

2. (a) The middle class is condemned in India for its apathy but also emulated for its activism. Discuss 20
- (b) Discuss the social and political basis of class mobilization of the industrial working class in India. 20
- (c) Critically discuss the impact of proselytization on the social fabric of India. 10
3. (a) "Proliferation of slums is the result of failure of housing policies". Critically analyze. 20
- (b) "Sexual division of labor, a necessary consequence of all human interaction with nature has now become a relationship of dominance and exploitation". With respect to this statement, explore the social-cultural determinants of gender based division of labor in Indian context. 20
- (c) Critically analyze to what extent the recent amendments made to Child Labor (Prohibition and Regulation) Act, 1986 will help curbing the menace of child labor in India. 10
4. (a) "Migration is influenced both by the pattern of development and the social structure." With reference to the given statement, discuss the causes of Migration in India spanning across social and economic dimension. 25
- (b) Give a detailed analysis of socio-economic and demographic profiles of major religious communities in India. 25
5. **Write a short note on each of the following in not more than 150 words.**
 $10 \times 5 = 50$
- (a) Objectives of Hindu and Muslim Marriage
- (b) Kinship system of north and south India
- (c) Status of cooperatives in India
- (d) Feminization of Informal Sector
- (e) Law as an instrument of social change.
1. (a) Farmer suicides in India.
- (b) Developmental phases of household

(c) Socio-economic impact of MGNREGA

(d) Community development programme and rural development in India.

(e) Changes in the mode of production of Indian agrarian system.

Pg ①

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Sociology Test 818

2(a) The Indian Middle Class largely comprises of the white collar workers. BB Mishra notes that rationalism led to the rise of Indian middle class.

A characteristic feature of this section is its consumerism pattern that proposes spending more than earning. With such a materialistic tendency, the middle classes focus on tangible returns instead of spiritual experiences.

Marx said middle class was a class in transition which would have more dominance of capitalistic class. This explains the apathy as one is concerned with profit making.

G.H Cole noted that public school education and joint stock companies led to the rise of middle class. This is particularly true in Indian context where New Economic Policy of 1991 led to the surge of working class.

Since middle class owes its roots in economic factors, it cares less for societal/cultural values. The growing inequality in Income (India's GINI coefficient is 0.36) speaks of the disparity between the Haves and the Have Nots where the Haves cares little for the Have Nots.

However, in recent times it is this middle class which has acted as a bulwark for democracy by being an active civil society.

Antonio Gramsci said civil society largely comprises of the middle class and prevents State's hegemony.

Pg ② Even in western countries, high income levels reported greater awareness against drugs, teen pregnancy and government overreach.

Shashi Tharoor in his book 'Who is the Middle class' notes increased transparency in government owing to an increasing middle class.

Recently the budget proposed taxing withdrawals from EPF account but it was rolled-back after strong opposition from beneficiary - mostly middle class.

The middle class in India has also increased community surveillance through pressure groups, interest groups and voluntary associations.

The huge candle march at India Gate after gruesome Nirbhaya rape in 2012 showed a proactive participation of middle class which does not shy away from voicing dissent.

Ajit Sen and DL Seth state efficacy of the Indian middle class but also warn of 'synthetic ideals' of aping the west. The Indian middle class has been a proactive but relatively apathetic class that is yet to realise its potential. When it will awaken to its calibre, we Indians would certainly have explored our dividend of demography.

Pg ③ 2(b) The Industrial Working class forms a third rank section after agriculture and services sectors. It contributes nearly 15% to the GDP - less in comparison to developing sector.

D.P. Mukherjee notes rise of industrial working class as a product of 'modernisation' while Marxist A.R. Desai sees it as a result of capitalism.

The Industrial working class is largely less skilled and migrant population. Mary Chatterjee notes that migration of workers depends on both pull and push factors.

Socially, these workers are mobilised by factors such as kinship. If a worker in Bihar gets an opportunity in Maharashtra, he would also mobilise others from his family. Caste follows kinship. Milton Singer noted study of urban areas that workers were very much organised on kinship patterns. However caste as a factor has been diluted over time due to fusion at workplaces, inter-caste marriages and democratic politics [Pauline Kelenda]

M.S. Gore in study of Kalyan's Hissar district found mainly brothers migrating ^{together} for industrial jobs to cities.

Factors such as healthcare, education also mobilise industrial workers to explore better avenues.

Politically, government and trade associations have played major role in mobilisation of Industrial workers.

g④ Government initiatives like Make In India give impetus to manufacturing, Skill India boosts skilled labour moving from agriculture to industrial roles.

