SOCIOLOGY

OPTIONAL

PAPER - II

HANDWRITTEN CLASS NOTES (2020)

OF

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CLASSES AT IAS GURUKUL

SOCIOLOGY IN INDIA

* 1st department of sociology in India - 1919 by Patrick Geddes (Bombay University)

The nature of Indian Society

* **Diversity and complexity** : No common culture
  - Amalgam of various cultures
  - widest possible heterogenity
  - Museum of races and ~~culture~~ customs
  - Not a monolithic culture

There is multiplicity of races and ethic identities, plurality of religions, thousands of castes, hundreds of ~~religion~~ tribal, social customs, styles of music, dance, political parties & political ideologies, cuisines, dress forms, forms of family, laws of succession and inheretence, ~~rights~~ rites related to marriage, death, kinship patterns etc.

Reasons for cultural diversity

* Gets its roots from Indian history (spanning over more than 5000 yrs)
* Geography (diff. types of climate conditions, weather, physical topography, flora and fauna)
  → determines socio-cultural features.

History - ruled by diff. people at diff. point of time (from diff. parts of world)

People brought their religion, language, dress forms, races, etc.

Winston Churchill - India is just a geographical location compared to equator - not a people

Race

Differentiation of people based on physical (attributes) characteristics (skin tone, shape of eyes, skull size etc)

World population can be divided into 3 races :-
• White • Black • Yellow

Indian population can be divided into -

① Indo-Aryans - fair skined, broad head (↓ fore-head), long & pointed nose
↳ Mediterranean
↳ Nordic

② Dravidian - dark skin tone, shorter stature (height) (typically people of TN)

③ Mongoloid - people of N-E India - small eyes, short stature, hairless bodies

④ Proto-Australoid - tribal people in Central India (Chota Nagpur plateau..) Darker skin tone as compared to Indo-Aryans, Stubbed nose, broad jaw

⑤ Negrito - like African popⁿ - typically tall, strong bodies, wavy & curly hair
Tribes in S. India - Kadar, Andaman tribes ↳ Onge

* Religious identities

According to 2011 census, Hindus constitute 79.98% of the population.

Muslims - 14.2%
Christians - 2.43%
Sikhs - 1.9%
Buddhist - 0.7%
Jains - 0.4%
others - 0.6%

According to Pew research - India will be home to biggest Muslim population by 2050.

Tribal people have their own religion (Animism, Naturism)

Broadly, divided into 2 groups :-

① Dharmic / Indic - Hinduism, Sikhism, Jainism, Buddhism.
Theological concept
- Consider cyclical view of time (satyuga - - - - satyuga)

② Abrahamic - Christianity, Islam, Judaism
- Doom's day → last day

- Each of the religion is greatly divided within-

Eg - Jainism ← Digambar, Shwetambar
Islam ← Shia, Sunni
Buddhism ← Hinayana, Mahayana, Others

According to researchers - in Hinduism there are 33 crore diety

- Growing popularity of sects, cults
(Dera Sacha Sauda, Art of living, Lingayat etc)

* Language

- 22 officially recognised languages by Indian Constitution.
- 42% of people speak Hindi language
8.9% - Bengali

According to 2011 census, there are 121 languages in India.

According to People's Linguistic Survey of India - there are 900 living languages in India (2010-11)

Chaimal - Spoken by only 5 people in Tripura

3rd most spoken language in world - Hindustani
(mix of Hindi & Urdu)

Areas like Arunachal Pradesh has diverse languages.
- home to 66 languages. (High linguistic diversity across geographical territory)

Peoples linguistic survey also identified ~~dying~~ ~~lingu~~ over 220 languages have died.

- Bo → died.

→ Atleast 66 scripts are in use.

→ More than 19000 dialects spoken

↓

way a language is spoken

eg Bhojpuri is a dialect of Hindi

* Caste

Brahmin, Kshatriya, Vaishya, Shudra] Varna system

within this we have hundreds of caste and subcastes. (around 2600) ←

* Class

- According to forbes magazine, India has 3rd largest no. of billionaires (after US and China)
- 2nd largest no. of poor in the world
- Size of India's middle class - around 60 crores

* Ideological diversity - differences in perception of life (how to live life)

* Regional variations. (Socio-cultural).

