

1. a)

"India's destiny is not caste in stone." Comment.

Andre Beteille, in a 2012 article, proclaimed that

"India's destiny is not caste in stone". He envisaged the declining caste consciousness in India.

Reasons

1) Urbanization: In urban areas, people aren't segregated on the basis of caste. In words of Beteille, "if people are asked to sit according to caste today, there will be a major scandal."

2) De-linking of occupation from caste: Occupations are now based on skills and merit. Role of caste is decreasing.

3) Industrialization: work in factory is arranged rationally without caste considerations.

4) Secularization: Decline in religious influence,

hurts the normative base of caste system.

5) Education: As noted by Pravati Karve, education plays an important role in eradication of caste system.

Hurdles

1) Harold Gould in his study of Rickshawpullers of Lucknow suggests that while they don't practise caste at work, they observe caste-rituals in private lives.

2) Surinder Jodhka says soft skills of candidates are judged on the basis of caste prejudices in corporate world.

Thus, the caste consciousness is declining as rationalization proceeds. There are impediments but they are expected to give way as Beteille suggested.

b) Tribal revolts in colonial period.

Colonial period was marked by discrimination, exclusion and exploitation of every section of Indian society at the hands of British. Tribal Revolts were a manifestation of discontent of tribals.

Tribal Revolts in Colonial period

Major tribal revolts in colonial period were -

- Samyast Rebellion
- Santhal Rebellion
- Munda Ulgulan

Causes

1) Exploitation: MSA Rao says tribals were employed in mining and labour at harsh terms.

2) Cultural alienation: Vernier Elwin says tribal culture was losing at the hands of missionaries

3) Ecological reasons: British tightened control over forests. LP Vidyarthi says loss of forests was economic as well symbolic to them.

4) Buddhadebi says railways helped British conquer tribes leading to their detribalisation.

Consequently, tribes rose in revolt several times. These revolts were local in character and marked by narrow demands.

LK Mahapatra classifies them as reactionary, conservative and revolutionary.

Hence, tribal revolts in colonial period highlight the grievances of tribal and their reaction towards it.

9) Explain Ghurye's sociology of Indian Civilization.

Civilization refers to the projection of social heritage and cultural values on social plane.

Ghurye studied mesopotamian, Egyptian and Indian civilization.

Ghurye on Civilization

Ghurye notes the following about civilization in general.

- 1) There has been no civilization which has achieved perfection.
- 2) Each civilization has certain basic values.
- 3) Standard of civilization depends upon the acceptance of these values.

Indian Civilization

Jhureye considered Indian civilization unique.

1) He notes the role of brahmins in spreading cultural values, which for him were ^{Hindu} Indian values

2) Sachin acted as a link in unification of country -

3) Triads of values bind the Indian civilization

(i) Three knowledge: Rig, Sama, Yajus Veda

(ii) Three divinities: Brahma, Vishnu, Mahesh

(iii) Three qualities: Sattvic, Rajas, Tamas

and so on.

4) He was concerned about the integrity of country and was sceptical of caste patriotism in this regard.

He was criticised for his book view and AR Desai said, he perpetrated Brahminical values but his contribution helped establish Sociology in India.

d) Evaluate the impact of modernization on the "village community".

Modernization refers to rational set of attitudes which are universal. (Yogendra Singh).

Features of Village Community

- 1) Granethi: Village was a simple society.
- 2) Ambedkar: Village is a sink of localism, den of ignorance, narrow mindedness, marked by discrimination, exclusion and untouchability.
- 3) Role of caste, religion, land in determining status and structure.

Impact of Modernization

- 1) Andre Beteille says due to modern education and market economy, dispersion of inequality was occurring as lower castes were making

use of these opportunities.

2) Dipankar Gupta says village was shrinking as a sociological reality as land and caste were decreasing in importance in modern market oriented society.

3) Migration to urban areas in search of employment ~~was~~ leading to women dominated households. This gives them freedom but also increases their responsibility and leads to exploitation apart from feminization of agriculture.