Amartya Sen noted that unequal participation of sections of society leads to inequality. The working class has been increasing participation with expansion in capital goods, migration to Gulf countries.

Trade Associations like Bharat Mazdoor Sangh, AITUC mobilise their members to demand increase in minimum wages, regulating working conditions.

Political mobilisation however sometime also polarises the class of industrial workers on the basis of caste. While the backward category demands reservation, the general sees it as discriminatory.

Shome and Mukhopadhyay note that despite a successful Green Revolution, Indian agriculture has not boomed leading to rise of Industrial workers. This class is as vital to economy as to society. Their increasing aspirations are being mobilised through government and society alike.

Q.2(c) Indian society is being changed on the grounds of culture and religion. While culturally it moves towards modernisation, religion is moving towards secularism.

However this change has not been harmonious. Culturally, Yogendra Singh says India took an integrated approach where it retained some features and discarded other of west. In his book, Modernisation of Indian Society, he notes Indianisation of modern culture instead of modernisation of Indian culture. Agrium and Ninkoff called this cultural lag. ~~For ex:~~ For ex: we have reached Mars but we as Indians still believe in judging a woman's character by length of her skirt. Gender violence, concentration of wealth in few hands show an incomplete process of modernisation.

Secularization in a democracy is vital. However in Indian society we are very communal. This is evident in caste-based voting and communal rights. TK. Oomen calls this proselytization incomplete.

However both changes in thoughts have enhanced education, technological advancement and economic growth.

Jeem Droze calls India's proselytization as a period of 'uncertain glory' where more needs to be done to cause disruptive changes.

Pg 6 3(a) According to UN-Habitat and WHO survey, 32% of Indian urban population lives in slums. The World Bank called Indian urbanisation as 'slow, hidden and messy' owing to a large slum presence.

Slums in India seem to have become an indispensable part of a metropolis - be it Dharavi in Mumbai or JJ colony in Delhi. But only the housing policies are not to be blamed for the same.

NSSO 70th survey reports major slum dwellers as first generation rural migrants. This proves migration from rural areas due to push factors like lack of healthcare in villages and pull factors like better urban opportunities as the cause. Our villages, once a self-sufficient economy, need to be equipped with facilities to avoid 'ghettisation' of Indian cities. The recent initiative of RURBAN mission is a welcome step as towns are developed on model of cities.

Apart from migration, population growth has swelled slum populace. India has 17% of the global population and 2.4% of the land area. With a disproportionate growth in people over resources, scarcity of living areas is bound to happen.

Ministry of statistics reported that by 2030 600 mm Indians would live in urban cities. But with an increasing slum area, it is uncertain if this population would have access to sanitation or electricity.

Pg 7) Illegal migration from borders too forces migrants to live in ghettos since they lack identity documents. Upendra Hazareika committee reported that Kolkata would have a slum population of 30% by 2020 mainly comprising of Bangladeshis.

However the housing policies too have been lacking in proper land procurement. In some cases beneficiary continues to live in slum by leasing the subsidised home on rent for income.

Hawington notes that slums of despair have no future unlike slums of hope that provide opportunity to grow. Indian slums must be reduced by greater and effective employment decentralisation in rural areas.

A R Desai in his book Sociology of slums believes government must give resources of self-sufficiency to villages over creating houses in cities for solving problems of slum.

fg ⑧ 3(b) According to Economic survey, gender based division is very much prevalent in India with women being restricted to 'care economy'.

Tiger and Fox in support of gender based labourer caused physical incapacity of women as the reason.

However, gender based division of labourer has over-reached its adverse impacts in other spheres. Economically it has translated into unequal remunerations. According to Monster.com - an online job search portal - a 27% gender inequality in pay exists in India as of 2015. Lower pay for equal job decreases morale of female employee. This is also a form of exploitation.

Apart from this, dominance has added insult to injury. Aristotle said that women are emotional and not able to take their own decisions thus must be 'ruled' upon. Patriarchy in Indian society has further confined women to the hearth and let men to the field.

Plato had said man's role is of production while that of women is 'reproduction'. This gender determined division of labourer has had impacts on society and economy alike.

Increased gender violence is reported due to women venturing out in workforce. Sybilina Malby terms this as a reactionary measure of male to stop women from gaining financial independence.

pg 9) The economy too suffers from 'housewifeization'. According to Harvard Business Review (2013) firms that have more women members on board record upto 15% more profit. In India, which boasts of 3rd largest number of tech startups, only 9% are run by women entrepreneurs.