- Cuisines, dress forms, language, music, dance form, history, locally dominant political parties
- BIMARU states v/s others (Kerala, TN etc) based on HDI etc

Despite these differences there is fundamental unity which binds Indians.

India's unity can be attributed to :-

① History and Geography

India's natural frontiers - Himalaya in north, sea in south, river in east, have contributed to a geographical whole.

binds India

History

- India has continued to be an unbroken civilization despite conquests, wars and adversities.

2) Religion as a unifying force

- 80% of Hindus population
- Concepts like dharma, Karma, belief in trans-migration of soul, epics - Mahabharat, Ramayana are regarded significant across India. (In(dic)
- ~~Two~~ main deities - Shiva, Vishnu, Ganesh, Ram/Krishna worship are pan-India
- Cult of devi / worship of mother-figure - pan India
- Institution of pilgrimage unites culturally
- Mountains (kelash), rivers are sacred.

Arunachalam (N) (Ganga) Kaveri

- Various religious groups have lived in peace by and large across centuries.
- Akbar popularised Din-e-Elahi - debate among various religious groups
- Acceptance of diversity (cosmopolitan in character)
- Sufi saints and Bhakti mvt challenge the orthodoxy of their respective religion.

challenged hierarchy taking inspiration from Islam

- People visit place of worship of different religion
- Phool valo ki ser" - both Hindus and Muslims participate
- Other aspects of cultural unity →

→

Language

- 96.71% of Indian population have one of the 22 sched language as their mother-tongue.
- People can be classified into 4 groups -
  - Indo Aryan
  - Dravadian
  - Austric
  - Sino-Tibetan

④ Caste

- Conceptually is a system of interdependence (Jajmani)
- Regarded as steel frame of traditional India.

⑤ Patriarchy - common thread throughout India

⑥ Family

⑦ Importance of land ownership - social importance

⑧ Inter-regional migration has ↑ed due to improvemen in communication and transportation

Recent developments which cements ties in our country -

- Colonial rule provided new momentum to India
  - Equality before law
  - Improvement in transportation and communication - Railways (1853); provided merit based occupations
- carried further post independence (legal)
  - Single citizenship
  - Constitution
  - Integration of princely states due to efforts of Sardar Patel
  - National symbols - flag, anthem etc.

Not politico-administration are not begin with British.

- Ancient scriptures have concepts like universal god, yagya - to have rule/control of one over others.
- Several kings have been identified - Sagar, Daleep
- Known historical figures have conducted politico-administration. Like Chandragupta Maurya, Alauddin Khilji, Akbar
  ↓
  have pan-India political unification vision.

- Emotional unity - "We feel we are one" → feeling of "Indianness"

⇒ UNITY IN DIVERSITY - celebrate cultural diversity
Notions of brotherhood, unity, peace.

beautiful cultural mosaic

Melting pot - Migrants in US get Americanised and lose their cultural identity/distinctiveness

Salad bowl - Indian model - do not lose individuality/ maintain distinctiveness - add value to each other

Major influences on Indian sociology
(during its formative years)

- The existing socio-political atmosphere affected/the contributed to establishment of Indian (5).

① Emperical data collected by British officials through census operations, district gazettes, village handbook regarding lives of people they were governing.

② Colonisers & Christian missionaries ~~developed or~~ highlighted several social evils → systematic conducted Social analysis of Indian society

③ Socio-religious reformers argued that society should return to vedic culture → glorified traditional Indian culture while acknowledging that various social evils have crepted in Indian society

- Relied on authority of scriptures and texts.

④ well developed disciplines of (5) and anthropology OR well enriched in west impacted/influenced Sociologists of India received training from west by M.N. Srinivas brought India em field work as sociological research.

⑤ Indian social scientists highlighted that ancient scriptures were rich in traditions and gave detailed descriptions. They based their analysis on ancient Indian accounts like Arthashastra, etc. India

⑥ Ancient Sanskritic scriptures - Ramayana, upanishad also impacted Indian (5) → in order to understand day thinking of people in day to day attainsity in

⑦ Modern education & scientific temprament (outlook) provided clear analysis of society. to understand

(8) Nationalist struggle tried to depict ~~new~~ Indian society.
Developed views like harmony, secularism, peace coexistence, sycritism
elements taken from different sources

Caste is defined as closed-rank status group where status of members, occupation, field of mate selection, interaction with others is fixed.