4) Village Patriotism noted by Adrian Mayer is coming down as urban life becomes aspirational. Hence, modernization has lead to village community turning into village society (Gemeinschaft)

e) Distinguish between the 'book view' and 'field view' of the Indian caste system.

Caste are segmentary, endogamous groups with their own cultures and rituals. eg Brahmin, Rajput etc

Book and field view on Indian Caste System

Book View	Field View
1) Book view is adopted by <u>Indologists</u> like <u>A.S. Ghurye</u>	1) Field view is adopted by the likes of <u>Srinivas</u> (Structure-functionalist), <u>Beteille</u> (Interactional and diffusionist).
2) It uses <u>ancient texts</u> , <u>religious manuscripts</u> and <u>epics</u> to understand caste system	2) It uses <u>village studies</u> and <u>ethnographic accounts</u> to study caste system.

3) It has emphasis on macro Varna framework

4) Book view has tended to see caste system's role in ensuring stability and continuity of Indian society.

5) It sees caste system as closed.

3) It focus upon 'jati' as empirical reality of caste system.

4) Field view has brought out caste based discrimination as well. eg. studies by Dipankar Gupta.

5) Srinivas gave the concept of Sanskritisation which explains cultural mobility within system.

Thus, the two perspectives given would sociological analysis of the caste system, enriching our understanding.

2. a)

Social institutions in India have undergone change owing to modernization but still has streaks of tradition embedded in them. Elaborate.

Yogendra Singh defines modernization as consisting of universal and rational attributes. He distinguishes it from tradition based in Holism, Continuity, Transcendence and Hierarchy. eg. cosmopolitanism

Modernization in India

Srinivas finds the root source in westernization which highlights the changes brought about by British rule. Yogendra Singh says these changes led to cultural as well as structural social changes in Indian society through agents like bureaucracy, rule of law etc.

Changes in social institutions in India

1) Advent of Nuclear family, which have become more common now due to more focus on conjugal fitocentric

Hey (MS Gore)

2) Srinivas also sees secularization happening in Indian society.

3) Urbanization and Industrialization have aided migration.

4) Modern democracy emerged as a political institution.

Streaks of tradition

Mogendra Singh admitted to neo-traditionalization as well as traditional institutions were also gaining strength owing to modern means.

1) Religion has become stronger and several temple live cost their rituals and provide

e-darsan.

2) Pauline Kolenda says joint family has become stronger as it provides base to industrialisation.

Saroj Kapoor's study of Khatris of Delhi and

Milton Singer's study of Chettians of Madras affirms

thats

3) Caste has taken a new form. Dumont sees substantialization of caste happening as they become impenetrable blocks which serves as means of mobilization. Beteille says its role in politics is also strengthening caste.

4) Pall Brass says political parties in India lack clear ideology and are Nepotistic, signs of feudalism persisting.

5) Even as love marriages are increasing, the role of parents and family in marriage continues to be important. [Margaret Cormack] in his study of university girls found that they were willing to intermix with boys but wanted parents to decide on marriage.

Hence, along with modernization, neo-traditionalization is also happening which is leading Indian society to a unique course

(v) Explain the evolution of land tenure system and its impact on the agrarian structure.

Land tenure system refers to the conditions of holding the land by tenants. The agrarian social structure is shaped by it.

Evolution of land tenure system and its impact on agrarian structure

I Pre British Period

Coormaraswamy says land was owned communally while Majumdar says it was owned by the King. In both cases, cultivator was deemed to have rights in land.

Agrarian structure: Revenue was collected by King, but rights of peasants were represented.

The agrarian structure was egalitarian and two classes existed - rulers and ruled.

IV British Period

Land tenure system

British introduced

- 1) Zamindari, Ryotwari and Mahalwari system with strict condition of paying rent in time.
- 2) Commercialization of agriculture happened as capitalist economy was introduced.

