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NAME : AMITJ PANGTEY

R. No. : 654500

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Q1(a)) Family is not a static institution but rather goes through a developmental cycle. Discuss.

G.P. Murdock defines family as a social group which performs function of offering residence, providing socialization of children, facilitating reproduction & aiding in economic production.

Family was earlier viewed as a static institution, but now the view has been modified.

Family viewed as a static institution

① Modernization theorists believed that all traditional societies had joint families & all modern societies fixated on nuclear.

② J.P.S. Uberoi writes that the Indological studies resulted in the ideal of Joint family

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was assumed to be the lived reality of India.

Family - dynamic & goes through a developmental cycle

① A new processual view of the family has become more accepted due to its ecological validity.

② A.M. Shah theorizes in 'Household Dimension of Family' that families undergo fusion & fission in cyclical fashion - yielding dynamics.

③ I.P. Desai also found this in his study of families in Mahuwa. Most families developed from patrilocal - neolocal - patrilocal without any unilinear movement.

Thus, the family goes through a developmental cycle. This was on display when COVID-19 re-developed nuclear into joint families.

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- (b) It has been a difficult exercise to produce a universally acceptable or applicable definition of tribals in India. In this context, discuss the diverse and similar features of tribes across India.

The significant diversity among tribals - 8.5% of India's population - has led to issues in finding a universally applicable definition for them.

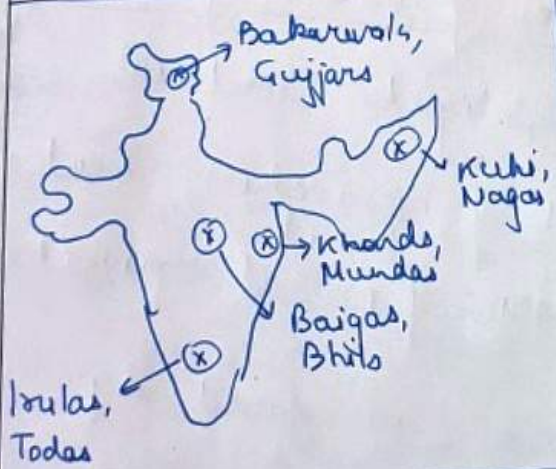


Fig: Tribal groups across India

Diverse features of tribals in India

① Geographical Spread

L.K. Vidyarthi has classified tribals into 5 geographical zones:

North Eastern, Himalayan, Western, Central & Southern.

② Level of Cultural Integration: with the



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mainstream; for instance, Bhumijs & Raj Gonds are well-Hinduized (Ghurye); but Andamanese are still isolated.

③ Racial Diversity: Tribes belong to Negrito (Onge), Mongoloid (Bhotiyas) & Australo-Dravidian (Santhals) races.

Similar Features of Tribes of India

① Mandelbaum highlights certain common features: lack of hierarchies, bent for enjoying life, absence of formal political organization.

② Social Discrimination: is faced by all tribes of India. Eg. Recently a Brahmin man urinated on a PHI tribal.

Thus, the vast diversity & few similarities among tribals results in a definitional problem for tribals.

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(c)

The socio-religious reform movements tried to achieve the objective of emancipation of women and extension of equal rights to them. Discuss.

A.P. Desai believes that the socio-religious reform movements resulted from the conflict of new & old value-systems.

Many of these new value systems espoused women emancipation & providing equal rights to them. Eg Jotiba Phule & Savitribai Phule's Satyashodhak Samaj, Ishwan Chandra Vidyasagar's movement for girl-child education & widow remarriage.

Successes of the Socio-Religious Reform Movements

① Y. Singh avers that these movements were able to modernize the micro-structure

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- of Indian society.
- ② Passage of the Sarda Act for raising age of marriage, allocation of voting rights for women via Montague-Chelmsford reforms reflect successes of the movement.
- ③ Desai also contends that through taking up of women's issues, the nationalist-movement strengthened & widened its base.

However, its successes were limited

- ① Brahminical Patriarchy continues to delegitimize & disentitle women.
- ② Despite voting rights, the exercise of votes was done at-behest-of the males.
- ③ Gender Violence continued even after independence; Sati in Rajasthan, Mathura's sustained rape.

