

Name :- Shubham.
Medium :- English
Centre :- Online.
Date :- 20/07/2022.
Reg No :- 1039940

Sociology Test :- 2216

~~Sanskritization~~ Sanskritization involves
'positional change' in caste system
without any 'structural' change.

Analyze.

M. N. Srinivas defined Sanskritization
as a process where low caste
Hindu or tribals adopt the
method, lifestyle etc of the
upper higher, dual-born caste
to improve their position in
ritual hierarchy.

Sanskritization → as positional change.

By Sanskritization a low caste
can transcend over their
immediate upper castes and
claim a position higher
than them. As per J. C. Bailey
study in Bissipara, the toddy
tappers of the region changed
their lifestyle and after gaining
secular power, claimed a
higher position, which was

accorded to them. Here only the position of the caste change, as it became tighter.

Not a structural change.

Since one caste become higher, the other castes relatively went down on hierarchy, the position which was left void, was filled by relative downward mobility.

Here the structure remains the same based upon ritual, purity, pollution hierarchy, and only thing which happened is change in position and not hierarchy.

Oscar Lewis in his study around Delhi said, due to Sanskritization, the opposition and from upper castes have increased, and it leads the structure to become more brittle.

So, Sanskritization is simply a relative shift in position and not a structural change.

Explain the Interactional approach to study of caste in India.

Interactional approach refers to a approach in which sociologist talks to the participant and have a clearer view how they make meaning out of social reality, this approach takes cues from symbolic interaction and other constructive methods.

Interactional Approach to Study Caste in India.

The study of caste by indologist have created intellectual accounts which are nearer to ideal types, on the other hand structural functionalism have led to showcase harmony and stability which is not there.

So interactionist uses, interaction with various member of groups

to account for their first hand experience about caste system.

Jan Breman uses interactionist approach to say that the Jajmani Relation which were seen as harmonic, are seen as exploitative by lower caste.

Also as per Oscar Lewis and F.G. Bailey they say different castes have their different conception of exploitation.

B.R. Ambedkar used his subaltern interactionist approach to account for exploitation of Dalits.

Dipankar Gupta also used the approach to say that there is no single hierarchy and various castes have different mythological origin which place them in different place in hierarchy.

The interactional approach helps a sociologist to truly understand the effect of caste system and how it function from the level of different groups.

Discuss various sociology sociological perspective on tribal integration and autonomy in India.

The tribal integration - Autonomy depends have been one of the most important post independence debate, which still have no proper end.

C.S. Chhaya and other indologist view tribals as part of Hindu society, which got disconnected to it in various stages of development, so they must be brought back to Hindu fold.

Modernist also see tribals to become more integrated for their own good, it will lead to their better development.

Feminist says that most tribal culture are based on sexual

division of labour, so they must be integrated to mainstream, so that tribal women can be liberated and their health improved.

Cultural diffusionist say, that eventually tribal will come to hindu fold, because the greater tradition of Hindu will envelop the little tradition.

On the other hand Xaxa said, since tribal society is based upon different principles, they must have autonomy to govern themselves.

Also environmentalist says, that tribals are more connected to the nature and environment, so for the benefit of both they should have autonomy.

Civil society also campaign for the tribal's right to autonomy.

So, it can be seen both sides have genuine arguments, so state must take a calculated approach to slowly provide basic necessity of health, education to tribals while maintaining autonomy.

Elaborate on 'Daniel Thorner's
division of the agrarian population
of India into different class categories.

British scholars and marxist
saw Indian agrarian structure
incapable of developing class
as ~~was~~ according to them, due
to Asiatic Mode of Production and
presence of caste, a class
consciousness cannot be generated.

Daniel Thorner says, after independence
class in Indian agrarian population
have indeed generated, and
be used the amount of
labour time a class buys.
for their agricultural operation.
He divided them into 3-classes.

(i) Malik :- Malik is the one
who earns profit from his
landholding and buys buys

labour time for various operations rarely use any family labour.

(ii) Kinan :- Kinan is the one who works on his field and occasionally to earn wages, also acts as labourer for Malik. Family labour is also used.

(iii) Maydoor :- He does not have his own land and act as a full time labourer. to both Malik, Kinan.