Impact on agrarian structure

- 1) [A R Desai] says it led to depeasantization as tenants were evicted. State acted as the supra class and below it were absentee landlords, landlords and labourers.

This had effect post independence as well.

III Post Independence

Land tenure system

- 1) Abolition of intermediaries
- 2) Land Ceiling Act
- 3) Land Consolidation
- 4) Green Revolution

Impact on agrarian system

- 1) Ashok Rudra says feudalism persists in Indian agriculture.
- 2) Daniel Thorner and Rudolph and Rudolph see advent of capitalism through gentlemen farmers and bullock capitalists respectively who treat agriculture as a profession.
- 3) Utsa Patnaik uses Lenin's framework and saw simultaneous existence of Big landlords,

Big farmers, Medium farmers, Small farmers
and labours.

4) Jain Omvedt says multiple agrarian structures
exist in India

Capitalist → Punjab, Haryana, West UP

Almost Capitalist → Gujarat, Andhra Pradesh

Almost Feudal → West Bengal, East UP

Feudal → Bihar.

5) PC Joshi notes the trend of uncertain lease
agreement under the influence of MNCs.

Thus, agrarian structure is evolving
in India. The Recently passed farm acts will
continue to shape it.

c) Briefly discuss the challenges to Indian Nationalism in contemporary times.

Nationalism refers to a set of beliefs and symbols which bind a group of people into a common political entity.

Challenges to Indian Nationalism

1) Caste Patriotism was identified as a big challenge by Gr S Gokhale as different castes scramble for benefits, leading to disunity in nation.

2) Amartya Sen suggests that majoritarian cultural nationalism borders on religious revivalism and is disintegrative in nature as minorities shun away from it.

3) Secessionist Communalism noted by TK Oommen

hurts Indian nationalism by demanding for nations based on religion. eg. Hindu Rashtra, Khalistan, Jeparati J&K.

4) Ethnic Tribal secessionist movements in north east as noted by Surajit Sinha manifest in calls of separate Nagalim, Bodoland etc.

5) Linguistic chauvinism of hindi invites a reaction in the form of calls of drauida nadu.

Thus, the principal axis of diversity - language, religion, ethnicity - in India need to be forged together. Ram Jyha suggests a way through existence of multiple nationalism - like Kargil Nationalism, Cricket Nationalism etc.

3. a)

Explain the concept of Patriarchy. How have the women's movements in post independence movements in post-independence India confronted the norm of patriarchy?

Sylvia Walby defines Patriarchy as a set of social structures and cultural values which oppresses women and values men over them.

Concept of Patriarchy

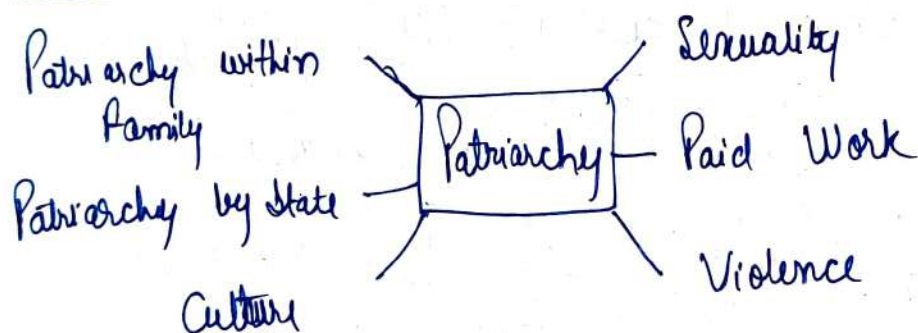


Fig: Agents of Patriarchy by Walby

Ann Oakley says gender is a social construct which became important particularly after industrialization.

Uma Chakravorty says upper caste control

women sexuality ~~thru~~ to perpetuate caste system through endogamy. She calls it Brahminical Patriarchy

Women's Movements in Post Independence India

Nina Mazumdar notes that after independence, woman's question disappeared from public space because of faith in the capacity of state to ameliorate their condition.