This lacuna led to the setting up of Committee on Status of Women led by Vina Meunidas (1975)

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(d)

There are contestations related to the nature of caste and class in India, while some view caste and class as polar opposites, others view of nexus between caste and class. Discuss.

Caste is a status group which is attributed by hierarchy, heredity, endogamy & restrictions on social interactions. Brahmin caste

Class, as defined by Weber, is the group of people sharing common market position. Capitalist class

Caste & Class as polar opposites

① Weber clearly differentiates between the two. He believes that caste is the most developed form of status group, whereas class depends on market-position.



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- ② Dumont agrees with Weber in 'Konno Hierarchicus'. He views caste not-a stratification [like class] but-the ideology of hierarchy.
- ③ Leach believes that- class implies competition & caste implies cooperation.

Nexus between caste & class

- ① Marxist thinkers like Ghanshyam Shah believe that the concept of dominant-caste is nothing but class mobilization.
- ② Kingsley Davis famously stated that caste has an explosive class character.
- ③ Carol Upadhyay found this nexus in her study of IT professionals of Bengaluru. Most belonged to the forward castes. Thus, caste & class have grown interlinked in the Indian modern society. The market forces have added 'associational' nature to caste.



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(e)

What impact does government policies and programs have on the socio-economic status of religious minorities in India?

India has population segment of 19.8% people belonging to religious minorities. They face various socio-economic challenges.

Socio-Economic Status of Minorities

→ Sachar Committee highlights issue of equity, identity, security for minorities

→ Economic, political underrepresentation & social exclusion leads to deprivation of minorities

Government's Policies & Programs

I) Policies & Programs

① 15 pt. program of the government for minorities offers support in education, employment & protection from communal violence.



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- ② 'Nai Manzil' scheme for minorities offers opportunities to increase the representation of Muslims in administration
- ③ 'Nai Roshni' scheme offers economic support to the minorities via livelihood support

II) Impact of these policies & programs

<u>Effective</u>	<u>Ineffective</u>
<p>① Upward mobility of the <u>discriminated</u> sections of religious minorities is observed.</p> <p>② <u>Ajlaqs</u> among Muslims have become <u>dominant</u> through public support.</p> <p>③ <u>Minority culture</u> is protected through cultural support</p> <p>④ <u>Haji Subsidies</u></p>	<p>① Continued <u>Ghettoization</u> of religious minorities is observed.</p> <p>② <u>Commens</u> avers that '<u>othering</u>' of minorities is still rampant.</p> <p>③ Only 2% of all <u>administrative</u> personnel personnel → Muslims</p>
<p>Alongside the government-programs, <u>public attitude</u> towards minorities needs also to be persuaded for <u>pluralism</u>.</p>	



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2(a)

Regarding the growth of Indian sociology, it is argued that, like most social sciences in India, sociology is very much influenced by Western philosophical and social scientific traditions but some scholars challenged the borrowed theoretical and methodological assumptions. Discuss

Every social science emerges in & is influenced by its social context. Y. Singh believes that- Indian Sociology was also significantly socially conditioned by the colonial rule.

Dialectical Historical
(A.P. Desai)

Philosophical
→ (Lucknow School;
of DP Mukherji)



Culturalogical
(GS Ghurye; Milton Singer)

Structural Functional
(MN Srinivas, FG Bailey)

Influence of Western philosophical & social scientific traditions

① M.N. Srinivas was considerably influenced



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by the Structural Functionalism of A.R. Radcliffe Brown & Ethnography of FE Pritchard

② G.S. Ghurye had been significantly affected by four Western Philosophical schools: Orientalism, Anyan Theory, Diffusionism & Descriptive Ethnography of WHR Rivers.

③ A.R. Desai also was an ardent Marxist who applied the Western tradition of Dialectical Materialism to explain the Indian social reality.

These values were opposed by another set of sociologists

Scholars challenging borrowed set of methodologies

① D.P. Mukherji of the Ducknow school

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believed that the Indian society was
unique & required its own set of
social scientific methodologies.

↳ He evolved Morxology - Marxism +
Indology to study Indian society.

② Louis Dumont & David Pocock also
viewed Indian society as enique & applied
unique perspectives for its study.

↳ Dumont developed the ideo-structural
approach for the Indian context in his
study of caste system.

