IRDP, CDP, GR, LR – rural MC * LPG – new middle class * Women MC + Affirmative action – more differentiated (AB) * Digital India – tech savvy * Weber MC expansion observed | * Kinds of MC – commercial MC ( |
| Kinship | | |
| Lineage and descent | Imp for social relationships, succession, inheritance, division, marriage, membership  Malinowski -> Kinship algebra  Lineage   * principle based upon which inheritance is chosen. * Example: Patrilineage (dominant), Matrilineage. * Group with common ancestor whose identity is known. * Can be common blood linkage. * Patriarchal society-daughter not part of father’s lineage group. * Genealogical lineage registers in Haridwar   Descent   * Child associated with his/ her parents * Patrilineal (descent with male ) or matrilineal or bilineal (descent traced for different attributes like name and inheritance of movable immovable property) * Can be unilineal (descent in which someone either belongs to father’s lineage or mother’s) descent or non-unilineal (multiple forms of kinship descent) * Parallel descents – sex specific descents   Thinkers   * Rulles of alliance - - consideration for patterns and rules of marriage * Louis Dumont – shows role of marriage in kinship in S. india * Ghurye core ideqas of rules of alliance   + Role in defining marriage, family, kinship and India   + In North, cant marry in within extended kinship group   + Gotra and Charna are exogamous groups-brings dispersed people together   + Source of division and unification * Coomarswamy – rules of marriage by kul and gotra   + 5 generations on mother and 7 on father side   + Were derived from rishis   + Sapinda exogamy * Gail Omvedt – Caste is an expanded descent system. * Andre Beteille- kinship in India strong, so that Voting is driven by kinship rather than on merit   + Political nomination by kinship (eg – Gandhi) * Krishna Kumar - behind every corrupt man - there is an ambitious family   + Descent defines not only roles in family, marriage but also politically and occupation * TN Madan – Kashmiri pandit study – entire family related by primary, secondary or tertiary kinship * Uma Chkrovarty: perpetuates patriarchy and unpaid labor   + Brahminical traditions glorify pativrata and put veil on gender discrimination * Influences cultural sphere * Other sources: vanshas or kulas (lineage where people belong to a common known or mythical ancestor)   + Gotra – considered fictitous siblings   + Primary (immediate kins like siblings, parents, spouse) , sec (kin of primary kin), tertiary * KINSHIP Strength of Indian society - Panikar |  |
| Types of kinship system | * Kinship is a social relationship based on consanguinity or affinity or fictive or chosen kin (kid/ adopted)   + Universal institution * Irawati Karve - 4 different kinship zones- North, south,central and east. * Used a comparative, historial, evolutionary approach * North Indian   + North + Odisha, Bihar, WB   + Patrilineal kin matricin diff   + father’s brother is distinguished from father’s sister   + Fathers brothers are also distinguished in terms of age (tau chachu)   + Highly patrilineal kins (descent criteria restricted to male only)   + Diff terms for diff kins -> non-repettive for 3 gens   + Incest is taboo   + Gotra avoided   + For example, **Phupha-Phuphi** for father’s sister’s husband and **father’s sister** and **Mama-Mam**i   + for mother’s brother and his wife are used in the north, whereas in the south **Attai** is used for   + both Phuphi and Mami. **Mama** is used for both Phupha and Mama.   + Uniliear   + Rule of marriage is highly exhaustive – 7 gens –   + **negative rules of marriage – who you cant marry**   + Marriage not in intra-family ties rather in inter-village ties.   + Residential system is Virilocal (same as patrolical – married couple resides with or near the husband's parents.)   + Veena Das- In north Indian kinship – father son relationship precedes over husband wife -> patriarchy and consanguineal stronger   + Hostility of relationship between the laws driven by suspicion as she is a stranger   + **Hypergamy** * South India   + south India, some parts of MH and Odisha   + No distinction between patrilineal and matrilineal (such as Nairs)   + Conjugal stronger   + Father’s brother (chachu) = mausa ; both their children, parallel cousins -> marriage allowed   + Father’s sister group ~ mother’s brother group -> mamu = fufu= Mamu   + Specific matri – specific patri   + Love for younger and respect for elders; father = brother; mom = elder sister; younger brother – son   + Symmetrical relations with bride and groom kins; terms used to address   + Uniliear   + Marriage not between villages but limited kinship of mother and father side   + **positive rules of marriage – who you can marry**   + Cross cousins marriage allowable– exogamy not exhaustive like north India.   + Husband wife relationship is not subdued to father son relationship   + Low suscpicion   + **Preferential marriage (with matrilineal or patri kins – no bride giver supremacy) eg- marry elder suster daughter, father sister daughter**   + Taboo- > younger sister daughter and mother sister daughter   + Cousin can become wife – Dumont calls isogamy – cross cousin marriage   + Hypergamy not necessary   + Levirate taboo   + Gifts equal on both sides unlike unidirectional in north india towards bride taker * Similarity   + Caste and kinship intertwined – purity pollution influences   + Unilineal descent – not bilineal * Central India Kinship system   + Mixed pattern of north south   + Gujurat, Maharashtra, MP- mixture of elements from NI and SI.   + Rajput -> no caste bar; marriage on girl status; no strict exogamy   + Marthas-32 divisions- primary, secondary,tertiary divisions- marriage accordingly - > **clan exogamy**   + Kumbi of Gujurat- can’t marry within one generations from father’s side and within 3 generations in mother’s side ; cousin marriages common   + Rajasthan- On Akshya Tritiya- massive marriage takes place- all age groups-relaxed norms.     - 2 village exogamy   + Levirate common – brother marry’s dead brother’s wife * East India   + Munda of Odisha + NE (Manipuri of Manipur, Nagas, Kukis and Khasi.)   + High variation -> sparse and diverse   + Munda- 6 different class- associated with symbols like- bamboo, lizards, teak, crocodiles etc     - each class many lineage group-     - son gets patrilineal grandfather’s name,     - daughter gets patrilineal grandmother’s name,     - divorce is common among them.   + Khasi- youngest daughter inherits property from mother- status of man ~ status of woman     - Married couple lives separately     - Dormitory also; live in and pre-marital sex allowed   + Ho     - Cross cousin marriage allowed but with pre-condition; however, **cant marry until mother brother or father sister alive** * Hence diff in inhenritence, marriage, gender equality, gender pluralistic society * unity is not about destruction of plurality rather respecting the plurality. |  |
| Family and marriage in India | Mudrock definition ,  Features of JF   * Authoritarian structure – with a karta – patriarchal family * An ancestral property and coparcenary rights – TN Madan * Minimum two sexually involving couples * Rights and responsibilities – gendered DOL – IP Desai * Common residence and roof – Irawati Karwe, Kapadia * Joint emotions - **IP Desai -> in functional terms** * Fixed hierarchy * Common place of worship * Productive unit * common rituals (TN Madan, Bailey) eg shraaddh * relative strength of conjugal and affinal bond (husband wife bond weaken JF) – MS Gore * Generation depth – min 3 gens family (IP Desai and TN Madan) * **However, post inde study wrt jointness in terms of various factors rather than traditional Jf – Nuclear dichotomy** * Kapadia, Colin Bell, Willmott and Young, Dube * Mandelbaum: One of 3 characteristics of India – caste, village, J. * Y Singh: breakdown: “Modernisation of Indian tradition” in urban areas – JF is on ventilator * MNS and SC Dube: Contrast To Y Singh, Joint Family Is Not Breaking Down Under Influence Of Urban Living. But has adopted itself to suit modern India * MS Gore- Study on Agarwals of Delhi- Mother son relationship precedes over husband wife relationship -> more JF * **AM Shah – *The Household Dimension of Family in india***    + Need to study not from co-residence but orientation towards kinship   + JF may be same or increase, but JH is not the only indicator -> need to look at orientation   + Cycles of regression and progression * IP Desai in Mahua, gujarat   + Categorized family into groups such as husband wife, one member, married sons and unmarried daughters etc   + Changes in JF due to natural or circumstantial reasons   + Looked at degree of jointness and not strict dichotomy   + Criteria – inter fam relation and cooperation; coresidency and kitchen secondary criteria -> **degree, intensity, orientation**   + 5 types     - Zero dree of jointness – totally nuclear (60%)     - Low – mutual fulfilment of obligations (like maasi used to) -> **functional JF**     - High – common ownership of property -> susbtanitially JF     - Higher – 2 gens live together -> marginal JF     - HIGHEST – Traditional JF (only 10% Indian fams)     - Orientation towards spouse and kids -> changing orientation -> nuclear fam     - When orientation towards wide kinship -> JF   + *Joint households may disappear, joint fams stay* * Nuclear family – can be nuclear, supplemented, sub-nuclear, single person household * Pauline gives 6 types incl collateral joint, lineal joint etc * Generational depth an imp dimension of HH * Patricia Oberoi – criticized for ignoring asymmetrical power relationship within HH + violence against women   Contemporary changes   * Factors driving changes in family   + Industrialization and associated migration   + Urbanization and associated stress   + Modernization and role of technology, education and rationalization   + Legalization * But joint and nuclear typologies not exclusive * Functional   + Economic - Prod no longer fam based – Marxists support   + Primacy to friends instead   + Rise of alternative institutions like creche and schools (Raymond Fletcher)   + Reproductive – IVF   + Arjun Appadurai's – globalization and tech promoting virtual families   + Socialisation more in schools – yet primary and adult personaloity stability functions (Parsons)   + Second shift   + Secularization – religious to rational values; reducing imp of temple and worship * Interactional changes   + Consanguineal no longer supreme to conjugal   + More symmetrical * Structural   + Legal – benami, women edu, pop control -> Lakshminarayan – theoretical partition led to formal partition   + New forms of fams – sologamy, LGBTQM Live-in   + Urbanization and Migration for industrialization – leading to fission, reducing size and neolocal   + Edu of people   + Weekend fams/ Neolocal fams/ sandwich, bean pole, blended, DINK   + Weakenening marital bonds with rising individualism – Edmund Leach   + Changing taboo around divorce – Giddens * Impact of split – feminization, change authority structure impact on weaker members, Arjun Appadurai – cultural hybridity affecting consumption patterns and consumerism |  |
| Marriages | * **Majumdar** defines **Marriage** as the sanctioned union of male and female to establish a household, procreate and provide care for the offspring * Varies across traditions   + Insoluble and sacrocant in Hindus; exogamy in Gotra, endogamy in caste   + Muslims: Polygamy and Triple Talaq, endogamy, cousins marry   + Centre India: Levirate * Only 1% divorces * Widow re-marriage still taboo   + RRM and Brahmo samaj played a role   + Not considered deviant * Traditionally ->   + Kapadia: 3 rules -> field of selection, party of selection, criteria of selection   + family choice, arranged marriage, integration of 2 families and villages * Changing trends of marriage in India   + In forms of marriage     - Socs towards monogamy -> Hindu marriage act banned polygamy     - Giddens – serial monogamy with rising re-marraiges -> widow remarriage gain momentum   + In mate selection – women have a better say + use of technology; however, still endogamy with caste criteria   + Age – rising 17.2 to 19.2 (NHFS) – rising aspirations and education   + Rituals – rise of contract marriages   + Contraceptives and birth control Gouldin   + Same sex marriages – barkha dutt   + Inter caste marriages   + Live-in (nubial fams)   + No kanyadaan – kajal Jwala   + Increasing marriage counselling   + Love marriages – Beyond gotra and kula   + Technology in marriage - |  |
| Household | * + IP Desai -> cyclical pattern of patrilocal, neolocal, patrilocal -> JH may disappear, JF stay   + Pauline Kolenda     - After modernity, joint households and joint families still exist.     - # of Nuclear is more than JF.     - Avg size of household increasing (death rate less, life longetivity).     - Household have lifecycle (fission - fusion - fission)     - Rural household size > urban size     - Regional difference (North India JF > South) * Feminist: Nuclear or Joint -> not affecting women DOL -> increasing load on women * Land is basis of jointness – hence not in landless farmers * Family is the basic and universal social structure of human society. It fulfils needs and perform * functions which are indispensable for the continuity, integration and change in the social system. * Iravati Karve (1953) writes, “A joint family is a group of people who generally live under one roof, * who eat food cooked in one kitchen, who hold property in common, participate in common family * worship and are related to one another as some particular type of kindred.” * Karve’s definition of joint family refers to an ideal situation of family life in terms of its corporate * character. In any case, in structural terms, joint family implies living together of members of two * or more elementary families both lineally and laterally. * Traditional peasant societies everywhere in the world had a predominance of extended joint * families. The forms and functions of family have undergone adaptive changes with the changes in the * technological and economic superstructure of society. * One way to characterise this change is to associate conjugal or nuclear forms of families with * relatively modernised or industrial society and extended or joint types of families with traditional * agrarian and pre-industrial societies. * The transition from extended family-based society to nuclear family-based society is thus, in essence, * an example of structural change, since this involves systematic changes in role-structures through * process of differentiation. * Extended families which are the dominant pattern in India have existed side by side with nuclear * families. Changes are now taking place in both of these traditional family forms; this bears significant * relationship with the direction of social change and modernization in India. * The studies concerning the distribution of family types (structurally) in India shows results which * considerably fluctuate on the basis of criteria employed for the classification of jointness. Defining * jointness “with reference to residence, property and mutual obligations among the kin”, I. P. Desai * offers four categories of family types: * 1a: husband and wife only; * 1b: uni-member households; * 2a: husband, wife and married sons without children and other unmarried children; * 2b: the above group with other relatives who do not add to generation depth; * 3: three generation groups of lineal descendants; * 4: four or more than four generations of lineal descendants; under the group of nuclear family I. P. * Desai includes the family types 1a to 2b, and his studies shows that such families in Mahuva (a town * For Rushikesh Palimkar(rrpb703@gmail.com) * 18 www.visionias.in ©Vision IAS * in Gujarat) constitute 61% (260 out of 423) of the total; types 3 and 4 which he defines as joint * families make the rest of the 39%. * Desai makes a distinction between the nuclearity or jointness of family types as a structural * phenomenon (lineal-collateral depth) and the degree of sentiment of jointness in each family-type * derived from “the relationships as obtaining among those living in one household and between the * relatives who are living in another household (quality of interaction pattern).” * Evaluating the structurally nuclear and joint families on the sentimental criteria of jointness he finds * that 70 families in Mahuva which are classified as nuclear on structural criteria comprise the ‘high’ * category on the scale of the sentiment of jointness; 51 such nuclear families are in the ‘higher’ * category and 6 families in the ‘highest’ category on the scale of sentiment of jointness. * Desai argues that excluding the 5% families where sentiment of jointness is zero, 95% of the * total sample families have sentiment of jointness ranging from ‘low’ to ‘highest’ degree in the * village of Mahuva. * Family jointness still continues to be a major sociological phenomenon in the Indian social structure, * being unaffected by the differences of religion, caste, urbanization and occupation. In Mahuva, not * only Hindus but the Jains and the Muslims have joint families. * The findings of K. M. Kapadia support the conclusions of I. P. Desai. In a comparative study of family * patterns in the Navasari town and fifteen villages from the same region with varying degrees of * urban impact, Kapadia found that joint family pattern was not only predominant but contrary to the * popular image was stronger in the towns in comparison to the villages. * The nuclear family of the West is a product of Industrial Revolution which altered the whole pattern * of economic and kinship relations. In the absence of such existential conditions nuclear families could * not have been self-supporting or self-perpetuating in an agrarian caste-ridden society like that of * India. In this context, I. P. Desai and other sociologists assert that there is no linear evolutionary * differentiation from joint to nuclear family organisation. * Dube contends that, “The traditional typology of simple, compound and extended family does not * accurately fit the forms of family organisation met with in India. At one point of time, the size and * actual composition of a family often denotes only a particular stage in its developmental cycle. Simple * families grow into extended families and then break up into simple families again.” * A wider picture of changes in the family structure in India can be gained only by comparative regional * studies (as done by Pauline M. Kolenda who has classified family types into twelve categories for * comparative evaluation). |  |
| Patriarchy, entitlements and sexual division of labour  Functionalist  Subaltern – Ambedkar  Feminist  Conflict theorist  Conservative  Post modernists  Modernists  Tulsi patel | * Patriarchy – Sylvia Walby * Robin and Fox – universal as bio-grammar * Karuna Ahmad, Leela Gulati, Uma Chakrobarty (Brahmanical – pativrata and subjects like psychology perceived as women specific), Veena das devi dasi dichotomy * Indira Jai Singh- All laws of entitlements based on patriarchy than gender equality-   + Hindu marriage act- divorce can be based on adultery- but have to be proved in court   + Rape case * Even terminology patriarchal – rashtrapati * Gandhi – women role is labor on gender lines * Economic * Political – sarpanch patis * Leela Gulati -> women status no better with employment (- Kerala village * Leela dube – seed and earth analogy – children are considered property of men * Tulsi Patel – women have to oblige husband’s sexual desire -> unwanted pregnancy   + Women in raj grandmothers at 35   + Reproductive role > productive role * Kamla Bhasin – western capitalism intensified * Govt initiatives from GS * Women given kitchen set to play – gender socialization * Lotika sarkar – child goes through anxiety throughout life – marriage anxiety, pregnancy etc * Working women are new women who break stereotypes * Rape trials – pornographic – pratiksha baxi * Minotri chowdhari – women in power positions challenge males – acid attacks and crime manifestation * Veena das – child marriage also affects men as self fulfilling prophecy * Ownership to partnership – losing ritual significance in upper middle class fams * Should add relevance heading today   Iravati Karwe – women need more power and not same to emanticipate themselves to combat patriarchy  Entitlement - Socially sanctioned right to have/ to do something  Micro – at home – food (Vina Majumdar), sexuality, attire, body and self, marriage, inheritance, authority and power dynamics, over projecting onself – name change  Macro – by law  Modern entitlements – differential distributions driven by patriarchy (indra jai singh), over pay  Sharmila Rege – upper caste denied mobility and lower subject to violence  Menstrual leaves   * Cons   + **Stigma around the issue: Caitlyn Collins**   + Increased burden: Diana Furchtgott-Roth   + Work culture   + Feminist pink collarization + page gap + discriination in hiring   + Functonalists – justify * Pros   + Reduce taboo   + Increase productivity – Sylvia Hewwlet   + Emotional labor - Arlie |  |
| Religion | | |
| Religious communities in India | * India is a pluralistic country. India is a land of unity in diversity * religions – Hindu (79.8%), Muslim (14.2%), Christians (2.3%), Sikhs (1.7%), Buddhs, Jains, others   + const recognizes 5 minoriies – Muslims, Christians, skikhs buddhists, parsis * However, distribution varies throughout the country * Punjab -. Hindu in minority (10%), NE – Christians in majority * Complex phenomena in India as co-existence leads to cultural influence -> small tradition and great tradition eg rakhi * Cons – DPSP, FRs, minority reservations * Mintorities Need to be given some kind of protection * Exist due to “**Sarva Sharma sambhav” and culture of tolerance**   **Horace Kallen: cultural pluralism the coexistence of diverse cultural groups within a society, without expecting them to assimilate or lose their distinct identities**  **TK Oomen – cultural pluralism without assimilation imp for nation building**   * Ethnic group issues   + Caste based violence, discrimination   + Political representation   + Majoritariansim   + Rights and privileges eg niyamgiri   + NE integration   + Language politics   + Tribals – Elwin * Ramachandra guha talks about promoting the secular values through cricket and other leisure activities. |  |
| Issues with religious minorities | * Minority refers to sects, cults and religions which are numerically weaker to rest of population and often non dominant in position * **Jaganath Pathy**: 4 dimensions of Problems related with Religious Minorities (DIES)   1) Subordination (Physical | Economic)  2) Deprivation (Material | Empl. | Education) and exclusion  3) Inferiority (majority culture gets celebrated  4) Distinctiveness (manifestly)  Eg – muslim, Kashmiri pandit,   * Otherwise, various other problems as well (give eg):   + Low literacy - Sachar committee   + Ghettoization – VV Singh   + Terrorism)   + Identity threat (Suspicion, Housing Problems -> Kashmiri Pandit) + forced conversions into christianity -> SC reseration not for dalit christians   + Political representation   + Identity in Transition (eg. – Kashmiri Pandits)   + Ethnocentrism (Shown by majority)   + Problem of preserving distinct culture   + Violence communal Tensions, Riots – Paul Brass says its orchestrated events   + UCC (Feature of a democratic society)   + Politicisation of religion -> Hindutva and minority appeasement   + tyranny of majoritarianism + communalism due to party based secularism – studied by Rajiv Bhargava – also secularism not on complete separation in india   + stereotypes and prejudices   + poverty – lower per capita income   + Many muslims were lower caste converts and represent disadvantaged secs -> hence overly poor and illiterate   + India const + Reservations + equal opportunity commission on Sachar report, USTAAD, Jiyo Parsi * Dipankar Gupta makes a difference between hierarchy and differences. Differences are not value laden (meaning don’t attach rewards). Instead, pluralism accepts differences and not hierarchies, which become hierarchical based on political interests and fundamentalism – pluralism imp for national unity * Dube – communal festivals * Ashis Nandy – pessimistic and calls it’s a modernization drive by state * Ramchandra Guha – India has disparities and yet religious pluralism in India * Christophe Jaffrelot: Analyzes the rise of Hindu nationalism and argues that religious identity has become a central factor in political mobilization and identity formation. * • Zoya Hasan: Examines the secular-communal divide in Indian politics, emphasizing how both secular parties and religious groups manipulate religious sentiments for electoral gains. * • Torkel Brekke: Analyzes the influence of Hindu organizations on policymaking, highlighting their impact on issues like education, citizenship, and environmental conservation. * • Yogendra Yadav: Argues that while religion plays a role in politics, it's not the sole determinant of voting behavior. Economic factors, caste affiliations, and regional identities also influence individual political choices. * • Ashis Nandy: Critiques the simplistic equation of Indian politics with Hindu nationalism, emphasizing the diversity of religious experiences and expressions within Hinduism itself. * • Sujata Patel: Contests the mainstream narrative of Hindu dominance, highlighting the continued agency and political activism of minority communities despite facing challenges. * • Feminist perspectives: Scholars like Veena Das and Nivedita Menon analyze how gender power dynamics intersect with religious politics, highlighting the impact on women's rights and agency. * • Dalit voices: Writings by Kancha Ilaiah Shepherd and Anand Teltumbde examine the continued marginalization of Dalit communities within the religious-political landscape anD advocate for Dalit political movements. * • Importance of regional variations: Scholars like Sanjay Kumar and Pratap Banu Mehta highlight the regional contexts and specificities of Hindu-Muslim relations, challenging one-sizefits- all narratives about nationwide religious conflict. * Hinduism   + MNS and AM Shah   + Ideal type – traits and tenets – all india Hinduism – great tradition     - Hinduism unlike other religions doesn’t have one sacred text     - Both Polytheism and monotheism – paramatma, parampita, Parmeshwar, bhagwaaan vs anantrupa     - No one founder     - Transcendence and karma     - Ways of life - Ashram, dharma, Artha, kaam, moksh     - Varna vyavastha – born with varna and moksh     - Many sects – Shaivite, Vishnu, shakti, panchayatam   + But field view diff     - Segmented – all peninsular, regional, local     - Peninsular - particular to S india eg Dravida vs nagara, Pongal, jaganatha     - Regional – rituals and practices in Malabar, kerala, Karnataka eg – Varah avtar, kaveri amma deity     - Local beliefs, rituals which are non Sanskritic – myths with tree, mountain – little tradition   + Highlighted cant be reduced to one form   + Social orgs – varna, ashram, 4 duties   + Changing – achievement, live in , Diff ways of salvation eg trips, no forest, secularization, rationalization -> reduce duty * Christians   + Majority in Nagaland, Mirozam, AP, Meghalaya   + Christian missionaries have been alleged to lead forceful conversions   + Dalit Christians not given reservation – face double discrimination – Gail Omvedt   + Depressed and tribals converted * Muslims   + Islam entered in 7AD – diffusion gave great and little tradition n   + Little tradition – emulate Islamic practices and conversion to prevent oppression     - Bengali muslims – durga worship     - Rajput muslims – female foeticide     - Caste system – pure and polluted developed       * Endogamy, occ specialization, hierarchy       * Diff of caste between hindu and muslim – no religious sanction         + Purity s poll separates islam vs non islam     - Other than Dalits, many middle caste converted for pol and eco opps   + Great tradition – culture of elite muslims - ashrafs – indo Islamic arch, music, painting, language     - Result of acculturation / fusion   + Against hinduization, some fundamentalists protested – revivalist movements like wahabi, faraibi to clean islam   + SR Momin – Calls it Islamization – diff from Y singh which is subculture in hindus   + MNS – syncretism of cultures and adaptation   + SC Dube – solidarity for celebrations   + Political org and vote bank politics   + Imtiaz Ahmad – studeis about mulsims show EXPLOITATION and socio economic situation   Challenges faced   * + Fragmentation on communal lines in India – chrtisophe   + Mushrid Hassan – education is Christian or hindu commonly   + Reservation policy – no affirmative now   + Media Influence on Secular Discourse:   + Religious practices like polygamy and triple talaq   + 25% kids illiterate   + Sachhar committee -> highest stunted children   + Literacy rate 57.2% vs national avg of 69%   + VV Singh – communalism in India – Muslims stayin ghettos by fair of persecution and sense of insecurity   + Minority consciousness due to relative deprivation -> aggravated by partition (Bipin Chandra)   + Ashrafs, Azlab and Azrals * Sikhs   + Disintegrated after Ranjit singh death during British India   + Partition -> fertile land + shrine (kartarpur sahib) ceded to Pakistan   + Shrines under Mahant controls who are corrupt   + 1984 riots + blue star operation   + Fundamentalism + border kins * Parsis   + Advanced literacy and economic status – KL Sharma   + But strict rules of inter caste marriage -> dwindling population   + Remain unmarried or fewer children (Ray and Unisa – childlessness and migration)   + State led jio parsi scheme * Buddhists   + Close knit, considered under Hindus for civil code, non-violence   + Harmonious bond with Mughals * Ignoring minority issues -> radicalism like Khalistan movement and Tamils in SL * Schemes -> const, USTAD, Nai Manzil, Nayo Udan, NC for Minsorities, SLO, National minorities dev and finance corp for concessional loan * Need better implementation of laws and truly inclusive growth |  |