However, with UN declaring 1975-85 as women's decade and Committee on Women's Equality's report coming out in 1974, it was reignited and took several forms.

1) Anti-Sati Movement occurred in the wake of young widow Roop Kanwar becoming Sati in 1987.

2) Anti-Rape Movement after Nari case pushed state to strengthen legislation.

3) Anti-price rise movement was led by urban housewives whose daily lives was most impacted by worsening inflation.

4) Anti Dowry and Anti bride burning movement came in focus with increasing instances. Dowry Prohibition Act, ~~is~~ being laid out in response.

5) Against sexual harassment at workplace: Support proved in Vishaka case where Supreme Court laid out guidelines for preventing sexual harassment at work place.

6) Cultural Push: Madhu Kishwar suggested

That western notions of feminism weren't needed as Indian cultural traditions had scope to counter patriarchy from within.

Criticism

- 1) The post independent women movements have been criticized for not considering the needs of lower castes and tribal women.
- 2) They are accused of lacking coherent ideology.

Nonetheless, women's movements have confronted the norm of patriarchy in both public and private space. In recent times, they are also clubbing with other causes as new social movement.

6) Urbanization of pandemics has only exposed the already haphazard and lopsided urbanization process. Analyse.

Urbanization refers to the structural process of growth of urban areas. Louis Wirth calls it the growth of urban way of life.

Urbanization of Pandemics

Census 2011 notes India has 31.2% population living in urban areas. The ongoing Covid-19 pandemic highlighted the vulnerability of urban areas:

1) The disease first began in urban areas as travellers returned from foreign ~~or~~ countries with covid-19 strain

2) The narrow streets, closely living population

made the virus easy to spread.

3) It spread to rural areas later as migrants returned to their homes.

Exposing the lopsided and haphazard urbanisation process

1) Congested urban spaces: Over-urbanisation has put a pressure on urban infrastructure.

Transport facilities, housing areas, sanitation facilities are woefully short of requirements.

2) Presence of Slums: Slums represent the most congested and dilapidated housing conditions.

The pandemic could ~~not~~ easily spread in slums. eg. Dharavi was on alert when cases were reported there.

3) Issue of Migrants : Migrants stranded in urban areas soon wanted to go back.

This highlights:

- (i) Constant ritual tug of home among urban migrants
- (ii) Their alienation and marginalization in urban areas.
- (iii) Lack of economic opportunities to them

In words of Jyeta Dwan Verma, this highlights the apathy of urban population towards them.

4) Concentration of limited infrastructure in urban areas: Even the limited health infrastructure of India is concentrated in urban areas. Over 70% doctors serve the 31% urban population.

5) The case of increasing load in Mumbai and Delhi highlights low urbanisation as concentrated in only few cities.

6) Increase in cases of domestic violence point to the fragility of urban marriage and family.

Thus, India needs to balance the urbanization process through investment in Tier-2 cities, revamping public infrastructure, providing amenities to rural areas and generation of community feeling among residents.

c) Even though Untouchability seems to be eradicated in manifest forms, it still exists in a latent form. Examine.

Untouchability refers not just to physical exclusion but also a broad set of social disabilities and exclusion towards those deemed untouchables.

Eradication in manifest forms

The explicit expression of ~~an~~ untouchability has become rare in present times.

- 1) Abolition of untouchability by Article 17 of the constitution
- 2) Protection of Civil Rights Act, 1955 punishes untouchability.
- 3) It is socially frowned upon as value consensus has been developed against it in

the society by the likes of Grandhi,
Ambbedkar etc.

Existence in Latent form

1) A 2006 study by Ghanshyam Shah, Sukhdev Torat and Harsh Mandis observes that over 80% of village population doesn't practice caste discrimination and untouchability. But it has taken latent forms and occurs in subtle ways.

2) Caste endogamy is prevalent and marriage between upper and lower caste is still rare.