The very basis of gender based division of labour in biological reasons is flawed. Margaret Mead studied the pacific islanders and noted an exactly opposite division of labour.

Thus, ~~no~~ it is the society that has created a handicap for our women and not nature. This creates a false consciousness in the poorer sex of being subdued and less capable.

Ans 3c) The menace of child labour has 33 million hapless victims in India. The Global Slavery Index ranks India at the 4th spot owing to increased child labour.

The recent law decreases the number of prohibited industries from 83 to 3 under Factories Act - mining, inflammable industry and hazardous industry. This decreases the purview of the Act.

Moreover the Act puts a blanket ban on all form of child labour upto 14 yrs of age.

By 10) But as a missing link, the Act allows children being employed in 'family business'. The definition of nature of business is not clearly spelt. This can translate to lower attendance in school by such children.

V V Giri National Labour Institute noted that kinship bondage main source of child labour where poor families work over the generation in bondage. The Act fails to address this challenge.

The Child Labour Act should be made more comprehensive in terms of enclosed industries and must impose a blanket ban on all forms of child labour.

The Demographic Dividend of India can only be harnessed if our young minds are educated. RTE, Mid Day Meal schemes coupled with strong legislation can go a long way in educating children and preventing their exploitation.

Q. 4(a) Migration in India is a phenomena observed due to socio, economical and environmental factors.

Its of following types:

- ① Translocatory: people migrate to stay at one place for long
- ② Circulatory: people may move to same or other place after a period of time
- ③ Step-Growth: people move to greater distance in sequence for better opportunities.

In recent times, distress migration has evolved as a type due to lack of resource. In drought, people from Telangana migrated to Maharashtra in search of livelihood.

However, this migration may or may not last long. Masry Chatterjee notes that people migrating to longer distance tend to come back. Also if nature of job has less prestige, people migrate back.

Migration in India has been due to development being concentrated in pockets. Urbanisation is a leading cause for migration from rural to urban areas. But Anderson notes that in migration led by urbanisation, there is not only movement of people but also values.

Other developmental projects like mining, hydroelectric plants also cause 'displacement migration'. Odisha's bauxite rich hills are mined causing tribal inhabitants to look for new homes. The Sardar Sarovar Dam in Gujarat caused wide-scale migration of people to high-lying areas.

Fig 12

In terms of societal factor, migration occurs due to kinship. Milton Singer, Sylvia Vatuk noted strong kinship bonds in urban areas of migrant population that causes fellows in other areas to move closer. This also gives them a sense of protection.

Religious communities/minorities migrate to live together due to trust deficit from the majority and fear persecution. The recent refugee crisis in Europe has reported 2mm migrants from war-torn countries of Syria, Afghanistan and Eritrea.

The Marxist like ARD Desai in his book 'Sociology of Slum' calls migration from rural to urban areas as a pure economic driven reason as a cause.

Harrington terms slums a result of uncontrolled migration and unplanned urbanisation. MSA Rao, however, is more comprehensive in his book 'Urban Sociology in India' and calls Urbanisation led by modernisation the cause for migration. For some it may be needed but others come to explore.

In case of India, the causes of migration are as diverse the land itself. Some developmental reasons are supported by social pattern like bonds of kinship while others are obstructed like communalism. Environmental factors like drought and flood too have become commonplace with climate change.

Pg (3) 4b) According to the Census 2011, India is home to 6 religious communities. While the Hindus for the 1st time fell below 80% to 79.8%, the Muslims are pegged at 14.2%. However this was the first time that Muslim state of growth has declined. Christians are the next in numerical strength at 2.3%, followed by Sikhs at 1.7%, Buddhists at 0.6% and Jains at 0.4%.

Apart from Hindus, all religious communities are minorities in India. Hindus are in largest percentage population in Himachal Pradesh. Muslims are majority in Jammu-Kashmir and Lakshadweep. Sikhs are majority in Punjab. Christians are found in considerable number in Kerala, North-East and tribal pockets of Gondwana. Buddhists and Jains are confined mainly on the west coast.