③ Contemporary scholars like P.N.
Mukherji & T.N. Madan have also called
for a decolonization of Indian sociology.

Thus, Indian sociology has been
a conpendium of borrowed & indigenous
Traditions.

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2 (b)

A caste may be said to be dominant when it preponderates numerically over other castes and when it also wields preponderant economic and political power. Discuss.

The conception of 'dominant caste' was given by M.N. Srinivas in his 2 works: 'The Remembered Village', 1955 & 'The Dominant Caste of Rampura'.

M.N. Srinivas gave this concept responding to Dumont's view that ritually superior castes always dominated.

Aspects of a dominant caste

I) Preponderates Numerically

① Srinivas observed the Vokkaligas

in Rampur. Though they were

peasants, yet they enjoyed a dominant status.

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② They enjoyed high positions in panchayats & were economically powerful

③ Srinivas believed their numerical strength was a primary reason they dominated ritually superior lingayats & Brahmins.

II) Preponderant Economic & Political Power

① Srinivas highlighted that the Vokkaligas had arisen in the secular hierarchy - gaining economic & political clout.

② Thus, they had become dominant and other lower castes sanskritized their traditions in line with those of Vokkaligas.



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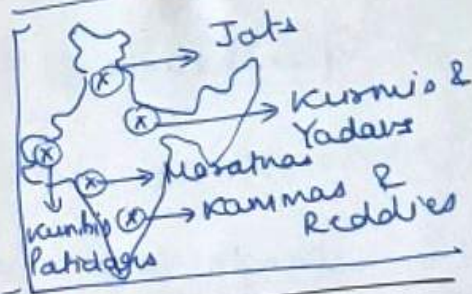
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A similar phenomenon is also

observed in other parts of the country



Critical view of Dominant Castes

① Y. Singh contends that the idea of dominant-castes is mere repackaging of idea of Reference Group behaviour [R.K. Merton]

② S.C. Dube believes that there aren't Dominant Castes but Dominant Individuals who rise in the hierarchy.

③ Dumont avers that despite Vokkaligas' rise, the Brahmins would actually be superior.

However, the concept of dominant

castes has been useful in recognizing the contemporary dynamism & mobility in castes

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2(c)

Mere upward mobility does not enhance social status nor does it end caste-based discrimination of the marginal identities. Describe the phenomenon of Retribalization in Indian society.


Retribalization is a phenomenon

opposite to De-tribalization. It involves the 'ethnization' of tribals of India.

Virginus Xana believes that

with the rise of Tribal Middle Class, the lost tribal identity is being discovered.

This is fuelling retribalization of India.

↳  Promotion of Warli Art, people from tribes re-engaging in festivals like Chaitra Jalisa of Gonds.

This ~~per~~ phenomenon flows from the experience of tribals that adopting Hindu traditions didn't offer them the



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social status.

Upward Mobility - Insufficient for gaining social status & ending casteism

① RBI Joint Director Surendra Jadhav

highlighted how, despite his credentials, he remained a Mahar for his colleagues.

② Gonds - writes Berrieman - were treated as untouchables despite adopting cultural practices of the Hindus.

③ Tribal discrimination & lynching of Nido Taniam - son of an MLA of Arunachal - highlights that even political elites aren't spared the caste discrimination.

This has led to the tribals re-engaging with their cultural traditions. This has facilitated retribalization of India.

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Q5 (a)

Marriage is not merely concerned with the couple; rather it affects the whole society and future generations. Discuss.

Marriage is defined by Edmund Leach as a relationship of a woman with one or more persons which legitimizes a child & offers a 'bundle of rights' to the individuals involved.

Marriage is not- being merely about the couple

In the Indian tradition, Marriage is viewed as a sacred bond through which certain social obligations are fulfilled. In Hindu tradition, it performs the 'Dharma' (duty) of the householder.



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Furthermore, it continues the future generations (referred to as 'Praja').

I) Effect on Whole Society

① facilitates continuation of society by adding new members.

② Is the basis for families which perform key societal functions of child socialization & adult's personality stabilization (as Parsons contends)

II) Effect on future generations

③ Nicki Hart believes a correlation between successful marriages exist across generations.

④ Symmetrical marriages & functional homes facilitate development of children.