3) Swinder Jodhka says cultural prejudice form a part of judging soft skills of candidates.

Moreover, the COVID-19 pandemic could also give a phibip to untouchability at the pretext of health reasons.

5. a)

Briefly discuss the impact of Buddhism on Indian society

Buddhism emerged as a cult around Lord Buddha in sixth century BC. It soon settled to establish itself as a new religion.

Impact of Buddhism on Indian society

- 1) Ideals of Ahimsa (Non violence) were preached by Buddhism and Jainism.
- 2) It provided an avenue for vedic castes to quit the ~~heretic~~ hierarchical caste system in search of mobility. Buddhist texts regarded Kshatriya as the most important caste.
- 3) It sowed the seeds of religious pluralism and tolerance in Indian society.

- 4) It provided equality to women. Both nuns and monks lived in Buddhist viharas.
- 5) It provided a theory on kingship, thereby nudging it towards more responsibility and accountability.
- 6) The Buddhist chaityas and viharas served as a template for later temples and architecture grew in importance. This also benefited the class of artisans.

Then, Indian society experienced new changes through Buddhism. Its focus on madhyama marg (middle path) continues to guide Indian consciousness as seen in Non-alignment movement, notion of secularism.

b) Objectives of Hindu and Muslim marriage.

Marriage is the socially approved sexual union of two adult individuals. The role of religion in validating marriages continues till date.

Hindu Marriage: Objectives

- 1) It is the sacred duty of Hindus to get married. (~~Goal~~ Grihashta stage of life)
- 2) The rites and rituals associated with marriage give it a solemn status and hence, is considered unbreakable.
- 3) Marriage is also considered an element to pay off pitra kin (debt towards ancestors).
- 4) Children from marriage, (son as per texts)

provide fire to funeral pyre which allows the soul to depart peacefully.

Muslim Marriage: Objective

- 1) It doesn't have a sacred status but is still seen as an act of Sunnat.
- 2) It is a contract, civil in nature,
- 3) The goal is to produce offspring.
- 4) Preferential cousin marriage renews kinship ties and provides solidarity.
- 5) Mehr serves for security of bride.

Hindu and Muslim marriages, both also control the sexuality of women through elaborate rules, ~~as~~ as per feminists.

c) Approaches to understand concept of Ethnicity.

Ethnicity is a cultural construct. It is a group marked by similar culture, language, religion, & tribal status or even race.

Approaches

1) Biological approach views ethnicity as distinct race with physical features being similar.
eg. North east Indians are viewed as belonging to mongloid race / ethnicity, distinct from north or south India.

2) Religious approach views different religions belonging to different ethnicities. eg. Historically, Jews have been seen as belonging to one

ethnicity which later transforms later into demands of Israeli state.

3) Cultural Approach: People with different cultures see themselves as belonging to different ethnicities. eg. Native Americans, Indian-Americans, Italian Americans in USA are different ethnicities based on their affinity to original cultures.

4) Tribes: Tribes view themselves as separate ethnicity. eg. Aboriginals of Australia.

Barun De says ethnicity is a novel construct to mobilize for resources. Lyddens notes the role of culture and fear of marginalization in formation of ethnic groups.

- d) Compare the evolution of backward class movement in north and south India.

Backward Class Movements are the movements of castes ranked below Brahmins^{etc} and above untouchables. They are artisan and service castes like Yadav, Jat etc.

Evolution of Backward Class Movement

North India

- 1) Backward Class movement was late to emerge. Christophe Jaffrelot attributes it to Sanskritization process in north
- 2) Brahmins shared power with other castes

South India

- 1) Backward Class Movement emerged earlier. Christophe Jaffrelot attributes it to ethnisation process in South India
- 2) Brahmins had power concentrated in them.

Thus, a single enemy couldn't be imagined

3) Upper Caste crushed the nascent movement in the north through formation of Sena like Diamond

Sena, Karni Sena

Thus, the backward classes mobilized against them. eg. Justice Party Movement

3) Limited Brahmins couldn't stop the spirit of the movement.