| Secularism | * Karel dobalaere * Started during 19th century with emergence of western ideas of humanism and rationality * Superstitions and social ills like Sati were challenged by intellectuals like RRM, ICP * As education increases, religion shrinks * Nehru – not a society where religion is discouraged but freedom of religion * MNS – what was considered to be religion is ceasing to be such * Rajeev Bhargava – India secularism equal distance rather than complete separation * Objectives – supersitition and communal violence counter * Sarva dharma sambhav – policy of tolerance * Marxist – disappearnance of religion * Secular state –state favours one religion over another * Ashis Nandy – secularization can revive traditional forces as communication improves * YT a new source * Gunnar Myrdal – india failed in value modernity * TN Madan – secularism cant drive religion out of India as fundamentalist sources will restrict such change(protectors of culture – Paper 1) * Plus selective secularism such as state does involve in religious affairs (eg ram mandir, archeological act – retain monuments along with their religious character) |  |
| sects | * Paper 1 + illiteracy + poverty |  |
| Communalism | * Majoritarianism – hegemony of SG with numerical strength in political/ religious/ language to promote own interest over collective interest – assume right to make decisions for minority * Minoritariansim - Vote bank appeasement * When individual religion takes supremacy over national identity, often to promote vested instead of collective interest * Bipin chandra - 3 stages of communalism – liberal, communal and extreme * Factors   + Historical factors (incl. Gandhi killings taken as a communal violence action)   + Political – vote bank politics + sons of soil theory   + Social – discrimination and endogamy   + Economic – relative deprivation   + Interest and pressure groups like RSS,   + Technology – hate speech, deep fakes   + Geopolitical tensions – from china and Pakistan   + Structuralists – festivals are diving and not integrating   + Critical theorists – discrimination, exploitation eg – babri masjid   + Can be minority driven violence eg guj riots   + Leads to terrorism, communalism, antagonism, * Secularization and secularism critical to prevent majoritarianism and majoritarianism to embrace a pluralist society * Impact   + Xenophobia, terrorism and violence, ghettoization, forced migration, pol mobilization |  |
| Social change vision | |  |
| Planning | * Development Planning – process of bringing social change in a systematic, pre-planned and desired manner * Social change -: Marriot, MNS, Y Singh * Modernization > dependency > post dependency theories * SC Dube – not single little great but multiple traditions * traditionally considered an economic concept, but evolution focused on taking social phenomenan into account – welfare economics and gender based budgeting * Problems -> : So nationalists adopted a mixed economy model   + 1. Refugee inflows   + 2. Fertile are gone to Pak, B’desh   + Poverty alleviation   + Capitalist experience   + Inequality and malnutrition – famines and food security   + Socialist ideology influenced leaders like Nehru   + Govt didn’t have resources   + Pvt sector wasn’t developed   + India needed a balanced and equitable growth   + Illiteracy   + Challenged by AR Desai * Ojectiev of india FYP - Social justice, economic growth, sef reliance (Atma nirbhar), sustainable growth, food security, poverty alleviation, unemployment and illiteracy eradication * Ronald Lippit – need community participation in dev process  1. year plans over the years: ideas of development planning  * Nehru- Mahalanobis strategy - emphasis on devt of basic industries to achieve long term developmental goals, protectionist path adopted to protect infant industries, import-substitution to achieve self reliance * Gandhian model of planning (1978-83)- agri reforms to attain food self-sufficiency, expansion of cottage industries, employment-oriented planning to replace production-oriented, poverty alleviation measures * LPG/ Narsimha- Manmohan model- licence regulations abolished, free flow of capital investments allowed, industries hitherto reserved for pub sector opened to pvt investment, chronically sick PSUs either revived or closed down with adequate social security to displaced workers, greater autonomy to & professionalisation of PSU mgmt, economy integrated to global economic forces * Amartya Sen capability building inclusive growth * NITI Aayog guided cooperative & competitive federalism model of devt- PC abolished, bottom-up approach adopted with states being equal stakeholders in planning process, focus on EoDB, FTA for greater eco footprint in global economy, Make in India for indigeneous tech devt & export promotion * Digital   Issues in Indian dev planning with mixed economy   * Concentration of **economic power with** capitalists – rising inequality with limited function of state and proliferation of MC * **Binary opposition** in certain spheres incl envt vs dev (Vanda Shiva), automation vs job creation, **conspicuous** spending * Profit motive leads to **monopolization or pauperization**, which are against welfare state principles of constitution * **Gender DOL** with concentration in few positions * **Neo-globalization** with state withdrawing from sectors which were earlier dominated by public entities – **India becoming a satellite vs core** (assembling) * Land alienation * Regulatory control hinders private growth, but critical for welfare – **rigid labor laws and informalization of work** * Migration for neo-local fams and nuclearization, state wants to limit urban growth   Skill dev and social change   * Better life chances eg – Vishwakarma * Women emancipation and employment eg Drone didi * Caste annihilation and secular mobility eg AJAY * Green jobs eg – ITI trainings * Poverty reduction eg Kaushal * Economic growth through skilled workforce – attract FDI under modernization theory * Tribal integration eg Eklavya schools * Planning commission was set up with Five year plan   + 1st FYP – agri   + 2nd FYP – heavy industries (Nehru-Mahalanobis Model of growth)     - Mahalanobis     - Set up India institute of stats     - NSSO     - Establish heavy industry     - Increase agri growth     - Mining and industrial sector gew from 7% to 24%   + Focus shift to agri productivity in wake of famine and 80% pop depdenent on agri -> GR with Swaminathan   + Pvt sector -> consumer goods, dams (temples of modern India)   + However, less focus on agri in 2nd FYP, biased towards large economy     - Rajagopalachari ->suffocated pvt enterprises   + 1960 -1980 – many changes     - License raj and red tapism     - National emergency     - Green revolution – india self sufficient     - Crowding out     - Privitzation of banks     - Wars     - Nuclear bomb   + *Plan has never failed in india, instead India has failed in planning* * Achievement   + 80% poverty to 8.5% in 2024   + Development of an attractive industrial sector   + Indigenous technology   + Emanticipation of women, sc and other vulnerable sections   + 3rd larges in PPP   + From not importer to exporter with green revolution * Recent trends   + Govt assuming the role of a facilitator   + Pvt sector growth   + FDI increasing   + Innovation   + Decentralized Planning + Delivery attempted - PRI established   + Coops to promote cottage industries , MNREGA, rural schemes   + NGO imp   + Inclusive and sustainable planning – sensitivity to global issues   + Gender budgeting * Challenges   + Ritualist attitude – apathy towards masses   + Devolution of funds   + Politicization of caste   + Stagnant agriculture with low productivity   + Inequality with hierarchical rigidity   + Dev indicators   + Rural urban divide   + Illiteracy, poverty, deprivation and malnourishment   + Tribal alienation led to conflicts and naxalism – deprivation continued – ethno-nationalism   + Particularistic   + Pop   + Domestication of women   + Myth of dev   + State failure to keep inlation and poverty in control + income re-distribution + failure of land eforms + religious minorities exploitation + communal politics + black economy |  |
| Constitution, law and Social Change | * Evolution of law from oppressive British policies to India’s progressive const * Promote social, political, economic justice, equality, freedom, fraternity, secularism, welfare state * Untouchability * Women – Hindu act, marriage succession, dowry, domestic violence, sexual harassment * SC ST * Children * Secularism * RTE * RTI * Rural - MNREGA * Enabled through FRs, DPSPs and supporting statutes * Rajeev Bhargava : consti is expected to check the tyranny of a majoritarian democratic state & protect the vulnerable groups * Y. Singh : The legal system imp source of modernaisation in India -> 3 functions of law - indicator, initiator, integrator   + Helped in institutionalization and internalization of collective conscience for new behavioural pattern eg caste   + Law helps in bringing or preventing social change   + Can help hasten social change – child and widow marriages   + Legitimize SC – anti - untouchability movements   + Initiate social change – RTE   + Rights to subalternal sections of society   + Prevent negative social change and mitigated cultural practices like son meta preference through BBBPB, like drugs (anti narcotics act)   + Cooperative – source of social change   + HASTEN SC   Criticism   * Andre Beteille: while law determines the direction in which society should go , the **social structure** determines the direction in which the society actually goes.   + Law gives only theory * Marxists: reflect larger ideological framework of dominant class * Feminists – from patriarchal perspective eh Hindu marriage act Indira Jai Singh * AR Desai – capitalist ideology |  |
| Education | * Education as a force of social change influence established patterns of social relationships , attitude/values of a person and also structure of society * Initiates social change   Functions   * Class mobility with new life chances – Warner * Feminists – better decision making, family planning and more symmetrical families * Changes agrarian social system – adoption of new material forces like technology + AB – class caste nexus * Annihiliation of caste * Upliftment of tribals * Middle class proliferation * Globalization modernization theory – rise of service industry * Dube: Inter generational mobility after doing a historical survey of diff background people * Secularization of India with increasing rationalization and reducing supersititon * Miniature soc – Parsons * National integration – earnest Gellner * AGIL * Formalization of work and rise of gig economy * Specialisazed DOL – organic solidarity * Development of self in game stage * Tech – dev of new tech * Opp for migration * Political change: values for democracy , equitable rights , duties * Social Change : literacy , awareness for health and sanitation + family planning * Use of social media * Collective conscience – universal values   Dysfunctions   * Marxists – part of state apparatus (Althusser) + industrial reserve army * DOMINANT CLASS cultural reproduction * AR desai: questioned the validity of education as an instrument of social change -> status of women SC ST * Class disprivilege – access * Digital poverty * Y Singh – discrimination against lower caste students * Steve Lukes – 3rd power prooted through edu * Tawney - Tadpole Theory - Only the “top of the bottom” get sponsorship from state. * Xa XA – tribal edu * Malvika Karelkar – while muslims women educated, economic participation poor * Droupouts (100% enrolment, 27% in HE) * Profit centric business * Inter-regional variations -> Kerala 100% literacy whereas Bihar * mcRobbie and Sue Lee – schooling reproduces gender roles * Murshid Hassan * Avijit Pathak – further increases disparity between elite and masses as elite become confident, masses feel opposite   NEP   * Vocational edu – preservation of being and development of being * Inter-disciplinary learning and critical learning for increased consciousness and look beyond dominant class hegemony * Universal edu incl women for addressing patriarchal mindset and promoting women edu * Apprenticeships – Corporate jobs (Managerial revolution) * Pedagogical system 5+3+3+4 + ECCE – for game, play stage and holistic development and socially desirable behavior (Mead called it me) * Experiential learning + open book tests – iron cage of rationality prevented through creativity * Updated pattern of FA and SA to steer from rote to applied learning * Global standards and teacher training * Focus on FLN * Multi-lingual vernacular education * Include special needs * Financial support to reduce disparity with lower caste * Inclusive edu for SC ST   Still imp -> factor of social mobility eg Ambedkar  Govt -> NEP, SSA, DPSP, Ar 21A |  |
| Rural and agrarian transformation | | |
| Programs for rural dev | * Rural dev - Improving living standards and life chances of low-income rural population. * Rural Development is much broader than Agriculture’s Development. * But since agriculture is the main source of employment, therefore, main focus is always on agriculture. * Rural Development aims to provide below mentioned aspects: * Need for rural dev   + 80% pop lived in rural areas   + 60% income from agri   + Need to ensure food security   + Socio-Economic equality TO control migration * Schemes   + CDP – infra dev with community   + Extension scheme   + Coop – voluntary org to achieve collective and individual interests, through synergy and ownership sharing eg Amul   + PRI   + GR   + 20 pt program for poverty alleviation, IRRIGATION, min wages, PHC facilities etc.   + IRD   + NREG * Critique   + Arm chair approach by politicians and bureucrats – no on ground reality   + AR Desai – myth of welfare – no real impact and focused on political power consolidation   + Rural industry didn’t receive due status – only agri   + Y Sigh – created rural elite with antagonistic relations   + Rajni Kothari – benefit only large farmers as smaller still don’t have land, knowledge about DBT, skill dev   + PRI 3F failed   Current programs   * Voluntarist – CSR funding * participative approach * Targeted approach – PM Kisan * Capitalists approach - SHG * Resource based approach – MPLADS, gram sadak yojana, PMAY * Clinical approach – disaster affected – so miigation fund * Socialist approach – sevashrams, shanti niketan * Modernists – empirical and technical cap building |  |