CASTE SYSTEM

Caste system is a unique form of stratification which is present in Indian society.

The word Caste comes from the Portugese word Casta referring to purity of blood. There is no consensus among scholars on a single definition of caste. However its main features are as follows:-

(i) Ascribed status - in caste society every person's caste is determined by and at birth.

ii) Hierarchy - in theory no two castes are equal. In every part of the country there is a highest caste, a lower caste and several castes within them - each of which is ~~ab~~ one above or one below another caste.
(It is a vertical arrangement)
Hierarchy of ritual purity

ii) Prohibition on mobility - any member of caste society is not permitted to Δ his caste. Every member is born in a particular caste group, spends his entire life as a member of that caste & dies with the same ~~class~~ caste identity.
The society strictly prohibits & provides no mechanisms

for acquiring a caste. The only way a person becomes a member of a caste is by being born into it.

(iv) Occupational specification & rigidity -

Every caste is associated with a particular occupation. Every member of that caste follows the same caste occupation. Sons acquire the skills required to perform the caste occupations from their father.

foreg - Brahmins engaged in priesthood while lower castes took up occupation like Cobbler, barber, washerman etc.

(v) Endogamy - every member of caste society must marry another person of the same caste (within marriage)

marriage within same caste

(Punishments are awarded for not following endogamy)

[Pratiloma - Higher caste woman + lower caste man
→ strictly prohibited
Anuloma - Higher caste man + lower caste woman
→ still permitted (Hypergami)]

(vi) Caste panchayats - elder members of the caste regulate the affairs of the entire caste.

✓ Every caste in a village has its own caste panchayat. The caste panchayat typically comprised of elders of that caste. The caste panchayats regulated the affairs of the members of that caste in the village or in a group of neighbouring villages. The main fn's of the caste panchayat were:

* To settle disputes b/w members of the same caste
* To ensure that the caste occupation is not taken up by members of another caste

* To ensure that the youth of the caste adhere to the caste rules

⇒ Every member of the caste is answerable to the authority of its caste panchayat.

Relation between Varna and Caste

Gotra exogamy - marry in diff. gotra

those who got milk from same cow were regarded as siblings.

* Varna - scheme / model into which 1000s of castes can be fitted ~~into~~ (4 varnas)
(B1 - K - V - S) [Division of people on the basis of aptitude & abilities]

Caste - aspect of social reality

B - priestly f^n + education medicine
K - for administration + defence
V - prod^n & distn
S - unskilled L

Some are avarna - outside varna scheme

* ① Varna literally means colour.

Caste is intimately related / associated with occupations.

* derived from Portuguese word casta - purity of blood.

Some scholars believed that varna was non-hierarchical structure and based on merit / qualification.

Eg - valmiki [born in shudra but turned to Brahmin]

Caste system is rigid - mobility is not permitted.

↳ based on hierarchy of ritual purity

* Varna is an all India Model

- Castes are a localised / regional phenomenon

3) Varna scheme allows people from diff. parts of the country to be placed in social structure.

Subcastes - Acc. to Ghurye, Sub castes are the real caste. → subdivision of a caste

Eg

In the Brahmin varna there are several castes like Gaur Brahmin, Kanya Kubja Brahmin etc

Subcastes are - Pushkarna, Shrimali, Purohit

Gotras are - Bhardwaj, Kashyap, Vashist, etc

Acc. to Ghurye sub castes can be distinguished from caste on the basis of territorial separateness, occupational distinction, dissimilarities of customs.

Vaishya varna

Castes - Baniya, Maheshwari, Khandelwal, Teli, Chetiyar, Mahajan

Subcastes - Sarogi, Oswal, Lodha, Saraaj

All rules are applied at subcastes level

Teli
- Shaniwar Teli
- Kbail Teli
- Doubail Tali

Sub caste
- Bhuvan for running oil mill
- real operational unit
- actual unit of social interaction

Gotras - Garg, Goyal, Singhal, Bansal, Kansal, Bindal, Mittal

Surname : not a clear social indicator
↳ may be caste, gotra, father's name, titles, village names, across religious boundaries
chaudhry

*

Other features of caste system

- Provides detailed rules governing social interaction

* Beti vyavahar
code of conduct regarding exchange of daughters

→ A violation of these rules was strictly penalised.