Thus, marriage isn't limited to a couple but has wide societal & temporal ramifications



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(b)

Recently, Supreme Court asked government to decide whether or not to include Dalit Christians and Muslims under the Scheduled Caste for availing benefits of reservation. Discuss the reasons and challenges thereof.

The Supreme Court has recently requested the government to initiate discussions regarding availing reservation for Dalit Muslims & Christians.

Taking it into notice, the government has set up a committee to examine the issue in detail.

Reasons for offering reservation to Dalit Muslims & Christians

① G. Ansari & Iftiaz Ahmad have shown that caste-stereotyping exist ~~at~~ even among the Muslims.

② A similar situation is observed among the Christians.

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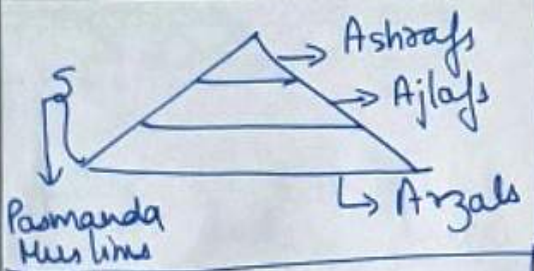


Fig 1: Caste hierarchy in Muslims

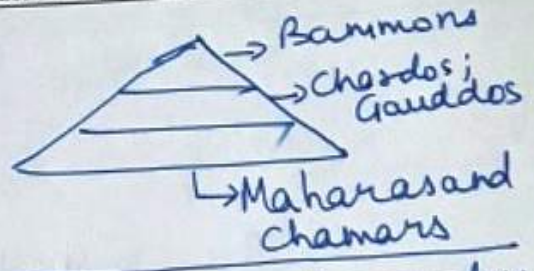


Fig 2: Caste hierarchy among Christians

③ The Arzafs & Maharasad Chamars continue to face caste-based deprivation & untouchability; thus, they seek reservation

Challenges in offering Reservation

① Recognition of caste-hierarchy will suggest Hindu cultural integration in Islam & Christianity; opposed by elites among them.

② Opposition from Dalit Hindus who will view this as additional competition

③ Challenges in identification of Dalits among Muslims & Christians.

Thus, the committee is set up to go into these modalities & give recommendations



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(6)

Examine the changes to agrarian class structure, before and after Indian independence.

Agrarian classes came into substantial social reality - in India - post the arrival of the British. Their modifications to the ~~Mode~~ ^{Forces} of Production modified the erstwhile caste dominated social stratification.



Impact on the agrarian class structure

① A.R. Desai contends that these forces led to rise of 7-fold agrarian class structure



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② P.C. Joshi contends that there was severe proletarianization of peasants owing to the British rule.

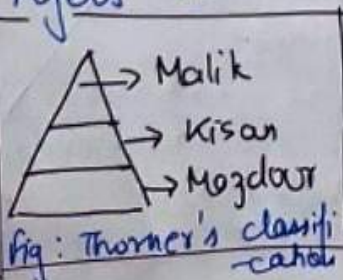
③ The Jajmani system of economic interdependence was broken up. In the competitive market economy, merchants & moneylenders dominated.

Changes in class structure post-independence



① The zaminders were abolished. They were replaced by the emergent agri-capitalists (A.P. Desai)

② The tenants of British era were replaced by the marginal & landless farmers. Thornen refers to them as Mazdoor class



Thus, forces of change in pre & post-independence modified the agrarian class structure.

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(d)

The village and its hamlets represented "India in microcosm". In the light of this statement, explain the significance of village studies.

Andre Beteille states that villages didn't just represent a place where people lived; its design reflected the basic values of the Indian society.

Thus, it represented India in a micro-cosm. Various village studies were consequently undertaken. [Eg] Indian Village (S.C. Dube; Shamirpet), Caste & Kinship in central India (A.C. Mayer; Ranikheri)

Significance of Village Studies

① They offered an empirical reality check to the indological-colonial & nationalist - ideal of Indian villages.