Ultra Patriak modified the classification and even added size of landholding as a criteria, as Kshatriya no matter how small a land, would not work himself, so her addition refined the classification.

Rudolf and Rudolf also said due to Green ~~revolution~~ revolution, a class of Bullock-Cart Capitalist development.

Gayle Omuldt said, there is not a class structure in India, but different class structure based on different modes of production.

So it can be said, Indian agrarian population have definitely developed classes, and most of them there is class-caste nexus.

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

Recently on government proposal to raise marriage ~~o~~ for women in India, in a combined article Jean Dreze and Sonalde Desai said, the need is to improve agrar, by improving schooling, healthcare at the ground level, and increased state intervention above a level is detrimental to individual's autonomy.

Also, functionalist say, that the current framework is functional and increasing the age will lead to more crime, more anomic and more tension.

Marxists says, increasing the age will make the daughter as seen as a capital depreciating asset, and may lead to more crime.

But feminist argue that,
it will allow women for
better education, more better
health for rearing of children,
and better independence.

Also population, demographic
experts says that due to late
entry ~~in~~ in sexual union,
it will reduce TFR, and
reduce population burden.

State also argue that, it will
bring equal equality ~~is~~ with
men, who have age of 21 as marriage
age.

All of them have been criticised
by saying, the 4 reason why there
is high population, low healthcare
and education are because govt.
efforts at ground level have
not provided opportunity, because
of poverty. So, first govt. must
improve education and healthcare
services, otherwise situation will
remain the same. Raising the
marriage age above the adulthood
is not in consonance with Indian
culture and also with global
standards.

A.R. Desai's understanding of Indian Nationalism is paradoxical to the nationalist understanding of Nationalism. Communist generation of Indian Nationalism as a given factor, for them the staying of same culture, tradition etc were enough to generate the feeling of Nationalism, and where the country was subjugated to the foreign rule, love for nation overruled and with a emergence of a common creing, Nationalism generated.

For Nationalists, Nationalism generated as a system of ideas and feelings, in opposition to British rule, to safe guard their nation, i.e. "Bharat Mata". Their source of nationalism was cultural Nationalism.

They had an emotional element
for generation of nationalism
On the other hand A.R. Dairi,
with the marxist perspective of
historical materialism, saw
changes in the material condition
which led to formation of
new classes in Indian society
whose interest lie against the
British interests, and led to
generation of Nationalism.

He said, British brought changes
to the agrarian structure, which
led to formation of new classes
as of zamindars and ~~to~~ labourer,
peasants.

The changes brought by the
British in the industrial sector
led to generation of Indian
Bourgeoisie and Proletariat class,
whose interest was opposite to
British interest.

British also helped in formation
of English-educated middle
class, who imbibed the value

of rationalism, democracy etc. As per A.R. Desai, the role of English-ⁱⁿ educated middle class was decisive.

So, these various class saw that their interest would only be respected when Britishers are thrown away, so, they generated nationalism which was deliberate, and a necessity for safeguard of interest.

He also talked about the role of press, which helped in spreading the subjective understanding of the objective condition, and helped reach feeling in rural areas, via technological development such as Railways, post.

Also he accord utmost importance to all India - Association like INC, women Association, to create an all-India outlook amongst the member.

So, it can be seen the origin of Nationalism is different for A.R. Desai for which material condition mattered and for Nationalist for whom safeguard of Culture mattered.

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

Caste in India is still an important social fact and Andre Beittel's conception of "India's destiny not caste in stone", is a long way to achieve

Importance of Caste in Present Day

(i) Marriage :- Marriage is still based on endogamy, 85% of rural marriage and 70% of urban marriage are still endogamy.

(ii) Social identity :- Caste also provide social identity to individual and also helps as social capital. Institutions like Jat Havel, Rajput Parliament, Baniya Samaj, provides connectivity.

iii) Politics :- Rajni Kothari says, Indian politics is caste based, and caste identity is of utmost importance. Paul Brass says, even the national parties give tickets according to caste - equation. As per Parva Parini, due to emergence of ASGAR castes in North India, their caste have come to establish their dominance.

iii) Village Society :- Still the dominant castes have influence over other caste in Area. As per M.C. Pradhan, Khaps of North India are still acting as parallel courts.

iv) Caste - Class Nexus :- Jan Beaman says in informal labour caste is necessary for recruitment. Man Lakha says, caste are still important as 60% Grade A officer are Baniya Brahmin and 90% of manual scavengers are SC/ST.