* Roti vyavhar
code of conduct related to exchange of food & water

eg can take Pakka food from permissible lower caste & kacha food from same or higher caste class.
food cooked in oil
food cooked in water
eg rice
+
type of utensils are also specified

* Jajmani system

Jajman - recipient of a service
Kamin - providers of a service

form of DOL
↳ Acc. to Dumont

Jajmani system refers to the non-monetised exchange of goods & services between members of diff. castes in traditional Indian society. In a village there were certain jajman families - typically high caste, landowning families & several kamin families - typically

Caste emergence (various theories)
① Through varna system
② To pioneer occupation to particular section - diff castes adopted a particular occupation & specialised in that
③ Due to racial differences, caste has emerged

low caste and landless that were attached to them. Jajmani exchange was not based on purely economic logic of benefit maximisation rather was based on ritual obligation of the kamin to serve the jajmani. Jajmani relationships were maintained at the level of family and passed down from one generation to another.

The Jajmani system was based on mutual obligations of jajmans and kamins to meet each others needs. While the service caste provided their services to the jajman, the jajmans were obligated to take care of the kamin families attatched to them.

Jajmans obligation included meeting the grains requirements of the kamin families, helping them in times of distress (floods, droughts etc), a daughter's marriage. Thus jajmani system was based on mutual obligations, socio-religious duties, cooperation and interdependence.

However according to several Dalit activists and Marxist scholars the jajmani system was fundamentally oppressive. In the guise of ritual obligation, the service caste labour was exploited for free by the wealthy upper caste.

Obligations of the service castes were not confined to ritual ~~socio-religious~~ obligations and several other tasks were to be performed by them.

Eg- barber not only cut hair but also performed small tasks for the jajman.

But today the system has significantly declined under the impact of modernisation (money economy, transportation, communication etc).

- Some scholars of caste like Louis Dumont, the caste system emerged in 3rd C AD.
- Historians like Basham - Caste system emerged as late as in 9th C AD.
- Megasthanese in Indica mentioned 7 classes in India which are parallel to Varna → mentioned these are endogamy in nature.

Relationship between Class and Caste

↱ social grouping where members share same wealth / economic pattern.

Caste	Class
* Closed system - does not permits social mobility	* Open system - permits social mobility
* Determined by and at birth	* Not necessarily determined by and at birth
* organic character - upper caste compete for services of lower caste	* Segmentary character - lower class compete in favour of upper class
* Uniquely present in Indian society	* Universal - present in every society
* Hierarchy of ritual purity	* Hierarchy of wealth
* Have foundations in Hindu sacred system	* Do not typically has religious basis
* Members of caste are acutely aware of their caste identity	* Members of class may/may not be aware of class identity
* Endogamy ensures the continuation of caste system	* Class system is not characterised by endogamy
* It minutely regulates the social ~~beh~~ interactions on the basis of detailed rules. seven punishments for those who deviate.	* Class system does not put similar restrictions as caste system
	* Do not constitute a basis for communal & political action

→ Caste assures [illegible] political [illegible] & compete with [illegible]

However, class system also has some degree of closure and is not fully open. Likewise caste system is not fully closed and some degree of mobility is also possible in caste system.

* Indian Constitution gives (guarantees) reservation to Socialty and Educationally Backward Classes which includes several castes in itself.

SC in its judgement permitted reference of some castes with backward classes (Indra Sawhney Case)

Ambedkar defined caste as "an enclosed class".

Dynamism / Mobility in Caste system

Various ways of mobility in caste system :-

(1.) Acquisition of political power

According to Historian K.M Pannikar, the Shishunaga Dynasty was the last dynasty born in Kshatriya varna. This implies that other later rulers acquired power and raised upto the status of Kshatriya.

Eg - Shivaji,
Maratha - Shudra varna → went through religious rite of transition into K

2) Building close relationship with rulers and enjoying political patronage

Kayasthas - scribes / accountants

Acc. to some scholars, Kayasthas ~~the~~ were originally shudras but ~~with~~ maintaining close relationship with rulers they rose up to join Dwijvarna.
↓ (only upper 3 varnas) ↳ twice born category

3) Renunciation (त्याग)

By renouncing and adopting asceticism, one might acquire a very high status from being no caste member.

(4.) Other forces like Buddhism, Jainism, Bhakti movt have challenged the order of caste system.

(5.) During British rule, new avenue opened for social mobility.