However, in both north and South India, Backward classes movement continued in search of an egalitarian social structure and later for mobilization for scramble of benefit

e) Discuss Davis and Blake perspective on "relationship between fertility and social structure."

Total fertility rate refers to the average number of children produced by a woman in her reproductive age.

Relationship between fertility and social structure

Davis and Blake explored the relationship between social structure and fertility and noted following trends.

1) In a close knit community (Gemeinschaft as per F. Tönnies), children are viewed to be belonging to the community. The diffusion of responsibility in raising them leads to higher fertility behaviours. The case is opposite

in modern societies.

2) Patriarchal social structure reduced women to reproductive role. Further, their poor education levels are also associated with higher fertility rates.

3) Desire for son leads to increase in birth of children. (Son neta preference)

Social structure guides the norms and values, and contribute to the collective conscience of the society which act as a constraint on fertility behaviour, guiding it towards direction preferred by the society.

6 a)

With all signs indicating socio-economic progress over the years, development as an objective under deliberative democracy entered the psyche of India's voters.

The recently released Human Development Report notes an increase of 4.7 years in expected years of schooling, increased life expectancy to 68 years and increased average income in India. This points to the socio-economic progress made by India.

Psyche of Indian Voters

Development as an objective under deliberative democracy

It is suggested that Indian voters considers development as an imperative in voting choice.

1) In developed states like Kerala, Goa, the political parties which have worked for development over the years prove successful in elections and new parties can't seem to establish themselves.

2) Yogendra Yadav in his 1998 study noted the trend of increasing public participation of people in politics. Together with improving socio-economic indicators, it highlights an enlightened citizenry.

3) Debates on development, public policies have grown over the years using social media. ~~But~~ ongoing farmer protests highlight the interest of citizen in developmental policies.

4) TK Dommens is appreciative of middle class in this regard and calls them harbingers of silent revolution in deliberative democracy of India.

Other factors behind psyche of Indian voters

1) Rajni Kothari through politicisation of caste and communalisation of religion by political elites highlights the role of these ascriptive identities

2) Shrivastava also observes vote bank politics in India where votes are gained through social dynamics.

3) The increasing criminalisation of politics (29% MPs with serious criminal charges in 17th Lok Sabha) points that developmental

politicians take a back seat over winnability of the candidate owing to his/her influence in the constituency.

4) Gender considerations: With only 14% Lok Sabha MPs as women, gender is still a barrier to Indian voters' approval.

Thus, India's voters are continually evolving. In a complex nation-state like ours, there are multiple considerations which influence their psyche.

b) "A toxic social environment leads to vulnerability and impairs resilience." Discuss the statement in context of growing suicide among youth in India.

suicide is defined by Durkheim as any direct or indirect action of the person, which he/she knows, can result in death.