Muslims are the most uneducated community with a literacy rate of only 49%. However their sex ratio of ~~fig~~ 951 is higher than national value of 940. V V Singh in his book Communalism in India says Muslims live in ghettos for the fear of persecution and a sense of security. The minority consciousness in Muslims is largely due to economic deprivation. Bipin Chandra in his book 'Communalism in Modern India' notes that partition aggravated situation of poor Muslims. The trust deficit prevents them from joining mainstream projects resulting in economic backwardness. The theological ulemas preach tradition over technology leading to lack of employable skills among Muslim youths. Among Muslims, Ashrafs are the well-to-do with land and resources while Azals are working class and Arsals are considered Dalit converts and most vulnerable to radicalism.

Sikhs are classified in Satnamis and Khalsa. They are a prosperous community with least number of child marriages. It was in 1980s under Jarnail Singh Bhindranwale tried to use religion for political gains and a demand for Khalistan was raised. It was by Operation Blue Star and Operation Blask Thunder that such demands and militancy was curbed.

Christians in Indian are mainly of Syrian lineage based on west and malabar coast. The ones in tribal pockets are converts. Christians are among the most egalitarian communities with highest sex ratio.

Buddhist, Parsees and Jains are mainly working class and trading communities who have no 'minority consciousness'. Jains are the most literate community. They have been integrated into mainstream community process and have never spread communalism or polarisation.

With its diverse religious fabric, India opted for democracy but T.K. Bomen notes that cause of communalism in India is democracy as process of secularisation was yet not complete.

Q. 5(a) Hindus consider marriage as a religious duty or dharma whose objective is prajanya (procreation). Marriages can be dharmik or adharmik.

Dharmik marriages are of 3 types:

Darvyam: to marry in aristocratic class and procreate

Prajapati: to marry for procreation

Arsha: to marry a person of intellect for producing intelligent progeny

Adharmik marriages:

Grandharva: marriage entailing sex before marriage

Asura: when couple elopes

Rakshya: when man forcibly abducts a partner

Paishachya: when male molests female while in sleep or intoxication

Muslim marriages, on the other hand, more of a contract than religious act. The contract is followed by token amount called 'mehr'. A marriage is considered 'faisil' (invalid) in absence of a witness and batil if it is the 5th marriage of the groom.

The objective of marriage is to strengthen kinship bonds. Muslims allow cross cousins and parallel cousin marriages. However marriages between Afzal, Arzal and Azab are prohibited.

With changing times, inter religious marriages are becoming frequent and objective of marriage has become cohabitation and sexual relation.

fg 16 (b) Kinship system of North India is more focused on consanguinal (blood) relations while that of South India is affinal (marital)

Kinship in North India is determined in terms of respect depending on age and inter-generational level while in South India no such determinant.

Marriages in North India are means to expand the relationships while in South India are to strengthen the existing relations.

Marriages in North India render daughter as a mere visitor in maternal household while no such distinction is created for bride in South India.

Marriages in North India are largely endogamous in cross-cousins while it is allowed in South India.

Kinship in North-India is seen in the light of religious act and this is true for South India as well.

Iravati Karve in her book 'Kinship Organisation in India' calls both kinship systems rooted in Aryam and Dravidian system of rituals respectively.

Q12) 5(c) It was during the British that coop eratives were first established in India. The Royal Flood commission proved the efficiency of cooperatives as well.

Today cooperatives - as collaboration of raw material producers - has been marred with societal inequality.

Satya Dev studied seed cooperatives in Haryana and reported big landlords getting the best seeds.

David Thomas noted dominance of retired government employees in Karnataka cooperatives

Scarlett Epstein noted unequal treatment to small farmers in Karnataka's Irrigation Coops.

Jan Burman studied fish cooperatives of Kerala however noted market improvement due to government help.

Cooperatives along with Green revolution have mobilised resources. The transition from 'sarkari' to 'sahkari' has helped in decentralisation and effective resource management by people. But it has also bred regional disparity.

The NITI Aayog task force on agriculture has supported a proactive role of cooperatives in doubling farmer's income!

Pg 18 5(d) The Informal sector in India employs more than 90% of the total workforce. Out of this, women have a considerable share.

But feminization of this sector is not a good news as the sector is characterized by lack of social security, low remuneration.

Ela Bhatt in her study of garment industry noted it mainly employed female who earned a meagre remuneration of 20-50 Rs/day.

Naila Kaber in her study of Bangladesh garment industry noted economic exploitation of females.

Feminization is occurring as women have lesser mobility from informal to formal sector due to less skills or awareness in comparison to men.

Casual Labour, according to Economic Survey employs maximum women in labour sector followed by Garment industry.

This feminization leads to greater exploitation as there are no regulations of minimum wage or working hours, No provision of maternity leave or insurance.