Census data not only recorded caste system but also ranked the caste in hierarchial order. So many lower caste started claiming higher status by tracing their origin to some rulers and claimed Kshatriya status.

(6) After / Post Independence

Several castes are rising through modernisation → education, playing by numbers etc.

by imp. for being an electorate

(7) Sanskritization

The concept was given by M.N. Srinivas.

According to M.N. Srinivas, Sanskritization refers to the process of a lower caste or tribe taking over the rituals, customs, beliefs, rights, language and lifestyle of the Brahmins or other higher caste (frequently Dwij varna castes) in order to raise oneself in the rank of ritual hierarchy. (one's caste)

Forex - In imitation of the local Brahmins, a low caste may give up consumption of meat and alcohol, may start wearing dhoti and footwear like the local Brahmins, putting tilak on their forehead, performing the sacred ceremony etc.

The sanskritizing low caste may begin undertaking pilgrimage to far off religious places like the upper local lower castes, it may start using sanskritizing terms like dharma, karma, moksh, maya etc in their everyday lives, may start reading scriptures, paap, punya

conducting rituals like havans, taking ritual bath.
In imitation of the local high caste a sanskritizing lower caste may start withdrawing their women from work outside the home, develop patriarchal joint family structure & adopting practises like dowry.
unit of mobility is group and not ind. / family

- Forces of westernization has weakened the forces of sanskritization — NO.
  ↓
  has not dented the social process of sanskritization (S)

M.N. Srinivas

Westernization does not retards (S) rather in many ways it accelerates the process of (S)

2 ways → Process of Δ in ideology, values, institutions, tech. of non western society as a result of cultural contact with western society for a long period.

* Use of modern technology – transportation, communication has enabled the process of (S) to be adopted by large no. of people
  Eg – pilgrimage has become common
  Knowledge – is now open – is cheaply available (Televangelists)

* Initially upper castes went for westernization so the place which was vacated by upper caste is now filled by lower caste.
  Eg – adopted life styles of west which enabled the lower caste to imitate the position of upper caste. (sanskritik culture)

Nature of mobility, caste society and class society

Mobility in caste

* Rate of mobility is low
* Theoretically / conceptually mobility is not permitted in caste society
* Mobility is typically short-ranged (not jumping many levels)
* Time consuming (might take several generations)
* Unit of mobility is the entire community / caste group
* Consequences are varied and complex - lead to improvement in ritual rank, can lead to inter-caste conflicts, intensification of oppression, intra-caste conflict
* Is necessarily dependent on approval by higher caste

Mobility in class

* Rate of mobility is high
* Theoretically, class society encourages / provides avenue for mobility
* Mobility is long ranged
* Much faster
* Unit of mobility is individual and his family
* Consequences - material conditions improve (can afford various amenities) (simple)
* Mobility is not dependent on approval

Caste : structural & cultural concept

- interrelated statuses
- patterned interaction based on certain restrictions
- stable set of social relation

↳ viewed as a set of values, beliefs & practices.

Beteille

Views on Caste

① GS (Govind Sadashiv Ghurye) Ghurye (1893-1983)

- BA and MA Sanskrit - Bombay University
- Cambridge Univ. - under WHR Rivers

1919 - 1st dept. of (S) by Patrick Geddes in Bombay Univ. Under the leadership of Ghurye - dept. flourished (around 35 yrs)

- Prolific writer - wrote on myriad topics

(a) Views

Identified 6 ~~attributes of caste system~~

① Segmental division of society - the caste system comprises of a no. of closed, mutually exclusive segments / social groups whose membership is determined by & at birth. Mobility - restricted / prohibited

② Hierarchy - hierarchy of ritual purity

③ Restrictions on exchange of food and water and other forms of social interaction (speech, custom etc).

④ Lack of unrestricted choice of occupation

⑤ Restrictions on marriage - Endogamy + Hypergamy (except)

⑥ Various civil and religious privileges and disabilities are specified for different castes

Eg - Dalits cannot visit temple - Religious disability
Dalits cannot fetch water from water - civil disab
Brahmins can perform rituals - Religious privilege
Brahmins can impart education - civil "

Relationship b/w race and caste

1st major proponent of racial theory of origins of caste system — Risley

According to Risley the caste system has racial origins. When the fair skinned, long nosed, tall Aryans came to India they conquered the local dark skinned original inhabitants of the land (Dasyus). In order to maintain a clear distinction b/w the conquerors & the conquered the Aryans prohibited any intermixing with the local inhabitants Thus arose the caste system with its central feature of endogamy because of the concern of the conquering Aryans to preserve their racial purity.