| Community dev program | * 1952 -> multi-project program * Community dev is the process of **social** action where people organize themselves for planning, design, implementation and defining problems * Based on Gandhian concept of “Sevagram” → Self sufficiency * Inspired from some pre-independence dev initiatives * Idea -> villages consist of common commodity with community Solidarity * AIM – development of all through collective participation * Tagore – Shantiniketan also * Plan -> every family sends atleast one person to give free labor -> develop a sense of belonging   + Aim was to increase production, develop comm, healthcare, cottage industry, community assets, village edu etc * Started throughout India initially but impossible * As limited resources, 3 phases of CDP –   + National Extension phase – Areas selected with little govt expenditure   + Intensive Community Development phase – Blocks selected high govt expenditure with dimensions included such as health, edu, rural industries, sanitation etc; these blocks will become self sufficient   + Post development stage – MEL * By 1957 – 4 Major categories –   + Constructional Programs (schools, roads etc.)   + Irrigation (wells , tubewells, pumps etc.)   + Agriculture (waste land dev, soil, manure etc.)   + Institutional Programs (youth, women, dispensaries, smokeless chulhas etc.) * **N Patnaik** in his study of Odisha- CDP freed the poor from clutches of self-conflict & non-sympathy * But it Failed. * Criticism   + Created Community dependence on govt   + Interests of landed class not same with service and other classes   + Bureaucracy lacked social service ethos -> weren’t interested   + Development top-down. Slow and **extensive bureaucratization**   + Land owners more benefitted.   + Great emphasis on Economic aspect. Little on social and technical.   + Dominant castes hijacked top positions and diverted subsidy benefits.   + Lack of appropriate training * Taylor -> didn’t imbibe true spirit in program as dependent more on govt schemes * Desai -> flawed assumption that comm has common interest; ignored the irreconcilable differences on ground * Dube – top down approach faulty * Oscar Lewis – lack of social service mentality in officials; clear adhocism replaced plan |  |
| Cooperatives | * Voluntary group of people who use common resources to achieve collective and individual benefit * Intermediaries are cut or reduced * Existed before Independence as well. Coop. started in Germany, 1890s – couldn’t pay tax revenue to new classes and hence British encouraged * Passed coop act 1904 and coop act 1912 * Eg – AMUL, IFFCO, NAFED, NCCF, can be rural credit socs also * First coop in India in 1905 * 2002 – Nat policy on coop emowering them to undertake business transactions   + granted autonomy in working with govt’s role limited to conduct of timely elections, audit   + State is committed to the cause of devt of SC/ST, women through co-ops   + State should phase out its shareholding in co-ops to retain its autonomous character   + Co-ops must be allowed to est holdin Cos, enter into strategic p’ships & venture into sunrise sectors   + Reduce regional imbalances in est of co-op   + New m-state co-op societies act passed replacing the 1942 one * 2012 – Const Am * 2021 – Min of coop * Importance   + Mobilization of resources for poverty alleviation and productivity   + Credit and non-credit coops   + Non agri coops to develop rural industry   + Employment and organization   + Provision of cheaper tools to rural comm   + Bargaining power to farmers   + Industry market agri linkages * Const – Ar 43, Ar 243 (B), Ar 19 (1) (c) * Success story – AMUL, IFFCO, Kerala fishermen coop * Jan Breman – studied kerala coops and observed improvement amongst farmers * PR Dubhasi – cover every field and are social movements not mere orgs * AR Desai : can overcome the debacle of agrarian social order – in favour of the model * Limitations   + Daniel Thorner - State coop farms had poor quality land given to landless and lower castes. Extremely high cost of running them proved fatal for their success     - Case of public money given to private investment ; v small % of credit to small and marginal farmer     - Coop hijacked by rich sections and became their serving interest   + BS Baviskar – power conflict marred success and coop politics   + Vibha Arora – depeasantization due to transnational companies – producitivty increased but process slow   + Satyadev – best seeds were used by landlords in Haryana   + Over-burecratization   + Lack of professional mgt   + Lack of funding * Contemporary   + 100% reach in villages   + 15% credit; 59% fertilizer distribution |  |
| Poverty Alleviation Schemes | * Many schemes, Important ones being–   + 20 points programme – Controlling poverty, inflation, lending, crime control, irrigation, rural employment, SC/ST specific programs, women/children specific etc.   + Integrated Rural Dev Program (IRDP) – 1982. Loans to promote Self-employment by SC ST/ farmers     - . Targeted approach based on – (i) Number of poor households. (ii) Resources available. (iii) Time-span for results. Limitation – (i) Leakages. (ii) Finding “guarantor”. (iii) Misallocation of loans. (iv) Little knowledge of schemes.   + TRYSEM (Training Rural Youth for Self Employement) – Age 18-35. Priority to SC/ST. But inadequate stipend and low level of skills given.   + Food for Work Prog   + MNREGA – (with social impacts) o     - Right based - Work given in time bound guarantee (15 days) (liability on State).     - Women Empowerment – 1/3 persons have to be women. ▪     - Work Site facilities – Crèche, water, shade etc. ;     - Work within 5kms     - Decentralised Planning – 50% of the work to be allotted to Gram Panchayats.     - labour Intensive Work – 60:40 ratio of wage and material. Machinery prohibited.     - Public Accountability – Social Audits.     - Transparency – All records available to anyone on payment of a fee.     - Low quality Asset created     - Policies generally arm chair. Does not resonate with ground reality.   + Evaluation of MNREGA–     - Populist approach. Less emphasis on 3Es. (Efficiency, Economy, Effectiveness)     - o No focus on rural-industrialisation.     - o No coordination among various programmes.     - o Improper delivery of funds. /ghost Beneficiaries     - o No effective awareness building measures.     - o Increased dependence of masses on state     - o Women given work (48% of total)     - **Jean Dreze** - poverty reduced by 30% due to MGNREGA     - **Poor reain poor** – vote bank politics     - **Dependency**     - Rajni Kothari   + direct benefit transfer   + skilling and dev -> Kaushal vikas yojana   + Drought prone area dev program   + Mudra   + Deen dayal antodya yojana   + IG National old age pension scheme   + Dev of rural areas like gram sadak, gramodaya yojana * focus as 55% pop was poor ; 15% multi-dimensional still exists * india 5th largest in nominal terms but 142 in PPP GDP * MDP -> Amartya Sen – poverty is lack of what one needs to live in society, not only to survive * Amartya sen – people have multiple identities due to muddls hierarchies |  |
| Bonded labor | * Called modern day slavery * Social relation wherein a person provides his labor for no and very low wage to be able to repay a pending debt * Rudra and Bardhan: Can be extremely, semi or fully attached * Types of bondage   + - Debt based   + - Kinship based   + - Widowhood based   + - Marriage based   + - Displacement based * National commission on rural labor, 4 kinds of bondage – WILL   + Inter-generational   + Loyalty   + Bondage through allotment of land   + Bondage of distressed widows * Causes   + Economic – extreme poverty, death of breadwinner, debt repayment, inadequate landholdings, disaster, unable to find work, inflation   + Social – marriage, religious or cultural functions, dowry, Unequal access to opportunities because of social disabilities, caste discrimination , lack of edu, poor health, corruption   + Religious - poverty perpetuates poverty   + Historical – perpetuated by British   + Organized crime,   + Fear and threat of upper class – perpetual bondage   + Worst – pledging children; can even extend across generatsions * SC: Anyone paid lower than min wage is bonded labor * T Brass: Deproletariasation of agri. Workers   + Workers are dispersed   + Can’t organize   + Become Bonded. * Surinder Jodka – attach voluntarily; take loans and then unable to repay   + BL a product of survivalist necessaity of poor and money saving techniques of the rich * Utsa Patnaik – due to persistence of feudalism in india as traditional landlords come from upper caste and hence relation between caste and agri is strong * Jan breman’s footloose labor has not helped in ensuring freedom – no rights * Earlier   + Jajmani system -> a system of patronage with inter-depdenence between upper and lower caste ( Willian Wiser - characterized by regulated frustration)   + British -> introduced private ownership resulting in emergence of new classes and new forms of exploitation ( It created class of landowners , sharecroppers, land labourers) * After indepdenence, GR LR own problems   + Anand Chakravorty (Power faction) – hegemonistic domination by rich farmers.   + Solution: Needed comprehensive integrated targeted approach by govt * Shashi Kr.-when men migrate from village, women & children reduced into BL by * local landlords * Lahiri- in WB, Baramasic contract system- form of disguised BL where labour is given advance, free food, shelter to work for master throughout the yr. Due to poverty, borrowing continues & does attachment with fam * Hanumanth Rao- BL product of regular natural disaster, uneven land distribution, fragile ecology, intensive caste based ex, perpetual poverty, lack of alternate livelihood source * One of the most inhumane forms of exploitation * Prohibited by Ar 23 of Indian const, NHRC * Bonded labor system abolition act * Still 80 mn bonded labor in India * Today, bonded labor in carpet, bangle making, bidi factories eyc + tribals suffered the most * Kailash Satyarthi |  |
| Migration | * International Organization for Migration's definition, a migrant is an individual who is relocating or has relocated across an international boundary or within a state, departing from their usual place of residence. * a change of place of residence for a comparatively long period * Trends   + Internal migration     - 540 mn intra state –       * 400mn intra district       * 140mn inter district     - 60 mn interstate       * More urban MC migrating to metrolpolitans       * Rural MC goes for construction/ contractual work as wage labourers       * Eg – Surat – emerging as diamond hub     - Labour importing state – TN/ MH/ KR     - Labour exporting sattes – bihar, UP, pb   Ashish Bose   * + - Pull factor – industrial demand for labor, education, American dream (reference group)     - Push factor – distaster, unemployment, violence poor imp of welfare schemes, agrarian distress, bonded labor, landlessness     - Push back factor–       * Unemployment, slum deprivation, kinship factors, disasters, recession       * Poor working conditions       * Isolation – solidarity and collective conscience – Simmel – Blaze attitude       * Ethnocentricism, untouchability       * Urban housing lack       * Election       * festivals       * Exodus – distressed migration and xenophobia       * Wold Dejiilasky: gentlemen     - Poor LR   + External migration     - Emigration : urban new MC (Gurcharan Das) – for edu, work     - Immigration   + Work related migration     - Marriage women     - Education related – men - can lead to bonded - shashi     - Neolocality also   + Linear vs cyclical migration     - Lockdown – migration + lockdown – RUR   + Step migration – gradual migration – Ravenstein     - R also gives laws of migration       * Travel short distance; long distance only for big cities       * Every migration current produces a counter current       * Rural > urban migration       * Female more within country; male more intl       * Migration more in adult       * Increase with transportation improve   + Chain migration   + Migration streams     - Types – RR, RU, UR, UU ; R2R highest   + Male vs female dominated   + Great migration waves : Chinmay Tumbe – talked about     - 18/ 19 CE – benal, bom, madras – indu upper caste men     - 20 – GR - agrarian and mfg hubs – Hindu lower caste men + few women     - 21 - service sector – more inclusive   + Consequence     - Issues – on labour export and labor import states – missing men, wage rate higher as men , feminization     - Birth rate decline as male migrate     - Also low frequency of sex     - Increase gap between 2 children     - Remittance may improve living std of dependent – lower FR as edu increase     - Also focus more on existing child than more     - All this reduces BR     - Remittance – female at source point are becoming more career oriented       * Feminization of agri       * Feminization of old age   + chain migration – get family members to travel * gravity model of migration – John Stewart   + migration is inversely prop to distance between 2 places – farther the places, less is the migration eg Punjab delhi high migration coz less distance * Impact  |  |  |  | | --- | --- | --- | |  | * + Functions | * + Dysfunctions | | * + Import state | * + Intra generational mobility   + Better life and education and health   + Industrial reserve army   + Feminization of workforce   + Kinship bond in case of family   + Caste – inter caste marrges – annihiliation - AB | * + Crime and delinquent behaviour   + Slum development (Sukhdeo)   + Inequality and exploitation   + Poor edu and health status   + Isolation – Simmel   + Informal workorce and gig workers   + Footloose labor   + Xenophobia   + Poverty – failure of govt – AD   + Increase in pop and stress   + Child labor   + Rural urbanization (MSA Rao) | | * + Export | * + Disguised unemployment reduce   + Rationalize govt welfare   + Mitigate DM | * + Reduce TFR   + Ghost villages   + Bonded labor   + Feminization of agri – no credit |  * Solution   + Need rurbanization – restructure villages   + PMJAY   + 2nd gen land reform   + Edu and health in villages Infra and tech in villages + use of AI for predictions and soiling * Rising problem of illegal migration of Indians to china and canda, and Europe | y |