(v) Also caste is a important
factor in ~~has~~ accidental
segregation. As per Ghandhyan
Shah and Subhden Thorat, there
is untouchability in 70% village.
Reduced relevance of Caste.

(i) Caste as a system have been
broken down, and now only
Caste as a identity remains.

(ii) Also avenues of social mobility
have led to dismantling of
hierarchy.

(iii) Even endogamy is breaking
down and there is more acceptance
of inter-caste marriage.

(iv) In the urbanised and
globalised world, social relation
transcend over caste, people
have friends cutting across
caste.

(v) Also the relation of caste
and occupation have broken. Many
Brahmin are opening tanning
workshop.

So, it can be said though there
is dilution of caste in modern
society, but it still continues
to hold importance in social
social life.

Within the informal workforce, there is persistent gender-based occupational segregation. In this context, analyze the feminization of informal labour.

Feminization of informal labour refers to a process where females are increasingly pushed into informal labour sector and have less avenue to enter the formal labour sector due to institutional patriarchy, class-celling and pink-collarization of Job.

As per Sylvia Walby, women form the part of secondary job market.

Gender-Based Segregation or occupational segregation in informal sector.

(i) Women form the majority part of domestic-care sector, which have no proper regulation.

no proper job security.

(ii) Also women are not employed in various activities like of mechanic, transport sector etc, which requires etc specific skill set.

(iii) As per Jan Bremann, even in informal sector, women are makes part of "Paupers" as they are paid lower than their male counterpart.

(iv) Men who migrate to city, leave agricultural field in the hands of women, leading to feminization of agriculture.

(v) Also, women have to take care of family along with work, so, her job pressure is increased. Her job women is also pink-collared as ASHA and anganwadi worker.

So, it can be said, in even in the informal sector, women are disproportionately discriminated, and even in this they get comparatively low paid pay, backward jobs etc.

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

Discuss.

Colonial scholars such as Metcalf, Mair, Riser saw Indian village as a little republic, which was static, autarkic and had ~~no~~ ^{very less} connection with the outer parts. This conception of village saw them as an independent social reality.

This conception of village as a simple, static and self-sufficient social reality have been criticised.

G.S. Ortuzar said villages had regular fair, pilgrimage and they participated in the common markets of the area, so,

there was connection with other villages.

Tranwati Karu, another anthropologist says that the kinship pattern which is common to a area can only happen if villages in the area have some cultural connect. Also institution of village exogamy near that villages had contact with other.

M. V. Srinivas says that the concept of horizontal solidarity in the caste is only possible when the caste members from different villages had regular contact. He also said not every village had all the castes, so they regularly needed service of different caste of the area from different village.

S.C. Dube said, village was always connected to the urban market, and there was regular economic connect.

Yogender Singh saw villages as
part of Greater Tradition of area

Andre Beteille also says that
there is no reason to believe
that village were self-suff-
sufficient in the foreseeable
history.

A. R. Desai too said, though
economic village were nearly
self-sufficient, but they too
had to bring in items like salt.

Also, villages were not static
as there were instances of
social mobility due to Sanskritization
as ~~evident~~ ^{shown} by M. N. Srinivas.

Even the Nationalist said,
village's self-sufficient,
simplicity and staterness is
exaggerated by the colonial
administration, and they were
always a part of larger
whole.

So it can be said Indian
village were an happening
entity with flux and change.

G.S. Gherge liberated the study of Indian society from the colonial biases and laid the true foundation of the discipline of sociology in India. Substantiate this statement.

G.S. Gherge, known as the father of Indian sociology, was an indologist, and he also used field studies, though less, to explain Indian society.

G.S. Gherge had a relation of less convergence and more divergence to the colonial sociologist.

He agreed with Risler, about the genesis of the Varna system, which according to him in his, *Caste and Race*, 1931, was due to racial difference of Aryan and the local inhabitants.