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- ② According to S.C. Dube, these studies facilitated the developmental planning of India by offering actionable datasets to policy makers.
- ③ D.P. Mukherji contends that village studies offered a holistic structural view of the village; rather than partial ones given by economists.
- ④ The venture of village studies also offered critical insights into institutions like caste: [Eg.] Idea of Dominant Caste emerged from Srinivas' study of Rampura; concepts of Parochialization & Universalization emerged from McKim Marriott's study of the Kishengarhi village (U.P.)
- Furthermore, the village studies enabled the disciplines of sociology & social anthropology to gain respectability.

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(e)

Explain the position taken by different social scientists regarding the issue of integration and autonomy of tribals in Indian society.

Beginning from the colonial times, the issues regarding interaction of State with tribals has divided social scientists.

Some prefer offering them autonomy, while others recommend their integration with the mainstream.

Social Scientists recommending Autonomy

① Hulton recommended complete autonomy for the tribal communities. This would allow them to maintain their cultural practices & social structures.



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② Verrier Elwin believed that tribals shouldn't just be left autonomous but should be aided to revive their culture. In his 'The Muria & their Ghokuls', he suggest revival of unique practices like 'Animatism' & Ghokul.

Social Scientists suggesting

Integration

① G.S. Ghurye recommended Hinduization of tribes. This was key for national integration.

② Ram Athija doesn't agree with Ghurye on Hinduization. However, he supports the idea of political, social & economic integration.

③ Virginicus Xaxa avers that integration has benefits but it hasn't been an empirical reality for tribals.

Thus, balancing the differing views, the Constitution goes for Controlled Integration - allowing tribes to develop along lines of their own genius.

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7 (a)

To what extent does Modernisation lead to the breakdown of traditional social structure and values? Give reasons to support your answer.

Modernization, as defined by Alex Inkeles, refers to the greater acceptability of new, rational ideas within a society. It is a process that is culture & civilization neutral.

Early Modernization theorists like Weber, Parsons & Kerner believed that modernization will yield similar outcomes globally. The process will eliminate traditional social structures.

Modernization - Breaking down social structures

① Political modernization has resulted in rise of democratic politics. This, believe




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Ludolph & Ludolph, has breached the pre-existing caste/'jati' panchayats.

② Economic modernization in India has broken the traditional Tajmari system. This has transformed castes into competitive groups.  Jai Mahasabha fighting for agrarian rights during farm law protests.

③ Social modernization, believes Change, will eventually breach the caste system. This is seen in urban areas where anonymity of caste has mitigated casteism.

However, opposed to modernization theorists, Y. Singh contends that modernization of society depends also on its history.

Not-all traditional structures are replaced. A

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significant level of adaptation also occurs.

Modernization - unable to break down social structures

① Kotnari contends that despite democratization of politics, the ideology of caste remains a key factor. Caste groups like KHAM (Gujarat) & AJGAR (U.P.) have shown role of caste in politics is still strong.

② Although Jajmani system has broken down, caste still determines economic outcomes.
↳ Card Upadhyo's study of IT professionals ⇒ most were from upper castes.

③ Harold Gould's study of rickshawpullers of Lucknow ⇒ caste still matters in ritual dom-
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⊕ Similarly, Milton Singer contends that joint families have not entirely nuclearized.

Thus, traditional structures like

caste, kinship & families continue to adapt

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to the forces of modernization.



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(b)

In what ways has the caste system been present in other societies around the world, and how have these systems been similar to or different from the caste system in India?

Caste System was believed to be the most advanced form of status-based stratification by Max Weber.
Presence / Absence of caste system globally
Y. Singh contends that there are 4 views regarding presence of caste system in other countries.

① Structural - Particularistic View

(i) Holds that caste is a structure which is unique to India.

② Structural - Universalistic View

↳ Weber held that caste was an status-based stratification system.

It had parallels in the Estates

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system of pre-Revolution France.

③ Cultural- Universalistic

↳ Caste was an ideology & not a structure. However, this ideology was shared globally

↳ Eg presence of caste among Muslims of Swat Valley; Leach also highlights caste among Buddhists of Ceylon.

④ Cultural- Particularistic

↳ Caste was an ideology that had no parallels globally.

↳ Louis Dumont believed that the ideology of the West was egalitarian.

Thus, no parallels of caste - which had an ideology of hierarchy - could be found in the West.