| Farmer suicide | * Swaminanthan’s report * Causes -> economic distress, crop failure, small landholding, lack of credit, lack of tech and irrigation , quantity of water, marketing opps * Insert agri in concurrent list * LR – redrsitibute ceiling surplus land   + Prevent diversion of agri land to corporate use   + Grazing rights for tribals * Irrigation   + Water harvesting   + Recharge aquifer compulsorily * Credit and Insurance-   + Reduce rate of interest for crop loans to 4 per cent simple, with government support   + Interest Subversion in case of disaster   + Crop insurance cover   + Agriculture Risk Fund for disaster relief * Farmer suicide   + NRHM to suicide hot spots on priority   + Quality seeds + KVKs |  |
| Urbanization | | |
| Industrialization | * Mechanical to organic solidarity * MOP change from feudal to capital * Tech transfer, migration, mechanization, corp farming, envt degration, conspicuous spending, caste discrimination down, embourgeoismenet and proletariatization , jajmani broke down, migration, new markets – reduce middlemen |  |
| Urbanization | * Rise of material and non-material culture, choices, patterns, orgs of urban life * Lous Wirth – “urbanism as a way of life” - city affects area wider than itself, as a way of life urbanism isn’t peculiar to city-dwellers alone but stretches far beyond city’s boundaries * **Jane Jacobs**- cities, not nation-states, are the main players in macroeco * Robert Redfield & Milton Singer classified Urbanisation process into 2 categories:   + Primary U- helps in spreading the values of Great Tradition   + Secondary U- leads to overshadowing of values of LT, hence also disintegrative * Reasons   + Religious – eg Mathura   + Industry – Jamshedpur   + Political – Bombay, Calcutta   + ECONOMIC – Mill and Becker - inevitable consequence of eco devt. * Issues associated and impact   + Dichotomy of under and over urbanisation   + Peripheral growth in suburbs – 55% ac to Aggolmeration index   + Sub-urbanization – more in non agri, comm with town * Features   + Eco     - Natural, not pathological     - MNS – Westernization - first to leave R areas were DC or hindu upper caste men   + Socio     - NK Bose – Cluster around the ones who have ethnic ties     - Ethnicization of cities – Milton singer – some areas where stay     - Traditional urbanization – MSA Rao – Urban sociology in India – no nuclear, secularization or linearity     - MNS – Core and periphera areas, with core area residents being old residents   + Kinship : AB, neolocal, DINK, symmetry , family planning, family customs, conjugal become stronger, weekend fams, IVF, Court marriages, use of tech to find partners, more women say , nuclearization (no – IP Desai, kapadia, AM Shah)   + Margaret Cormack - study of 500 uni students- girls were ready to go to college & mix with boys but wanted parents to arrange marriage (want new opportunities but demand old securities also)   + Caste: Ashis Nandy , Kancha Illiah, Annihialition, Harold Gould, Jodhkar, LD/ MNS, bt imp – caste based marriage bureaus, caste association, dalit capitalism , AB – Inter caste and disharmonic, violence (Ghanshyam), Pauline Kolenda – fusion in politics   impact  Functions   * + Migration ->     - Urban com of India – helps with Adivasi, harijan getting const rights ; Release surplus labour from R     - Ashish Bose     - All other dysfunctions of migration + features -> caste   + Murray Bookchin - modern cities are sprawling, environmentally damaging monsters that devour energy & generate waste @ an unsustainable rate   + Socio-eco challenges- inadequate housing–sprawling slums (**Atul Thakur-** 33%Indians live in space < US prisoners), pavement dwellers   + Louis Writh -> DOL, loss of primary relations, mass media, weak social control  * + **marginal man in culture adoption** (**Robert E Park**- 1 who’s in the process of changing from 1 culture to another   + All migration problems   Slum   * Louis Wirth: Slums is a way of life which is predominantly unhygienic * Oscar Louis: Culture of poverty leads to people not striving to change their lives and continue living in poor conditions. / people in slums are poor not only because they lack resources but because they are in an ecosystem for perpetuating value system * GOI – dilapidated faulty arrangement of buildings with lack of civic amenities determinantal to health and morale * Problems and characteristics   + Atul Thakur   + Oscar Lewis – delinquent also – show deviant behavior despite integration   + Simmel   + R Kothari – Not even basic amenities of PDS   + Labelling theory and stereotyping   + Lack of Infra- narrow lanes, lack of drainage , limited water supply   + WASH - limited/ no toilets, lack of sanitation , chronic diseases   + Edu - illiteracy   + Discrimination and ghettoization - outskirts of city   + institutional gaps and value gaps (like patriarchy, crime, mistrust)   + Sukdeo Thorat   + **Gita Dewan Verma**- slums- not only a material issue, but also a moral. They reflect the apathy of larger society & govt. Suggests generation of community feeling among slum-dwellers to have long term sustainable solutions to probs through self-help   + **Harrington** – “other america”   + Trilok Singh: Slums put pressure on urban infra. Slums also have an inherent sense of relative and absolute deprivation wrt the prosperous neighbours.   + Ethnic identity – NK Bose * Edward stroke and RN thakur – 2 types f slums – slums of hope (which they consider are just transitionary) and slums of despair (permanent and accepted as destiny – gloomy people) * Causes of formation   + High property rate, cannot afford land in industrial towns - Engels   + Caste difference   + Squinting   + Uncontrolled migration due to pull factors (Ashish Bose)   + Marxists (AR desai) – result of dominant class for vote bank politics + failure of state - ***Slums & Urbanisation*** * Function of slum   + Functionalists - Supply of cheap labor and maids  * + Small industries   + Housing for low income migrants   + School to newcomers of urban life   + Place for anonymity   + Avoid xenophobia   + Vote bank politics - Desai * Way forward   + Liberalists - Dev of slum areas; Increased coop between slum and govt   + Functionalists – solving dysfunctional aspects like infra gaps; make them slums of hope   + Marxists – communist structure with equitable distribution of resources   + Post modernists - CSR funding, Assistance to support people (tech and financial)   + Geeta : Increased community feeling amongst slum dwellers   + Feminists - Self help groups and breakdown poverty   + Dependency theory – need to transition to developed   + Welfare: tear down and make new slums   + Modernization – slums are temp; slum dwellers will become modern   + Conservatives – stop migration * Govt- PM Awas yojana, amrut, smart city, housing for all |  |
| Working class | * Holmstorm: group of people with similar economic status, who are distinct from managers, employers, property owners * complex and constantly changing * india has multi-structural working class – based on caste, religion, * 2 views: expanding (all WC, BC coprise WC), shrinking (automation wiping away blue collar jobs) * Contemporary   + R&R – v small % so no class politics   + Burdhan and Rudra – increase in asset of capitalist at expense of WC   + Arjun Sengupta – dd for job security more than wages - > strike reducing * Emergence   + Initiation – 1850 – modern industry established   + Expansion – heavy industry being set up   + Organization – 1920s – trade union   + Mostly unorganized; sporadic movements, low pyramid   + Pre LPG – trade union, NGO   + Post LPG – formalization, social security, micro finance   + Gig workers * On basis of wages, working class can be   + Wage > family wage – permanent job and residence eg PSU worker   + Wage = family wage -> subsistence living eg in sugar mill   + Wage almost equal to FW -> contractual labor   + Wage less than family wafe -> poor * Social background and conditions   + Kinship plays an imp role in employment eg  **Subramanian & Papola: Ahmedabad study – jobs by intro of others**   + **KL Sharma – 61% Hindus in Bangalore work**   + **Satish Deshpande – majority jobs in urban areas/ high wage sectors by pper caste men**   + **Caste based DOL-** Ghanshyam Shah   + shrinking in size with industry automation & apparent displacement of blue-collar jobs |  |
| Child labor | * Full time labor to sustain themselves or add to family income * Dent on India’s growth * Kailash Satyarthi – 32mn CL – includes house help also – 80% Dalits, 70% women * Jodhkar – poverty and bondage strong linkage * Child labour (prohibition and regulation act) 1986 * Protected under Ar 24, Ar 39e, protection of rights of children, prohibition of child trafficking and others, juvenile justice act, child labor prohibition and regulation act , UNICEF, TV shows * Factors -> poverty, large family, females (male quotient), illiteracy, lack of awareness, underemployment of parents, trafficiking, bondage, vulnerability of children, SC/ ST by upper caste * Feminists – giving way to early CL as not enough attention * Neera Bura - middle class actively promotes CL in search of cheap domestic help. Girls more preference as adaptable ; also - poverty, employment – carpet weaving, candle making * Utsa Patnaik: due to economics of CL * Anand Chakrobarty   Malvika Karlekar - full time work and full time education stand opposite to each other   * Naila Kabeer – CL * Beena das – “Paradox of child labor in india” – 1 r children between 5 and 14 work, while they are future of the nation * Mayron Weinar considers lack of education as the major reason   Measures to curb   * Law enforcement * Rehabilitation and other SS programs * Poverty alleviation – to reduce depdendence on child’s income and social inequality * Child marriage and families * Gender equality * Education and health * NCPCR, khoya paaya, Kailash Satyarthi, Gurupadswamy comm, Ar 24, intl conv on rights of childs |  |
| Informal sector | * Giddens def * Shadow economy with no regulations or formal payment for an emplower – employee contract but work on mutually agreed terms * >90%; > 50% GDP * Jan Brenam – usually footloose labor; 3 classes   + **Petty bourgeoisie** - taxi operators, food joint owners, real estate dealers.   + **Semi proletariat** - domestic help, courier boy, cobbler.   + **Pauper** - drug addicts, homeless, alcoholics, petty criminals. * Impact/ features –   + job no security no social security   + low wages   + unorganized   + low skill – no entry barrier   + poor access to health   + usually migrants/ lower caste   + exploitative working hours   + no collective bargaining power   + usually reside in slums   + lack confidence   + Violence, bonded labor   + Sexual exploitation, food security   + Naila Kabeer – sweatshops in Bangla after this * Function – employment to poor and illiterate * Causes: globalization, migration, agri subsistence farming, children assisting parents, less cap intensive and hence spread quickly s, competivieness * Ela bhatt – but globalization so women got jobs * schemes   Way forward   * Agrarian reforms – exploitative leases * Inclusive growth – cap building of A Sen * Law enforcement – Y Singh * Rehabilitation and sustainable dev * Ensure social security till last mile – Rajni Kothari |  |
| Politics | | |
| Pressure groups | * **Prof. Finer**- ‘anonymous empires’, * **Rajeev Bhargava -** PGs are a manifestation of substantial democracy * Emerging with increasing industrialization, service sector – diverse PG for pluralist power for articulation, harmonization of interest * Push and pull influences * BS Baviskar and Mukherjee – becoming imp after state withdrawal from welfare activity on advent of post-developmental neo-liberal pol order * **Partho Chatterjee** - participation of Indians in **civil society** is abysmally low as the basic needs have not been fulfilled * Types – business, women, envt, children, labor, professionals, caste, tribal, linguistic, communal , agrarian , student   + **Ghanshyam Shah** notes the emergence of caste based associations which have a distinct class based outlook of serving economic interests and secular goals   + **Alienating the citizens from the group – P1** |  |
| Political parties | * Group of people with similar ideology who come together for political power – Almond and Coleman * Demerits -> instability, defection, vote bank politics, communal politics * Functions and role (Merrium and Munro)   + Political manifesto   + Occupy pivotal positions in powerful political institutions like Parliament and state legislative assembly   + Promote democracy – through debate and dissent   + Establish a welfare state through policies   + Reduce options of diverse sections and find implementable solutions (Abraham Lincoln – drive common aspiration)   + Mobilize public opinion through symbols   + Opposition   + Goal attainment of AGIL   + PPs, esp larger national parties, provide stability in India where parochial forces of regionalism, casteism, factionalism have destabilising tendencies   + R&R, Vivek singh   + Challenges – criminalization – pathological level, intra party democracy, communalism, elite circulation, dynastic families, women and religious representation, capitalist interests * Regional parties becoming imp -> more representative of local interests and needs > foster cooperative federalism   + Demand decentralized decision making eg gorkha liberation union   + Push and pull on central govt – plural power (Dahl)   + Inclusive growth and cooperative federalism   + Protection of state against arbitrary action of the central govt; break power elite nexus   + Ashish nandy – promotes successionist thoughts; challenge state authority   + Regionalism eg Khalistan movement   + Myopic view of development   + Conflict between central and state govts eg reddy * India witnessing a shift from ideology based to identity based politics   + Political ideologies have 2 elements – goals (how society should be organized), means (how to attain the goal)   + Can have diff views – autocracy, democracy, capitalism, socialism, right or left   + Political identity is used for vote bank politics, when they feel its threatened   + They use identity for appeasement of the weak minded   + Aim to achieve political, eco, social empowerment of the social group with which it identifies   + Rise of low castes – Ghurye and MNS   + Sons of the soil theory   + Growing centralization and Hindutva ideology   + India – started with ML, now regional parties and national parties   + Seen as a threat to status quo and integrity of the country   + However, identity politics is inevitable in a democracy as it provides space for representation and vibrancy   + Need ways to ensure inclusive democracy, while maintain integrity of the country   + Imp role in bringing marginalized to mainstream politics   Caste based politics   * Caste politics nexus has been a common trend in indian history; right from khastriyas to rajputs occupying higher positions * MNS in his study – dominant caste often occupies the political positions * AB has analyzed how caste and politics have been changing over time * Reasons for existence   + Relative deprivation and reference group theory explains why some caste based groups emerge to achieve equal status – BSP   + Emergence of charismatic authority like Ambedkar and foundation of depressed class foundation   + Vote bank politics and people appeasement of weak minded   + SANSKRITIZATION in some areas   + functions – power in political roles for decision making; representation based democracy (from purely ascriptive), push and ppulls   + Dysfunctions – perpetuates caste consciousness and hierarchy , discrimination (TN example), feminists – no focus on women, communal violence based on caste politics )   + https://thewire.in/caste/there-is-an-urgent-need-to-address-how-caste-is-perceived-in-tamil-nadu * Rajni Kothari on congress   + Politics in india and impact   + One party dominance since others play a dissimilar role |  |