But with this convergence, he actually diverged away from colonial biases and had explained

Various institution of Indian society based on Indology.

First, divergence was in the case that, he said Indian society was unique from western society, and the Hindu culture binds the society as a whole via diffusion and acculturation and has no way backward to Western culture.

Secondly, he said Indian villages were an happening entity, which had regular contacts, and was not like the British conception of little republic.

Thirdly, he refuted British while explaining how urbanisation was a feature of Indian society, how many cities were present in India, and it is not due to British modernity that cities formed.

Fourthly, he even said the
tribes which British considers
different from Hindus, are
nothing but backward Hindus
which got ~~out~~ outside the
Hindu fold in different phases
of development. He even said
that they must be integrated.

Fifthly, he said that unlike
British notion of 2-civilization
in India, i.e., Hindu and Muslim,
there is only 1-pan-Indian
culture, that is Hindu culture
and due to assimilation, even
Muslim generated Hindu
institution, eg. Caste are there in Muslim.

Sixthly, he even had positive
development of Nationalism and
said Caste patriotism will
go down with modernization
unlike British view that Caste
will hamper development of
Patriotism in India.

So, it can be rightly said, Ghurye
attached colonial biases from
the level of methodology to
the level of understanding of
Society.

Tribes are said to have accepted ethos of caste structures and absorbed within it. Critically analyse the changing dynamics between caste and tribe.

Tribes are described as a social groupings based upon ties of kinship, clan and values of equality, in opposition to caste, which is based upon hierarchy, and differences.

M.N. Srinivas said, Tribes have been undergoing Sanskritisation for a long time, and have entered caste-fold: eg. Gonds are Raj Gonds (Rajputs).

Ghurye too claimed, that tribes are backward Hindus and it was only natural that they come back in caste fold.

Also, Tribes' ^{to} Equalitarian society is also developing differences based upon gender, power, like caste society.

Tribes are also changing their animistic religion and coming in fold of Stoicism, Unitarianism.

As per F. C. Bailey, Jang tribe is increasingly becoming caste ~~life~~ like.

Though after reservation policy, Tribes have stopped claiming caste status, because of benefits, but have become Hinduised. Caste ~~tribes~~ like Gyar in Rajasthan is claiming tribe status.

In the recent times, one more process is going on, as both the caste and tribes are coming in a nexus with class, as caste like Brahmin and Tribes like Meena, are higher in class hierarchy compared to other.. So, the relation between caste and Tribes is of a flux, and more similarities are there compared to differences.

Poverty in India has been socially generated and perpetuated. Elaborate.

As per Tendulkar Committee report, still around 22% are poor in India, and recent report by World Bank said due to Covid-19, around 40 millions again went into poverty.

Reasons for Generation and Perpetuation of Poverty.

(i) Amartya Sen and Jean Dreze says the Indian Government have failed to remove unfreedom and improve capabilities of poor, which led to a situation of poverty trap.

(ii) Also, due to per Arthur Bow (Demographer) high level of birth rate leads to higher level

- of property ~~is~~ breakdown while inheritance, leading to poverty.
- iii, Sachar Committee said poverty in muslim is due to high fertility, absence of middle class to modernise, the outlook of committee.
- iv, Also it is perpetuated; as per Oscar Lewis, low poor class lacks the educational culture, so they stay perpetual poor.
- v, Even our reservation is faulty, as the large share of benefit are taken by one or two caste or tribes. eg. Meena.
- vi, There is also class-caste nexus in both rural and urban areas. As per Naulakha study 90% of manual scavengers were SC/ST and 60% Grade A employe were Baniya Brahmin.
- vii, Lack of infrastructural facility to education, healthcare and opportunity to social mobility.
- So it can be said poverty in India is socially generated and perpetuated.

"Slum is the lifeline of Urbanity"
Comment.

A Slum as per T.D. Santos, are the area of immense potential, full of energy, which have been tamed by faulty urbanisation.

There are the areas with crowded housing, less health and education facility.

As per functionalist, slum are lifeline for urbanity as they provide for cheap labour, help in merial jobs and even act as a satisfying device for middle class who sees their condition as better

As per Jan Bremann, slums form the footloose labourer, and is the main part of the urban informal sector.