Aryans had inferiority complex & to perpetuate their dominance they maintained distance

According to him, the social position of a caste varied inversely with its nasal index. ratio of width of the nose to length of nose.

$$\text{Social position of caste} \propto \frac{1}{\text{Nasal index}}$$

Book — Caste and Race in India → Ghurye

According to Ghurye, Risley's theory was applicable in North India. However intermixing of caste had already taken place in S. India before caste system was imposed.

b)

* According to Ghurye, in his book "Caste & Race in India" Risley's theory of linkage b/w caste & race holds true only for Northern India. However in South & Eastern India a very high degree of racial intermixing had already taken place for very long period of time before the advent of the caste system. ∴ In these parts of

Hence country a clear relationship b/w race and caste cannot be established.

Proponents of racial theory of caste have also highlighted that the word / term varna literally means colour so caste system has emerged from varna.

*c) Subcastes are the real castes - all rules are applied at the level of subcastes. (Add from previous notes)

*d) for Ghurye, the caste system has integrated has a ~~large no. of racial and ethnic groups~~ into a single collectivity. Thus caste was a tool of integration. The religion of Hinduism provided the consensual framework and gudelines for this integration.

The Brahmins have played a key role in this process of integration by their authorship & interpretation of the Dharma shastras.

(2) Louis Dumont (1911-98)

- French
- Visited India twice (TN, UP)

Books - Homohierarchicus → Indian society
Homoequallis → western society

- criticized western scholars for analysing caste system from western perspective
- Ideologies governing Indian society is opposite to that of west.

Western society ideology → equality & individualism
↓
analysing caste through this ideology makes caste system as a system of oppression, exploitation.

a) However according to Dumont, if caste society is analysed from Ideology of Indian society (hierarchy) then caste is not a system of oppression or exploitation / makes complete sense. structure is innate ← Brahmins are considered superior ↓ Brahmin are innately superior ↓ → hierarchy of ritual charact

In India, principle of Holism governs i.e whole is more imp. than individual element which means that ind. is subordinated to whole. Society takes precedence over ind. in Indian context.

Thus caste is wholly logical, non exploitative, non oppressive system if analysed from Indian perspective.

According to Bougle, the main 3 features of caste system are as follows :-

① Hierarchy
② Separation - occupation, food etc
③ Division of Labour

~~Dumont~~ Dumont builds on Bogle's view :-

He regarded that caste is not merely a part of social system.

According to Dumont, caste is not merely an aspect of the social structure, it is a state of mind. For Dumont caste is essentially a matter of ideology and values determined by religion.

As an aspect of the social structure, ~~caste~~ there seems to be a lot of diversity in caste. However caste across India is based on a single true principle which is the opposition of pure & impure which helps in maintaining the ritual status of a caste

- Religious purity is intimately related to physical hygiene
The state of purity is very fragile.
On the other hand impurity is contagious - can be easily transmitted from one person to another

Two types (impurity)

Permanent
↓
those who are born in untouchable caste groups
↓
because engaged in unclean occupations (polluted)
can be transmitted through physical touch, food, water, shadow, sexual intercourse

Temporary
↓
- birth, death - some relatives get impure
sexual intercourse, urine, faeces, sweat } bodily secretions and fluids
Menstrual cycle
↓
Ritual bath → purificatory agent

According to other scholars, caste system was denied due to the provisions of constitution like abolition/ prohibition of untouchability, spread of education, scientific temprament, socio-religious reforms, political mobilisation etc.

c) However according to Dumont, these provisions cannot weaken the ideological basis of caste - i.e opposition of pure and impure → thinking of people do not Δ. (thought about caste)

He acknowledges that due to these developments, substantialisation of caste has taken place

↓

traditional interdependence b/w castes has been broken and now castes act as self sufficient blocks competing with each other.

d)

According to Dumont more than 2000 yr ago the Hindu civilisation discovered the time-less truth of caste which governs Indian social life even today.

* Ritual purity is independent of wealth & power ⇒ time-less truth of caste

In other words the wealth & power of king is subordinated to rank of Brahmin.