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Differences from Indian Caste system

- ① Segregation systems like Apartheid in South Africa were based on race; caste system was based primarily on scriptural belief of purity & pollution.
- ② V/s Estates system : of France; it was based on birth, but had primarily economic implications; caste has social, economic & political implications.

Similarities with Indian caste system

In societies where the culture of India spread - SE Asia, Sri Lanka, Central Asia - the caste system has similar attributes

Thus, caste system has operated as an aspect of India's Hindu Great Tradition & has culturally diffused

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7(c)

"Working people need the protection of a union now more than ever." Do you agree with this statement? Give arguments supporting your view.

Working class is defined by A. Giddens as a social group which earns its livelihood by selling its labour power in the market.

The working class of India need protection of a union now more than ever.

Arguments supporting the view

① Influence of COVID-19 pandemic has impacted their savings. They need income support. Unions help in collective bargaining for higher wages.

② An ILO report highlights that 85% of Indians are in informal sector of



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there, 75% are working without contracts.
Unions protect them from layoffs & retrenchment.

③ Guy Standing refers to the working class as the Preariat Class, - facing risks of economic downturns. Unions bargains for social security - Provident funds support - from emplo^{-yers}

④ Rise of the gig economy has made workers even more vulnerable. They are at mercy of big corporations. Through strikes - as carried out by unions in Kerala against Byju's layoffs - the unions offer them protection.

⑤ Unions also form key component of the tripartite mechanism of industrial policy discussions.

Thus, the Unions not only offer social security to workers but also enforce industrial democracy.

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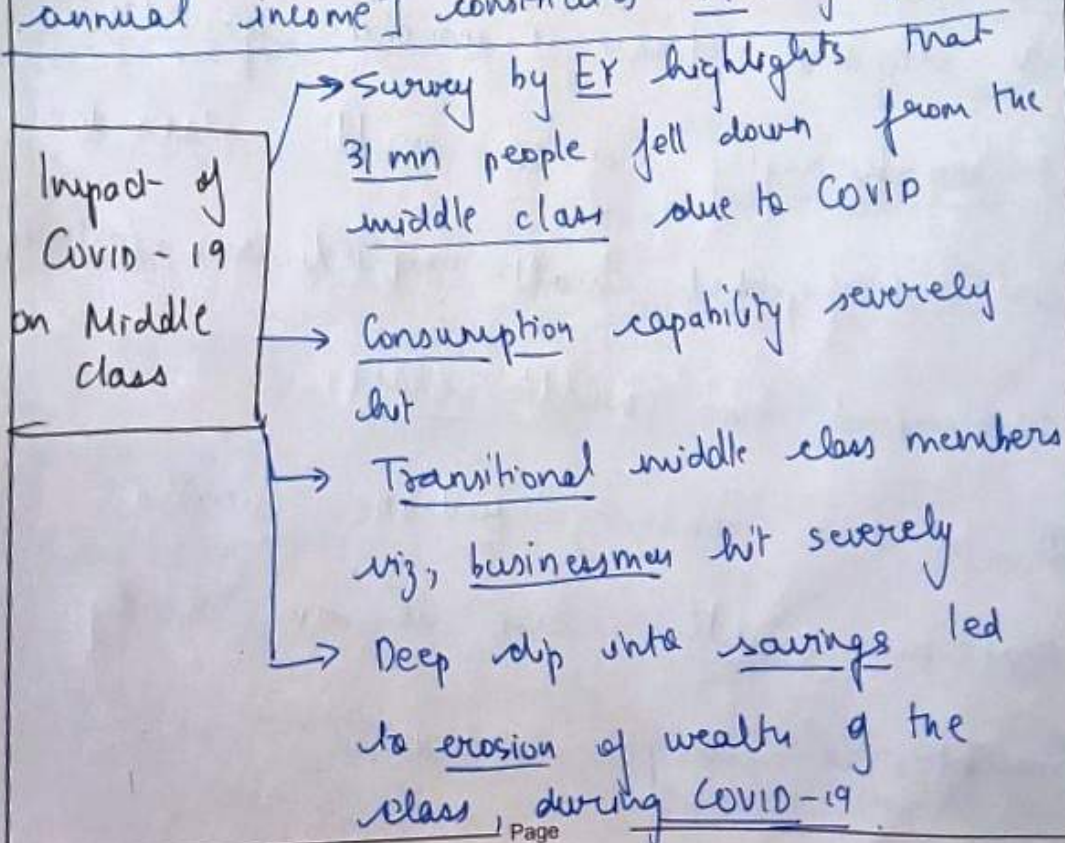
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(a)

Is India's rising middle class an engine of growth or a loose wheel? Discuss in the light of impact of COVID Pandemic on middle class in India.