M.S. A Rao saw slums as a necessary evil, as they provide unskilled labourers in a plenty with a low cost. Marxist also says that slum so act as a Reserve Army of labour for the capitalist and keeps the wages low and eventually keep inflation low.

Dipankar Gupta even saw slum as better than decadent vilage as they are full of life. Slum also add to cultural diversity of the city, as they create their own sub-culture, eg. Rap culture, and their little tradition is unincorporated in greater tradition of city.

So, slum are an important part of city, and as per Human Right activist, it is the job of government to provide good education, healthcare and other basic necessity to the slums.

Highlight the difference between secularism and secularisation, discuss the nature of secularism in Indian context.

Secularism refers to a political ideology which a state follows when religion is separated from the state structure, and state do not follow any particular religion and is against it (Negative form) or respect all religions (Positive form)

On the other hand, as per Steve Bruce, secularisation is a process to where the impact of religion from public or private life is reduced. Religion takes less importance in the social life, and rather than being an ideology, it

is a continuous process, modernity
have led to a boat.

Nature of Secularism in Indian Context

Indian secularism connotes that
that, Indian state will not
follow any particular religion
but protect each religion
Equally. Article 25-28, explain
the true form of Indian secularism.

As per Christophe Jefferlot,
the pillar on which Indian secularism
stands, is one of toleration
and mutual existence. A
Culture of Unity in Diversity
is maintained.

Due-to ill effects of electoral
politics, as per Paul Brass,
sometimes political parties for
vote bank subscribe to a
religion, leading to generation
of minority-majority consciousness,
which harm Indian secularism.
Overall, Indian secularism
suspect the belief of every
religion.

Analyse M.S.A Rao's views on factors relating to the origins of social movements.

M.S.A Rao on in his work on Social Movement, so saw social movement as a necessary element for social change.

Factors relating to origin of social movement.

(i) Ideology :- According to him generation of ideology is a must for a collective action to become social movement as it will give a path of action, and even a goal to the participants of the social movement.

(ii) Leadership :- As per him leadership is necessary for a social movement to gain.

legitimacy and ~~concentrated~~
concentrated effort. It can
be collective leadership (SKM
Kisan movement) or Charismatic
leadership (Anna Hazare Movement)

(iii), Relative deprivation is also
needed to create a sense of
injustice amongst the participants.

(iv), He also said various
resources such as human resource,
Capital resources, organisational
resources are necessary for
generation.

He also gave 3-types of social
movements based on their
orientation and level of
social change they intend to
bring.

- (i), Reformative Social Movement.
- (ii), Transformative Social Movement.
- (iii), Revolutionary Social Movement.

So, these various conditions
are necessary to develop social
movement, and a sustained
action is necessary for
success. e.g. Kisan Movement.

Critically examine the approaches to understand the concept of 'ethnicity'.

'Ethnicity' as per David Malone refers to the feeling of belongingness to a particular group based upon racial, linguistic and religious and regional factor.

~~Respectful to~~
Approach to understand "ethnicity":

(i) Racial Approach :- In this racial differences brings differences in groups, and a feeling of having separate interest. eg. North-eastern develop a ethnicity in the New Delhi, as they feel they are of different race than local.

(ii) Culture approach :- This ~~creates~~ helps in study different culture of different

ethnic groups.

(iii) Also extreme ethnic-nationalism can also lead to secessionist movement, eg. Khalistan.

(iv) Symbolic Interactionism approach can also help in understanding how and why various groups creates a separate ethnic identity for themselves.

(v) Pre-mordial approach looks at pre-mordial ties of kinship, family etc to understand ethnicity.

Ethnicity is an exclusionary grouping which creates a segmental groups having a different culture, origin, etc, and it's violent form can lead to ethnic tension in a society.

It is argued that industrialisation and urbanisation has diminished caste distinction and made class dimensions more powerful in India. How far do you agree with this view?

Marxist saw the rise of urbanisation and industrialisation will lead to ~~the~~ destruction of caste and development of class in India, which is necessary for development of proletarian consciousness.