The recent Atal Pension Yojna is a welcome step to provide social security to informal sector.

fg (19) 5 (e) Durkheim said law creates a collective conscience that guides people's act. These lead to a more rational and unified society.

Talcott Parsons noted that law is essential to maintain social equilibrium in his AGIL model where law plays the role in 'Integration'.

In India, law has evolved over period of time. During Gupta rulers, Mitakshara and Danabhogya existed as inheritance laws. Manusmriti acted as Dharmashastra. But with modern times, Constitution is the ultimate source of legitimacy. It is based on equality and welfare state.

Economic legislations, notes AR Desai, like Land Reform Acts brought equality and kinship laws like Hindu Succession Act brought gender parity. However AM Shah notes that law also facilitated increased divorce rates.

Environmental laws like Forest Rights Act have ensured that rights of primitive communities are catered to in changing times.

Law has been a catalyst of social change in several field right from India's freedom movement right upto Chipko Movement.

Pg 20 1(a) According to Redfield, peasants in India have an emotional connect with the land. Thus when the land is subjected to atrocity, they feel the adversity.

Farmers suicides in India have been triggered by natural calamity like drought or anthropogenic cause like rent-hike and bedakhli (eviction)

David Thorne in his classification of Malik, Kisan and Mazdoor mentions the Mazdoor (landless) as the most vulnerable to atrocity.

Theodor Shanin's model of ideal type of agrarian class calls dominance by landlords as exploitative.

In recent times, pest-infection, climate change and low Minimum Support Price have exacerbated misery resulting in increased suicide.

Lack of credit is also a cause. The recent initiative of farmer interest subvention scheme and legalising land leasing are welcome steps to reduce the misery.

Q. 21) 11b) A household consists of cohabiting individuals. A. M. Shah notes a household to be different from a family as it need not have an affinal couple.

A household, however, traditionally starts from affinal relations and graduates to consanguinal (blood) relations.

A household, according to K. P. Chattopadhyay, passes through phases of simple to composite to complex.

In simple households there is a married couple with their unmarried children. In composite, a dependent like brother or sister of the couple is added. In complex, the household has a root couple and family of married children.

However, William Goode in his book 'World Mobility and Family Patterns' notes some sex couples forming an increasing number of households.

Households evolved from few to many members but the roles and features of these members have changed over time.

Pg 22 1(c) This year MGNREGA celebrated a decade of its implementation since 2005. The scheme under Ministry of Rural Development provides wages for unskilled non-agriculture for upto 100 days per year (150 for SC/STs).

The scheme has recorded an increased participation of women at 57% (NSSO) as against a minimum of 33%. This has led to increased money in hands of female that are reportedly investing of education of their children.

Increased rural income has also decreased rural to urban migration leading to less of urban congestion.

Wage for employment has also reduced poverty and decreased dependence on agriculture.

There is emancipation of backward class through designated 150 quota days for SC/ST.

However, the scheme has been hampered by corruption and delayed distribution of food.

With over 49% population engaged in agriculture, MNRGAS has the potential to diversify workforce.

1(d) The CDP was started in 1950s with the objective of rural development through experience sharing and expertise building in agriculture, animal husbandry, irrigation and the like. 300 cluster villages were divided in 3 clusters with 5 groups in each cluster having 20 villages.

However Balwant Rai Mehta noted that the scheme failed due to lukewarm public participation. sc Duke says it made caste system more pervasive. Carl Taylor called it an ill-organised scheme due to top to bottom approach.

Other Rural Development Programmes like Ewaraj Grom and Nidokheri have been partly successful due to public participation.

The 73rd Constitutional amendment of decentralising rural Panchayati system has brought greater mobilisation.

The Recent Grom Svaraj Uday se Bharat Uday was a landmark in terms of village campaigns to educate masses and enhance solidarity.

1(e) Since independence, India has enacted land reforms based on the principle "Land to the Tiller". This has led to upliftment of the landless labourer but has also changed the utility value of land.

David Thorne notes that Indian agrarian class has become capitalistic as big farmers make increasing use of technology to decrease dependence on labourer.

P. C. Joshi notes that land no longer remains a mere means of production but also a status symbol.

Sachidananda Sinha said rise of Khasiyan elites in Indian society due to political mobilization.

Ashok Rudra said new agrarian structure has led to win-win situation for landlord and labourer.

But Utsa Patnaik and Paul Brass call this transition leading to rise in modern slavery.

changing means of production from land to animal, dairy have created new centers of power in the agrarian economy.