| Regionalism | * Akhtar Majeed – prominence of sub-national identity over national identity * **Harihar Bhattacharya** in ***‘Federalism & Regionalism in India’ –* rooted in India’s diversity and identity markers, geo isolation** * **Gandhi – threat to nationalism** * Deeper inclination towards one own region that nation as a whole * Political ideology to advance cause of region * Factors ->   + **ethnocentrism (Assamese – demanding separate state) – NK Bose**   + economic deprivation or development (telangana) – indicated by PC Joshi   + geo location (assam and ind state) , history (J&K), alienation (naxals),   + sons of soil concept (khalistan), historical (J&K and muslim) – Paul Brass   + growing regional disparities or scarcity of resources (eg Gorkha Nationalist Liberation Forum Darjeeling),   + caste (Gujjars in Raj ) – Paul brass - regionalism is result of social setup where masses drive larger gratification from caste, community & region and not from a pan-Indian identity – political opportunitism   + industrial cities like chattisgarh   + Also manifested as a response to singular ideology at centre eg Hindi as national language   + TK oomen – failure of congress to identify respect regional aspirations led to rise of regional parties like Assam gond parishad * Politics – vote bank appeasement; polticization of regional issues gives them hope of identity eg Khathiwada and kuchch * Marxists – state tool to divide and rule * Harrison – regionalism pre cursor to nationalism * Iqbal Narian – diff types of regionalism such supra state (against alliance of other states/ union eg Dravida movt by S india), inter state, intra state * Functional (strengthen coop fed) and dysfunctional (fissionary tendency - Ghurye)/ D Gupta – problematic when interests perceived diametrically binary opposite * Imp case stidy – JH, created for tribes but not fully developed * Problem when regional interests are politicized for ulterior motives -> regionalism is expected but not a panacea to local issues |  |
| Nation | * Oommen – 7 ideas of India nation   + ancient civilisational entity with Well defined geo with hindu culture   + Fusion of islam and hindu   + Conceptualize as political entity in Reaction to colonial rule   + Religion as sole basis   + Specific cultural ethos   + Many languages   + Synthesis of great and little tradition * Earnest Gellner – 5 strategies for nation building   + Edu, common language, common enemy, political unification   + India – Const, federalism, DPSP, civil religion * Challenges – ethno-centricicsm and succession (NK Bose), communalism and fundamentalism (Khalistan) – Amartya Sen * AB – focus on more pressing issues * Palligard, Weber |  |
| Democracy | * Gandhi, Lincoln * Offers equality   + Political   + Economic   + Social * Oomen – democracy not working as exclusionary structures like untouchability; AR Desai * Functions of a democracy – affirmative action, self correcting and updating, freedom to speech – harbinger of revolution and media * AB – way and actual * Erikson |  |
| elite | * Paretoa/ Mosca/ CW Mills * Ram Ahuja defines elite through 4 features: DP PR   + A dominant group which possesses distinctiveness & exclusiveness   + The term does not apply to any 1 person but to a plurality, collectivity of persons, however small it may be   + This identifiable collectivity has certain attributes & skills which give it not only a certain superiority but also power of decision-making & influencing others   + Elite is a relative term–group is identified as elite in a particular field in which it commands excellence but in other groups, these elite may be considered as ordinary members   + Talks about movement of elite – not circu;ation – from lower positions to higher political positions   + 4 phases of elites in India     - **Post-I phase (1947-52) – Stable with focus on partition and refugee rehabilitation**     - **Consolidation phase (1952-62)**--- - eco and social dev of poor through FYPs     - **Chaotic phase (1962-71)**- multi-party coalitions + non congress govts     - **Authoritarian phase (1971-89)**--- single charismatic leader with legitimate authorty – centralized     - **Multi party till 1999**-party phase * P1 notes * Social and pol elites differentiated in rural areas - AB * Y Singh: Changes in pattern of elite composition acc to Y Singh:   + ● ↑ Influence of rural based pol leaders   + ● Slight ↓influence of leaders drawn from various professions   + ● ↑ No of middle class persons   + ● ↑ articulation of regional & interest-oriented goals in pol cultural ideologies * Dipankar Gupta – citizen elite -> intellectual and non-partisan people who lead change * Dalit elites |  |
|  |  |  |
| NGOs | * Smile foundation – education, health, women empowerment * Pratham – education * CRY – Children * Nanhi kali – women edu * helpAge India * Goonj – infra, water, disaster mgt * Care India – reduce poverty and injustice * saveLife Foundation – road safety -> Mumbai pune expressway safe corridor * salaam balak – children rehab not homes * Oxfam India – works on reducing dalit and other caste inequalities |  |
| Panchayati raj/ Decentralization of power | * True manifestation of village republics * Traditional system – sabhas and smitis but ascriptive * **Lord Bryce-** best school of democracy & best guarantee for its success is the practice of local self-govt * **Vora & Palshikar**- grassroot politics has led to change in the v nature of Indian politics from *politics of ideology* to *politics of representation* * Functions –   + AB – class caste power   + Charleson Jafferlot – politicization of untouchables – social mobility in secular hierarchy   + Politics caste nexus   + Women empowerment   + Social solidarity   + Reduce rural urban divide   + Reduce crime rate * Challenges   + Critical school - Power elites and new classes in ASS   + Veena das - False emanticipation of women – pati sarpanch   + Lack of funds and infra   + Lack of skilling   + Oomen - south india had early adoption – social democracy - PRI failed in north india due to dominant caste system – violent riots in WB for panchayat elections   + Fernandes– Dalit leader not allowed to sit on chair in TN   + Omvedt – Dalits perpetually treated as lower caste -> led to conflicts as unacceptable by dominant caste   + Paul Brass – state not ready to devolve funds or powers |  |
| Population dynamics | | |
| Pop size, growth, comp and distribution | * Demography – systematic study of pop * 1.4bn – largest pop * Collect pop data – census or survey; first census in 1872 * Demoraphic dividend – 60% pop in 15-59 yearsof age; peak by 2040 * Need to harness demographic divided - >   + education, training and cap building   + focus on reproductive health   + focus of overall health   + gender includive growth   + employment opportunities and social security   + protection against adverse impacts of CC and resilient infra * Malthusian hypothesis – pop rises geometrically, while production rises arithmetically; so excess pop will starve to death   + Suggested control via moral suasion (don’t get married) or positive check (shorten life by increases work or exposure to diseases)   + Criticism – didn’t suggest birth control or increasing productivity   + He also confuses between fertility and fecundity (potential of offspirngs) * Marx – over pop due to capitalist – they want labor - creating an industrial reserve army   + As pop increase, wages fall   + Criticism – even non-industrialist nations suffered from over pop   + Also wages havent fallen in india despite pop increasing from 32 cr to 1.4bn * Thomas double day – diet theory   + Diet determines pop growth -> larger food supply means lesser pop increase   + Thin, undernourished people give birth to more people   + Divided society into 3 groups – affluent, poor and median (whose numbers fall, increase and remain station)   + However, no scientific basis of this theory + even affluent class numbers growing * Edwin cannon – optimum pop theory   + Every geo area has a max carrying capacity and will not support more people than that   + Optimum pop will be achieved   + Criticism – no quantitative optimum * Arsene Demont – social capillary theory   + Those who have a tendency to rise and be successful will not be bothered by a family or children eg parsis * Thompson and Notestein – Demographic transition theory   + Based on 24 nation data   + High stationary phase (both high)   + Early expansionary phase (BR High, DR law)   + Late expansionary phase (BR higher but not v high ; pop increase starts falling)   + Low stationary phase (BR = DR)   + Declining phase (BR<DR)   + Aplies to india with regional variations * Fertility rate of 2.05 vs replacement fertility rate – 2.1 => so constant or start reducing * Regional variation -> kerala low fertility rate vs bihar (5% vs 25% growth rates) * 20% pop growth annually * 1972 levels in LS / RS for pop control * UP has 16% of india pop   Determinants of pop growth   * Demographic factors – transition theory by Warren Thompson * Economic factors – less income more people * Status of health * National policies * Awareness about family planning * Availability of contraceptives * Sona meta preference * Other family values * Natural calamoities * Cultural values eg ulema issue fatwas against use of contraceptives in UP   Unchecked pop growth impact   * Individual – resource scarcity,, stress, depression, * Family – increased family burden, OOP * Society – poverty, crime, unemployment, lack of education, deforestation, slum areas * Nation – increased fiscal deficit, burden of care, need for additional infra facilities, Welfare targets not achieves * 47% graduates are employable acc to Skills report by CII * Skill shortage of 64%   India demograohic dividend an asset   * High potential when others ageing (Israel needs people to work) * Asset   + Marxists – reserve labour   + Functionalist – diff role in social structure   + Innovation and new tech   + Migration and foreign remittances   + power elite in diff countries – rishi sunak, sundar pichai – new opportunities for FDI, inv – social and economic capital   + feminists – chance to grow   + reduce dependency * disaster   + unequal representation of women   + need to invest in edu and skilling   + increased fiscal budget and planning   + alienation   + info surveillance   Birth rate- 17 birth rate (births per 1000 pop in a year)  Fertility   * Affected by cultural values, son meta preference, edu, HC facilities * Double shift, denied emp, poor edu, poor health   MMR – 97 rn vs 70 by 2030; down from 113 in 2015  National pop policy 2000  Why High IMR/ MMR/ FMR?   * Economic – poverty, reservation for elite, malnutrition * Social – patriarchy (female foeticide, son meta preference, burden of care), education, lack of vaccination * Contemporary – teenage pregnancies, * Critical – state machinery failed * Tecnological – ventilators, infra   India pop planning  Pop policy since independence   * 1950 – 55 – 1st FYP   + State sponsored family planning   + Measures like contraceptives, sterilization * 2nd FYP – clinic orietnted approach - every district hospital has family planning program * 3rd FYP – extension of edu – campaigns, newspaper but no result * 4th – target approach for sterilization – targets to bureucrats + monetary incentives on achieving targets; but bangaldesh refugee – pop increase * 1976 – national pop policy – combined all previous policies ; People terrorized from forced sterilization * 6th FYP – BJP – national health policy with focus on infra * 7th – pop policy fail * 8th – based on reco of Karunakar committee – inclusive family planning like NGOs * 2000 – NPP – service delivert, contraceptives, pop stabilization by 2045 * Sex edu, preconception counselling, STD * Pre-natal diagnostics test (prohibition) act * Family planning part of reproductive health – make diagram * Reproductive health has state of complete mental, physical and social well being in all matters related to reproduction system |  |
|  | * Data, challenges |  |
| Sex ratio | * Expected sex ratio at birth – 105 male/ 100 female * 977 sex ratio – census; 1020 NHFS * # of boys to girls * Socio factors for skewed   + Legislative – abortion legalized in 1971   + Technological – ultrasound and **amniocentesis** intrdocued in 1971   + Socio cultural factors     - Son meta preference and missing women (A Sen) due to support in agri, inheritance with patrilineal system, last rites philosophy , agri status     - Health factors such as poor treatment, nutrition, anemia     - Poverty and deprivation   + Ashish Bose –  * + - Correlation     - Mindless Consumerism – Promotes consumption of material world + elevates desires such as marriage, dowry -> sex ratio skewed     - Globalization – fams with higher # abroad – high status; men have higher mobility – women have more restrictions     - High income – afford tech for abortion + feoticide; not infanticide     - Patriliny     - More in DEMARU districts – daughter eliminating, male aspiring, rage for ultrasound eg Pb, Delhi, Chd – blackhole in demographic planning   + Satish Agnihotri     - Bharat – infanticide     - India – foeticide     - Tech intervention legitimizes daughter killing vs barbaricism   + LS Vishwanathan, Amartya Sen – sex ratio amongst Chamars of UP – 986 to 1000 (1901) -> 880:1000 (1981)     - Reasons – Sanskritization     - Sanskritized tribes – skewed sex ratio     - A Sen – missing women – everywhere outnumbered   + Meera Shiva – SR skewed as she is concerned about women; interpretative approach     - Eve teasing, trafficking, buring, dowry , sexual harassment   + Chinmay Tumbe – missing men; male led outward migration in search for work   Consequences   * Marriage squeeze -> delay marriage -> fertility decline -> working age pop decline * Change in marriage pattern – intercaste marriage + inter-region * Violence against women -> trafficking + sex related violence   Solutions – value added schemes  Fertility rate   * Socio cultural and eco determinants   + Women edu and employment -> aspirations -> lower FR   + Kinship; AM Basu: Due to less patriarchal structure whereas North – lower status   + Contraceptive   + Sona meta preference - Higher in fam where male child not born ; low amongst the one with femake (VSD D Souza) * Biological / proximate determinants – Davis and Blake   + Age at marriage – increase in age -> FR Down + choice of women to stay single – reduce fertility   + Length of breastfeeding – post partem and BF time – influence FR   + Rate of induced abortion   + Frequency of sexual intercourse – More separate yet together fams + sleep divorce   + Use of contraceptives |  |