Diminishing of Caste and Rise of Class

- (i) Lack of caste identity in urban workforce due to anonymity, interdependence.
- (ii) Institution of endogamy is also reducing in urban ~~urban~~ societies.
- (iii) Also caste as a system is not present in urban societies.

- (i), Also even the caste identity are only instrumental and caste consciousness is low.
- (ii) As per Pew Research center, there is more acceptance of inter-caste friendship and high level of interaction.
- (iii), As per Harold Gould's study of Richard Puller, urban workforce leave caste at home at work.

Even with Rise of Class - Caste is still a Dominant factor.

- (i) There is a caste-class nexus in urban society, as per Naulakha, 60% of Graduate employees are Brahmin and 90% of manual scavenger are SC/ST.
- (ii) As per Ghansyam Shah, SC/ST are disproportionately represented in slums.

(iii), Also there is caste-based segregation of locality.

(iv), As per study by Subhden Thant, there is latent unacceptability in urban area.

(v), Jan Breman said, labour recruitment in informal sector is based upon caste identity.

(vi), Harold Gould study also showed, caste is still important in personal life of urban.

(vii), Also the percentage of urban poor are mostly represented by lower caste like SC.

(viii), There is also caste based organisation in urban area.

So, it can be said that urbanisation and industrialization have not been able to change the core of caste and caste successfully moulded itself to class.

Elite accommodation has often been a feature of modern political societies. Critically discuss in context of India.

Elite accommodation refers to accommodating the interests of various elites in the social, political and economic spheres. Even elites are ^{mostly} able to preserve their relation of interest.

Elite Accommodation in Case of India.

(i) Political Elites.

Parini said, after the green revolution and land reforms the ATWAR castes acted as political elite in North India, and always punched above its weight in ticket distribution, members selection and power.

Also, family dynastic elites are also accommodated, as most parties are run on the basis of dynasty - as per Christophe Jaffrelot.

(ii) Social and Educational Elites:-

These elites are also provided with various government posts, made head of various committees and are always kept in the loop for various government initiatives.

According to Anujit Patil, most of the V-C in University, are based upon the ~~govt~~ government relation and not capabilities.

(iii) Business Elites.

A.R. Desai said, the path to development which India took after Independence was based upon Capitalist accommodation, and due care was taken to secure their various rights, such as right to Property, mixed Economy with Private Participation.

Also, various examples of corporate tax cuts and raise in indirect taxes shows business elite accommodation:

(iv) Regional elite / Tribal elites

Regional and Tribal elites are also accommodated by the government by various programmes. S.C. PDS and, the GP Community Development Programme helped the influential caste and on the other hand Tribal Sub Plan or other policy have helped a small section of Tribes like Meena.

Though ~~but~~ Neo-Marxist like Antonio Gramsci says, sometimes state have to give concession to the masses, and sometimes policy which are against elite interest have to be made to continue the legitimacy and hegemony a state enjoy.

So, it can be said elite accommodation is a social fact in India, like other society, and small example of people-centric policy are only ideological conditioning. Demia.

Research suggests that it is not just economics, but also social norms and behaviours that determine fertility choices. Context in the context of population dynamics in India.

Davis and Moore gave the concept of "Intermediate Variable" which are based upon the social culture in a society, which determine fertility rate. These variables are - i) Intercourse variable, ii) Conception variable and iii) Gestation variable.

Along with social variable, economic variables also affect fertility. Schultz said, if the return of having a baby is more than the opportunity cost of baby, then fertility will increase.

In the context of Indian population dynamics, social norms and behaviours matter! -

- (i) Due to Patriarchal relation in North India, BEHARU states fertility is high, while in southern state, due to better women empowerment it is low.
 - (ii) Sonalde Desai; age difference in marriage also increase fertility rate, and want of boy child, as women want boy to support her in oldage in case of widowhood.
 - (iii) Also want of boy, will increase fertility rate; if there are 2
 - (iv) Also, since women in south India go to maternal home for a long time after birth of child, then the gap between the next child increases, reducing fertility.
 - (v) Age of marriage is also an important determinant.
 - (vi) Also, educational attainment, bet and health of women affect the fertility rate.
- So, it can be said, in India fertility is influenced by various socio-cultural norms and values.