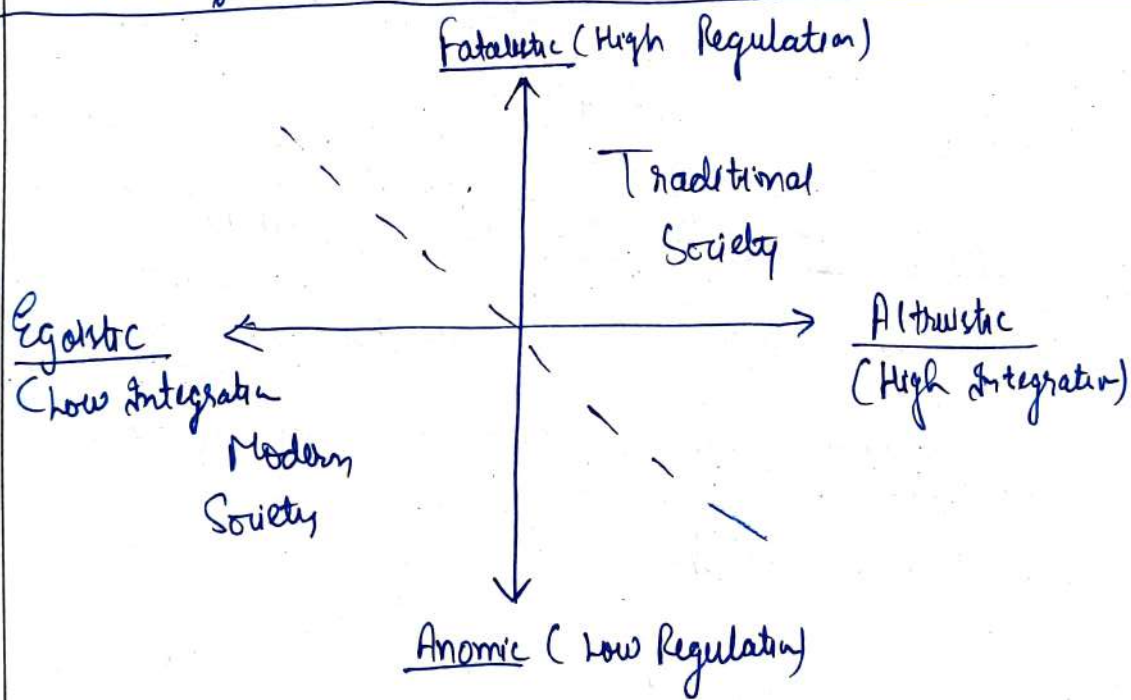


Fig: Durkheim's typology of suicide

Cases of suicides are rising among youth in India due to reasons like failure in education or job, failed love relationships.

discrimination, exclusion and others.

Role of toxic social environment

A toxic social environment manifests in ~~the~~ following ways

1) High Regulation: Social norms can restrict choices of individuals.

(i) Patriarchy: Monisha Behl in study of Manipuri, says lives of women are dull and gloomy due to drudgery, over work and poor health.

(ii) Caste discrimination: eg. suicide of Rohith Vemula.

(iii) Tribe based discrimination eg. suicide of Dr. Payal Tadvi.

These suicides occur when social norms

restrict the mobility of individual but they still succeed in it leading to backlash.

2) Low Regulation: In society leads to delinquents by individuals. Sometimes, youth get caught in such activity and commit suicide to avoid shame and punishment.

3) High Integration: in society leads to committing of suicide when one feels one has let society down. eg. suicide of CCD owner Mr. Raju when financial irregularities were becoming a problem.

4) Low integration: Youth feels alienated and marginalised in such society. The lack of ^{sense of} belonging results, and one feels

loss of support. Hence, any failure be it in education of ~~se~~ or relationship, results in suicide.

Suicidogenic pulses of society call for optimum regulation and integration of individuals in society. A balance of autonomy with societal belonging is needed to curb suicides by youth of India.

c) The latest National Health Mission report has flagged the 'uneven burden' women bear in family planning. Discuss the reasons for this imbalance and other socio-cultural barriers for family planning in India.

Family Planning refers to the planning of reproductive life including the number of children. Women bear uneven burden in family planning, as birth control devices and hysterectomies are done on women.

Reasons for this imbalance

- 1) Male view vasectomies as an attack on their masculinity.
- 2) The pati vrata patni (i.e. wife devoted to husband) is expected to bear pains of the surgery.
- 3) Men are job oriented and hence, can't take

time out for fear of loss of wages.

Other socio-cultural barriers to family planning

1) Religious values: Almost every religion puts an emphasis on producing more children ^{who} which are seen as gift of god.

2) Lack of education leads to perpetuation of myths associated with family planning - eg loss of vigour.

3) Role of Joint Family: members are left with no autonomy to decide for themselves, and as there is diffusion of responsibility in taking care of child, family planning is shunned.

However, as [Kao and Sheraif] noted in their survey, over 64.6% of people viewed it positively, highlighting the change in attitude.