| Ageing | * **Tibbitts**- "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 childrearing" * Increase in pop of aged group >60 years * Demographic projections – 2050 – 20% * Women 1033 – feminization of ageing * Need for policy making * Active ageing – process of making aged pop productive – realize potential + give back to soc   + Elderly education for lifelong learning   + Quarters for elderly   + Forum to share life lessons   + Govt portal for active ageing eg SAGE   + Tech assistance and enabling devices eg **Vayoshri yojana**   + Healthcare facilities eg Jan Arogya yojana   + Vayu shresht samman   + Law enforcement by protection of ederly   + 2021 – 30 : decade of healthy ageing * Active ageing index (UNECE) – instrument to measure degree of participation / integration of aged pop   + Employment   + Participation   + Health of aged   + Can also understand gender of feminized   + Operationalization done * Gender DOL in elderly care giving – disproportionately expected from women -> leads to missing women in edu, labor and politics   + Women spend 5.5 hours   + 84% caregivers in India are women   + Impact in 3 fields     - Emp – drop out from labor market, don’t enter labor market, part time, sacrifice – kulbadhu     - Edu - dropout, discontinue higher edu     - Pol / soc participation – don’t understand social reality as limited to elderly care * Feminization of ageing – women exceeding elderly men   + Widowhood   + Isolation, esp in urban cities   + Exclusion from Social sec schemes as low literacy * Dependency on children for economic needs; downward social mobility   Implications   * Disengagement theory – as they grow old, they disengage – functional – free up roles for younger * Age stratification theory – get stratified based on the age * Political-economic theory – Carrol Estes – pol economy defines roles * Activity theory – more active, more satisfaction * Has physical economic and social problems s * Phil Mullan – the imaginary time bomb – ageing a time bomb not true – as health infra improves, burden reduces * Nuclearisation – Pauline Kolenda – has implications on care * Problems – physical, psychological (isolation, negative self worth), material / economic, social, generational gap * **Linda R. Gannon** - ageing affects women more adversely than men as a result of lifestyles, habits, expectations and roles that place women at risk. Materially disadvantages- paid less and have more caring responsibilities. Menopause seen as a disease and treated with hormone replacement therapy * **Jenny Hockey and Allison James** - can be much more independent than society usually allows them to be |  |
| Health | * Sociology of epidemiology after covid 19 * Manifest functions   + Higher class – better quality, better access, lower OOP, better edu, better lifestyle and fitness, medical tourism   + Relatively lower impact of family income * Latent functions   + Ulrich becker – risk made by man   + Social distancing   + 2nd class citizens – caste discrimination   + Patriarchy   + Gated hospitals – violence against poor if not able to pay money   + Unavailability of drugs   + Tribal communities * Digital divide – need for telemedicine * Rural urban * Gender * Caste * Class * Kinship pattern * Level of capitalism – alienation and depression * Geriatric care |  |
| 2 child policy | |  |  |  | | --- | --- | --- | |  | Functional | Dysfunctional | | Manifest functions | * Improved health indicators * Reduced economic burden * Improved literacy rates and education * Improved reproductive health * Modernists – help in nudging towards reproductive control | * Unregulated deliveries * Feminists – no freedom over reproductive health * Critical – govt forcing and abrogating basic rights * Marxists – no reserve labor | | Latent | * Reduce fiscal burden * Prevent demographic disaster * Targeting approach of welfare schemes | * Rise of pressure groups * In conflict with the religious ideologies like Muslims * Unregistered deliveries – exclusion from welfare schemes * Ashish Bose – forced measures create resentment | |  |
| Social movements | |  |
| Envt movements | * Ecological marxism   + Theory which explains that Capitalism subjugates both proletariats and nature   + Marx believed cap **caused metabolic rift** between human and nature – imbalance between human and nature   + eg fast fashion , irrational farming -> depletion of soil, fetishism of commodity made us oblivious to degradation of nature   + privatization of commons – concerned eg spectrum, critical minerals, RM without regarding inter-generational equity   + believed **dev model of cap** is unsustainable – more machines used to save labor cost, more exploitation of nature and man   + therefore – cap and nature have **inherent contradictions and conflict**   + **world system theory – semi**-peripheral and peripheral have max degradation * Ecologocial feminism   + Recognize patriarchal connection between women exploitation and envt degradation   + Unlike ancient times when nature was worshipped and seen as living being or nurturing, contemporary times – seen **as dead and inferior and a commodity**   + Vandana Shiva, Bina Aggarwal – modern science and dev – highly western, patriarchal and violent   + Expressways, tidal projects – loss of natural resources and displacement of human lives   + Coop, non violence and sustainability necessary for survival in contemporary times * Ecological modernization   + Basic : degrade nature initially. However, tech will revive the nature   + Kuznets curve   + Modernization compat with eco   + Danial leonard   + Eg – e-mobility, solar park, vertical gardening and decarbonzation tech – makes dev sustainable   + Principles of eco-mod visible in policy making and implementation – eg – govts all over world pledging funds and goals * Gadgil and Guha – ***This Fissured Land:an Ecological History of India - EMs=new, envt consciousness–a historical fact in India***   + 7 major types of movements – ecology and equity     - eco-marxist movement     - ELF,     - crusading Gandhian movement –       * non violent and limited means,       * self sufficiency, mass consumption against – consider western model of dev as unsustainable       * unique methods eg hunger strike and chipkoo , narmada , Friday for future, IPCC     - appropriate technologists EG BIOGAS, solar     - guardians of sacred and wilderness enthusiasts eg Bishnoi tribes – community which maintains remnants of animal species / naturist – Our earth documentary / literature like Silent spring     - community managers     - judicial activism and judicial activist eg – MC Mehta, NGT     - technocrat planners eg – burucrats who incorporate in policy making   + 3 groups who are stakeholders     - Omnivores – elite beneficiary of dev projects     - Ecosystem people – depend on natural envt for material needs     - Ecological refugee – displaced ; tribals the first ones to start     - Indian a cauldron of conflicts amongst the 3 groups   + Nature and scope –     - PRE 1990s –       * consumer goods industry + agrarian       * localized – based on agri practices – GR (Vandana Shiva – soil degrade, groundwater)     - Post 1990s –       * consumer + service       * mass consumption – commodity fetishism with carbon intensive goods – plastic, e-waste, solid waste generated   + Chipko movement     - Village forest committees should be formed for decentralization and democratization of power     - Forest produce rights     - Participation of women     - **Guha-** Chipko was not only synonymous with eco-feminism but also a product of realization that envt degradation had produced floods in the past like in 1970     - Vandana Shiva – eco feminism gaining momentum due to inclusion and empowerment – new positive development to protect envt   + Appiko movement – southern Chipko – led by Panduranga Hegde against paper and plywood - 1983   + Jungle bachao andolan – 1980s – Bihar – led by Singhbum tribes – tried to replace natural sal forest with highly priced teak   + Narmada Bachao   + **Madhav Gadgil**- EM highlighted issues- forest & land rights, dams, commercial exploitation of mines, rights over marine resources   + **Can be pure or combined movements** * Tribal movements – land alienation + Vidyarti * Peasant movements –   + Sociological dynamics     - Colonial MOP and inherent contradictions     - Land alienation     - Exploitative capitalism with cash crops     - Forced Downward mobility and pauperization - MSA Rao – advent of coal mines forced them to become land labourers     - Charismatic leadership emergence     - Westernization and new structural institutions like judiciary     - **Everyday resistance**     - Traditional rights disrespect – LP Vidyarthi * Janaki Adhikari and Chandan Sengupta –   + Dev project induced   + Fernandes – 8% tribals but 45% of total displaced   + Industrial disaster   + Forest related * Often by educated middle class   80% women in care economy  **Green Infrastructure’ under community protection:** There shall be an integrated green and grey infrastructure development.  **Jane Jacobs** emphasized the need for environmentally conscious and people-centered urban planning, which would lead to more vibrant and ecologically responsible cities.  Can also end with cultural lag |  |
| Dalit movements | * Socio pol movements by Dalits against historical oppression * Forms of dalit assertion   + Politicsation of Dalits – dalit politics – BSP - Charleson Jafferlot, RPI – Omvedt – found BSP ideology vague   + Dalit literature – Dalit magazines, newspapers, Dalit academia etc – Stephe Lukes – media as 3rd face   + Dalit iconography – refers to representation of contribution of Dalits to making of history, independence struggles and social reforms which envision egalitarian world. Bahujan history rarely taught in schools and clgs – therefore, iconography express contri eg Phule, Ravidas, Buddha, Ambedkar   + Dalit feminism – against masculinization of dalit movement and surbanization of women movement eg Sharmila Rege. Eg rape, sex trafficking, restrictions on covering dbreasts, sex work   + Dalit Panthers – Maharashtra – local movt – developed to fight against caste discrimination in everyday life; leader – Dhasal and Pawar   + Dalit music – protest music against upper caste eg – dalit rock   + Ambedkarite Buddhism – as a challenge to Hinduism to help Dalits escape oppression which was embedded in Hinduism   + Y Singh – calls its modernization force – modernizing movement – moves Indian from hierarchy to equality   + Dalit pressure groups   + Issues     - Loss of base voters – factionalism as studied by Yogesh Atal, Alan Beams etc       * losing to dominant party like congress.       * Base voters don’t share ascriptive identity of dalit anymore       * Most don’t like to be called Dalits. Instead – like to be seen as equal or aspirational     - Shift from identity to aspirational and representational politics – makes dalit identity irrelevant – Vora and Palshikhar     - **Co-option of Dalits** and intra party factions – many communities within Dalits who are co-opted by diff parties     - Rise of **dalit elites** (dalit MC) – those who are beneficiaries of reservation     - SC Dalits vs non SC Dalits – segmentory Dalits – Omvedt – Christian dalits     - Critical theorists argue that mainstream media doesn’t cover such movements as it promotes interest of elites   + **M S A Rao**- BC- 3 groups:     - 1. Landed class BC     - 2. Non-landed service class     - 3. UTs (SC- CoI)   + **Christopher Jaffrelot**- attributes early rise of BCM in S & late in N to ethnicization (questioned B hegemony, Dravidian asserting cultural purity, calling B-invaders) & Sanskritisation resp.   + **Most imp** – self respect movement, temple entry   + **Gail Omvedt-** DM also have a class element as most D are eco depressed as well   + **Satyashodhak Samaj (Gail Omvedt-** it’s a cultural revolt in a colonial society) |  |
| Peasant and farmers movements | Peasant   * Peasant vs farmer – Anand Chakravarty – calls them underclass (lowest social stratum) * **Partho Chhaterjee-** PM- not class movements as they were more guided by regions, ethnic & caste considerations * **Dhanagare-** PM-refers to all kinds of collective attempts of difft strata of peasantry either to change the system considered exploitative * **Evolution**   + **Pre 1920 – pre Kisan sabhas – interest ideology and short lived**   + **1920 – Independence – led by MC and politicians (Dhanagere)**   + **Pre GR – bhoodan, land reform – optimistic of state welfare**   + **Post GR – violent, Naxalbari – inadequate land reforms – used guirella warfare tactics**   + **A R Desai-** movts prior to Ind–predominantly peasant & post-Ind, primarily farmer movts. Shift from p-f movements–underscores shift to capitalist MOP   + **Omvedt –** classification of PM     - **Restorative movements-** include Sanyasi rebellion, Pagalpanthi aimed @ restoring old glory & addressing peasant hardships     - **Ethnic movements-** include Santhal, Khond rebellion targeting colonial tax policies with mobilisation on ethnic lines     - **Social Banditry-**include Tebhaga, Eka–militant, leaders (Madari Pasi, Sahajanand Saraswati) wanting a radical change in system     - **Kisan Sabha movements-** raised p & f issues @ national level, mainstreaming peasant mobilisation in INM * PM in pre-indepdendence era like Moplah, tebhaga, Telangana, Audh – characterized by following   + Dd tenancy, abolish intermediary, land redistribution, small peasant protection and mgt of land reforms   + Led by **Marxist** or socialist fronts like CPI/ Kisan sabha – MC leaders - Dhanangere   + Reach was limited and localized   + Violent in nature – violence against landlords   + After LR and GR – change in discourse of farmer movements   + Floud Commission, Bengal Provincial Kishan Sabha * NFM –   + characterized by dd around lowering input cost – increase output price specially for cash crops, vegs and milk ; (Vibha Arora – sporadic due to rising cost – need for profit)   + also expect removal of discrepancy in terms of trade and agri ;   + expect loan waiver and representation of farmers in boards/ comms;   + higher MSP, reservation,   + DD SOCIAL SECURITY esp after climate change   + led by rich farmer of dominant caste – beneficiary of GR and land reform   + also called MC peasantry - bullock caps   + PAN Indian   + Non violent tactics eg rail or road blocks   + Led by Non party associations eg Bharti kisan union , Karnataka rajya   + D Gupta – chief Enemy is not local but supra-local - state   + Terence Byres - NFM features     - Land > price     - Agitation from PP to PG eg Poona sarvajanik sabha in deccan reform     - Social media also     - Agenda wider   + Lindberg – bharat vs India discourse – NFM   + Assadi – mobilization of entire rural caste beynd ethnicity and caste * Harrington – harmonious peasant and envt mvts * **Paul Brass** categorises them as ***New Social Movements*** charged against state, addressing gender & environmental issues * **Other cont issues against**   + WTO, globalisation   + ● Retail FDI   + ● MNCs, Contract farming   + ● CC   + ● GM seeds   + ● Rights over plant genetic resources |  |