The Indian middle class is characterized primarily by its economic indicators - of income, wealth & consumption culture.

As per PRICE survey, the Indian Middle Class [from ₹ 5 lakh to 30 lakh annual income] constitutes 31% of population.



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Indian Middle Class as a loose Wheel

- ① The effects of COVID were so severe that consumption levels took 2 years to recover to pre-COVID.
- ② Lack of luxury spending by the middle class undermined its potential as economic driver of economic growth.
- ③ Over-leveraging of the middle class due to out-of-pocket health expenditures further constrained the middle class.
- ④ In this context, Beteille writes that the middle class is an 'overly romanticized' concept in India.

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Indian Middle Class as Engine of growth

- ① The middle class is not homogeneous.
Beteille classifies it as $\left\{ \begin{array}{l} \text{Higher} \\ \text{Middle} \\ \text{Lower} \end{array} \right.$. Although the lower middle class was severely hit by COVID, the upper two have braved the pandemic.
- ② Gurucharan Das writes in 'India Unbound' that entrepreneurial acumen of middle class will drive socio-economic transformation of India.
- ③ Chandra's study in Delhi (2003) highlighted that consumption wasn't for necessity. It had become a social value for the middle class.
- ④ Neshpande agrees & states that the consumption culture of the middle class will continue to drive India's economy.
Furthermore, the aspirational nature of middle class aspires for upskilling & reskilling.
This will be fundamental to India's aim to be a Developed country by 2047.



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(b)

It is argued that the caste has lost its traditional elements of purity and pollution and became more of an identity group. Discuss

Caste is both a structure & an ideology. As a structure it patterns interactions between people. As an ideology it establishes a hierarchy in society.

Caste, in modern India, has undergone various adaptations.

Caste - losing its traditional elements & emerging as identity

I) losing its traditional elements

① Constitution has outlawed the practice of untouchability based on purity & pollution.



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② Endogamy based on purity & pollution has also weakened with rising inter-caste marriages.

③ Y. Singh & Ram Ahuja contend that commensal restrictions - based on pollution of lower castes - have also been relaxed. Eg People of all castes eat together in college hostels.

II) Emerging as an identity group.

④ Harold Gould points to the rise of occupational groups based on castes. They offer identity & protect interests of members.

⑤ Kothari believes that castes have adopted 'associational' character. This has facilitated identity politics in India.



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④ Caste is further utilized as identity for obtaining benefits of affirmative action.

Caste - still retaining its traditional elements

① Instances of untouchability still are seen. Eg Mid-day Meal food segregation for lower caste children.

② Ghurye believes that although caste doesn't dictate economic choices, it still dictates matrimonial choices. Eg caste-based matrimony sites have come up.

③ Harsh Mander highlights how still the majority manual scavengers are Palits. This reflects continuation of idea of Division of labour.

Thus, although the modernizing forces have transformed caste, it still retains some of its traditional elements.

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- (c) "The basics of family is kinship relation; the basis of a household is residence". Elaborate.

The given statement was given by A.M. Shah in his 'Household Dimension of the Family'.

In this book, Shah responds to the modernization theorists & census perspectives who believed that families were nuclearizing as number of households were increasing.

Basics of family → kinship; Basis of household is residence

① Shah clearly states that household is a dwelling unit, whereas family is based on emotional attachment.

② Whereas families undergo jointness or



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nuclearization, households are simple or complex.

③ Shah accepted that households were increasing i.e., more number of simple households were coming up.

④ However, he denied nuclearization. He believed that with rising life expectancy & orientation of family members, joint families weren't significantly nuclearizing.

⑤ Families continued to stay joint although households progressed (through in-migration, births & in-marriage) or regressed (through out-migration, deaths & out-marriage).

Thus, Shah believes that joint ^{complex} households - based on residence - may be simplified but joint families - based on kinship stay joint.