| Women movement | * 1810 – 1910   + Middle class intelligentsia with primary beneficiary of westernization –   + Hindu upper caste men who became socio religious reformers   + **Unlike west – by women**   + Child marriage, sati, female infanticide, education   + RRM, Ishwar Chandra vidyasagr, savitrbiai phule, pandita ramabai , tarabai shinde   + However, focus on high caste women   + Most still confined to house – housewification   + No public role promoted   + Indra Munshi – women role in tribal movement   + Also in communist movement   + Sunil Sen – women movements in MP iron ores * 1910 – 1950   + Gandhi inclusion of women into nationalist movement   + Legitimized womenhood; Feminist methods of protest from women borrowed – tolerance and patience   + Many participated – but wife or sister of male leaders   + **Women only associations** develop eg all india women conference , women India assoc under Beasant   + Issues – suffrage, inheriencance, marriage laws reforms   + Despite formation of orgs – women couldn’t experience primary role in workplace, politics and edu   + **Maitrayee Chaudhuri-** women’s participation in freedom struggle developed their critical consciousness about their role & rights in independent India resulting in intro of franchise & civic rights of women in the Indian Consti * 1950 – 1980   + 1960s– birth of new socio pol movements with widespread poverty & unemployment, people disillusioned with govt development policies, prevalent eco rights, land rights & price rise.– dissatisfied women joined struggles for **the rural poor & industrial working clas**s through Tebhaga & Telangana movementsIn this phase, esp 70s, women movt more **articulative, visible and focused** – no longer seen as wife and mother   + 1975-85–**Int’l Decade of the Woman.**   + Seen as leader of nation/ working women   + Growth of autonomous women orgs (not affiliated with pol parties) – criticized left wing women orgs and mobilized them on eco and extra eco issues like domestic violence and dowry, sexual exploitation and violence against women eg – All india democratic women association – abortion, shah bano case, dowry, Nirbhaya, chhipko   + Eg – SEWA, women worker forum   + Eco feminist movements   + But **no dalit women issues or Brahminical patriarchy**   + Dalit feminism developed against both of these orgs eg Dalit women organization; focused on women **being segmentory and not homogenous** – dalit women have disntict challenges   + Current schemes * 1980 – Present   + Bodily autonomy   + Marital rape   + Sexual harassment at workplace   + Monetization of care work   + Same sex marriage   + Dowry crime   + Issues like cyber violence, deep fakes   + Globally discussed ; use social media (Stephen)   + Anti – farm law bills   + Most by pressure groups – leaderless, # * Gail omvedt – reform movement to liberation movement * **Raka Ray**, in her empirical study, highlights that women’s movts in difft regions give different priority to difft issues affecting women. Women groups–both autonomous & affiliated with parties in ‘Mumbai’ give more importance to the issue of violence against women & religious fundamentalism; for the groups in ‘Kolkata’, issues of poverty & unemployment, consciousness and literacy- more impt than other issues   Challenges – political under-representation, land ownership, segmentory, focused on upper caste problems – **“ideal victim”** |  |
| * CHALLENGES OF SOCIAL MOVEMENTS | |  |
| Development – displacement, envt, sustainability | * **Y Singh-** Development refers to the strategy of planned social change which is considered desirable by the members of the society * **Crisis of Development-** paradoxical situation of development * **Fernandes**- in the past 50 yrs, ~3cr were displaced & >42% of them–tribals * **Displacement**   + Types     - Political: violence/ ethno-centricism induced eg NE forced successionism     - Violence induced eg caste based discrimination     - Development induced eg dams     - Natural disaster induced   + Consquences     - Has a **domino** effect- primary leads to secondary & tertiary     - Disrupts **kinship** relations, livelihood loss     - **Poverty** incidences ↑ with livelihood disruption     - **Cultural conflicts** ensue when displaced move elsewhere - xenophobia     - **Displacement** of agri ppl–conversion from self-cultivators to non agri wage labour     - **Mridula Singh**, in a 1992 study- rehab policy often blind to rights of women.     - **Fernandes**, in his study of Mh-majority of affected- tribals, in projects induced d, & only 15.8% of tribal fams- given land     - Cultural threats to ethnic groups like tribals which face extremes like- assimilation or isolation   + Envt and displacement     - Const of dams – fragile Himalayas     - A&N plan 0 biodiversity – turtles     - Urban flooding and heat island effect     - NCR a gas chamer     - Depleting GW table     - Mangrove loses onE&W     - Marxist – eco Marxism , commodity fetishism     - Einstein – converted fertile land into desert     - Vandana Shiva     - Jodhka – agrarian distress     - Bookchin |  |
| Poverty, deprivation and inequality | **Rural urban poor**   * Dandekar & Rath have observed that the U poor of India- only an overflow of the rural poor into the cities & that essentially, they belong to the same class as the R poor * D’souza- primary reason for R-U migration is eco, & the R poor migrate to the cities in search of employment rather than better employment opps**.** * R **-** usually mazdoor, landless, marginal farmer, artisan, craftsmen * U – informal sector workers, migrants, women * Exp gap increasing between R and U (Bose) , but MPCE has painted an alternative picture * Poverty reasons   + Historical – British driven de-industrialization (Nationalists)   + Economic     - Work – informal,     - agrarian (AR Desai)     - Failure of land reforms     - regional variation     - slum development (Oscar Lewis)     - globalization – race to bottom – Naila Kabeer, Applebaun   + Social     - Women – gender pay gap and unpaid economy (Karuna Ahmad)     - Illiteracy , Religion – Murshid Hasan     - Child labor, school dropout     - Caste system     - Tribal isolation   + Legal – no min wage fixed   + Political - Lack of access to poverty alleviation schemes (Kothari)   + Amartya Sen – poverty due to non-inclusive growth   + Anand Chakravarti - The sustainability of development can be ensured by schemes that are aimed at amelioration of problems of the masses and not the classes |  |
| Violence ag women | * 90 cases * **Schuler-** gender violence- any act involving use of force or coercion with intent of perpetuating & promoting hierarchical gender relations   + **Overt physical abuse**- battering, sexual assault @ home & in the workplace   + ● **Psychological abuse**- confinement, forced marriage   + ● **Deprivation of resources for physical & psycho well-being**- health/nutrition, edu, livelihood means (also Veena Mazumdar)   + ● **Commodification of women**- trafficking, prostitution * **Neera Desai** - commodification of women using tech media tools has ↑- ex: advertisements. * **Ram Ahuja** – identified 4 types of victims – who husbands are pathological, stress fam situation which is functionally inadequate, no interpersonal relations * Sylvia walby * Conventions – UN dec * Causes   + Toxic masculinity   + Maitree chowdhari   + Women as 2nd class citizens – Murray strauss   + Coomarswamy – vulnerable to various forms incl     - Being women: rape, infancticide. Sex related     - Being wife – marital rape, domestic violence, sati, dowry     - As social group – intersectionality of caste, tribe   + Family spcialized patriarchy in DOL distributions – expect hierarchical relations   + Veena Das – cultural enslavement of women responsible for violence   + **Dube**- In Indian society, restrained & controlled sexuality is a prerequisite for socially sanctioned motherhood.   + **MNS**   + **Uma Chakravarty**   + **Mehrotra** – tribal violence even more complex amodst changes and assimilation   + Utsa Patnaik – dowry economics – injury to women minds - compelling her to feel worthless who cannot live w/o marriage & w/o support of her husband * Suggestions   + Support (financial and rehab) to women led orgs   + Role models   + Legislations   + Protection from fam   + Systemic social chane   + Speedy trial of offences – 28%   + deterrance |  |
| Ethnic conflicts | * social collectivity having shared historicity, common attributes (language, religion, dress, diet), maybe called self perception ethnic consciousness for status & recognition as a distinct social entity * **Barun De**- it’s a creative response of the group which is marginalised in society * **Punekar** – 4 premisses of ethno – religion, language, region, caste * **Reasons**   + **Kellas-** many examples show material & eco interests – try to get scarce resources   + **Resource mobilisation theory-** development causes ↑ethnic mobilisation as more resources   + **Internal colonisation theory-** r/ship b/w members of dominant/core community and state – eg NE   + **Cultural deprivation theory –** threat of assimilation and loss of culture (Clemens Spies) * **Ashutosh Varshney** in **‘*Ethnic Conflicts & Civil Society:India & Beyond*’**- some towns, cities, areas ,localities–more prone to ECs therefore ECs have to be looked @ from a micro lens   Communalism   * Geertz – mainly due to relgiions; Malaya is race * **T K Oomen**- 6 types of communalism in India:   + **Assimilationist-** smaller religious groups assimilated into a larger 1, ex- claiming tribes & J/B/S as Hindus - **Ghurye** calls tribals- backward Hindus   + **Welfarist-** aims to improve living stds of a particular community, ex- missionaries   + **Retreatist-** a small religious community keeps away from politics, mainstream social life to create niche space for itself, ex- Baha'i forbids members from pol participation   + **Retaliatory-** vengeance for historical wrongs done to community members, excommunal conflicts of recent times (Guj, Muzaffarnagar)   + **Separatist-** a community wants to maintain its cultural specificity, demands separate territorial state w/in country, ex- J’khand movt   + **Secessionist-** a religious community wants a separate pol identity & demands an independent state, ex- Khalsitan movt * **Bipan Chandra**- religion=not the core feature of communalism, just used to mask the non religious social needs, aspirations & conflicts; used as a convenient vehicle of mass mobilisation In other words, communal ideology & politics are the disease, communal violence- only its external symptom * **Lokanath Misra** cautioned the Constituent Assembly- the cry of religion is a dangerous cry. Today, religion in India serves no higher purpose than collecting ignorance, poverty * Pol- the communal implications of the nos. game in a pluralistic society became apparent. The PPs conceive of their interests in terms of caste & religion * Bipin Chandra – gave 3 stages of communlism * Zoya Hasan – aspect of primordial society going through modernization * Asghar Ali Engineer – uneven development across communities due to scarcity and class * Neera Chandhoke - We need to give rights to uplift minority – but politics of religion considers it minority appeasament |  |
| Ulrich beck | * Rosk society * Earlier risks were natural, now they are man made * Relevance – globalization, climate change, AI, wars, covid 19 |  |
| Zygmunt bauman | * Liquid modernity concept – use in globalization creating anxiety, rising consumerism, fast fashion etc * Constant change in modern society, rapidly changing nature |  |
| Anthony Giddens | * Reflexive modernity – reflecting on actions you are taking and consequences * Structuration theory – individuals both shape and are shaped by social structures * Eg – labor guided by rules but can change them |  |
| John baura | * Hyper reality concept |  |
| Shushona zuboff | * Surveillance capitalism – INFORMATION Capitalism |  |
|  | * start with Marxists – shape and function * Factors – religion (weber and parsis), dependency theory, caste, class (bourgeoise), gender (ann Oakley), rural urban divide, tribals assimilation, pop demographic * Consequences – poverty, migration, middle class, new opps for class mobility, self fulfilling prophecy for women youth * Need cap building |  |
|  | * Factors – religion (weber and parsis), dependency theory, caste and ascriptive roles, class (bourgeoise), gender (ann Oakley), rural urban divide, tribals assimilation, geographical location and climate, political stability * Consequences – poverty (prostitute destitute), migration, alienation, slums, informalization, few elites, bonded and child labor |  |
| Increase age of marriage | * Family and kinship * Pros – feminists, lotika sarkar (reduce anxiety), reduce dependency, gender parity (goldwin), tulsi patel, health, emotional maturity and decision making, unwanted pregnancy * Crime and rapes, law only direction (AB), deviance * Need – sensitization, opportunities to enable, patriarchal to equal mindset |  |
| Technology | * Pros – organic solidarity, integration (zoom wedding), cultural and economic capital, women upliftment, assimilation of tribes, nationalism * Cons – kinmship pattern, cyber bullying, deepfakes – muslim women online sale, men in cave, Maldives troll   Media – can lead to nationalism, social morality or deviance and anomie (prison break)  Social media – integration and avoid alienation, influence, marketing but relative deprivation and reference group theory, depression  Weaker interpersonal bonds, crimes, religion  Enabled wfh |  |