- The secular wealth & power of the king is subordinated to the higher ritual status of Brahmin.

- For Dumont the caste system was neither illogical nor exploitative. It is for him, a fully rational and logical system when viewed from the Indian perspective. He writes that the principle of pure

and impure is pan-India - all Indians believe in the ideology of pure and impure - be they villagers or city dwellers, be they rich or poor, men or women, in any part or region of the country, be they high caste or low caste, Dumont categorically writes that the lower caste also believe in the ideology of pure and impure and therefore they willingly submit to Brahminical dominance.

Critisism

According to critics both Ghurye's & Dumont's knowledge is bookish (through Sanskrit texts) and may not reflect the ground reality.

* They are defenders of caste system similar to Brahmins
* Have ignored exploitative & oppressive nature of caste system.
* Their view is - ahistorical ⇒ ignored how caste system is living through ages & did not consider modern day developments.
* Principle of pure & impure is not universal in tribal society status is through sacredness --

29/07

M N Srinivas :-

When does sanskritisation happen?

When there is a mismatch b/w the higher rank in secular hierarchy and lower in the spiritual hierarchy. Therefore to bridge this gap, low caste may undergo the process

* Sanskritisation of a lower caste without the economic progress ~~is met with conflict~~. may or may not happen.

Does Sanskritisation challenge the Varna system? According to M N Srinivas, the Varna model does not get weaken ~~the~~ by Sanskritisation. Varna system is clear and Immutable. The process serves to strengthen and reinforce the varna hierarchy.

eg Sanskritisation only leads to positional change, it does not lead to any major structural changes.

Criticism of Sanskritisation :-

(a) He conducted a field study in a particular and very few place. i.e Coorgs of Mysore, Karnataka. But he has generalised it a pan-Indian.

(b) Elite emulation :- lower caste are emulating the upper caste. Shri nivas saw it as a elite emulation.

Harold Gould :- It is not elite emulation but a protest against the upper caste, protest against denial of those cultural symbols.

(c) Sanskritic culture is not a model of emulation for elite emulation. eg In punjab, it was the Islam culture that was emulated.

(d) Sanskritisation is outdate and is done with. The contrary is happen i.e desanskritisation, upper caste people debunk the sanskriti culture.

Scholars like Kancha Shepherd, Dalitisation is happen i.e Non vegetarianism, women working outside and Alcoholism.

MN Srinivas :- The Concept of Dominant Caste

A field study in Rampura village, Mysore, Karnataka

Broadly, three caste groups are present

(1) Brahmin (2) Non Brahmin - Peasant Caste

(3) untouchable Caste.

According to him, Peasant Caste was dominant.

He said, ritual rank & Dominant Caste.

Three factors of the Dominant castes

(i) Numerical strength (ii) Health (iii) Power

i.e (ii) ownership of cultivable land, city based jobs, modern education

(iii) Control over the village Panchayat, join the local political party, administrative jobs e.g Patwari

If the caste acquire any two of these, the third follows. eventually emerge as a dominant caste.

What does the dominant caste do?

→ It become the face of village, represent the village in outside world, other villages.

→ Interface b/w village and state machinery, deal with administration.

Dominant caste → Wealth → Numerical strength → Power

→ Ensure the development of village
→ Dispense justice, resolve conflicts, settle disputes
Control Panchayat

Relation b/w Ritual Rank and Dominance

Srinivas acknowledges that Ritual Rank easily translate into dominance.
Several studies found that in different parts of the country, dominant castes are of lower Ritual Rank.

In Rajasthan, Jaat, Gujjar, Bishnoi
In UP, Yadav, Ahir, Jaat, Gujjar, Rajput
In Bihar, Yadav, Bhumihar, Kurmi, Rajput
In Punjab, Jat Sikhs
In Kerala, Nayyar
In TN, Gounder, Mudaliyar, Gujarat, baniya, Patidars, Pate, In Maharastra, Maratha, Kurmi,
In AP, Reddy, Karnataka, Gowda etc. late 1990s

An Obituary of Caste as a System — ↓ Jajmani becoz of ↑ mkt exchg
Caste as an identity ↑

ANDRE BETEILLE (1934 — ?)

Studied at DU, taught at Delhi School of Economics, made influential friends, like Amartya Sen, Manmohan Singh.
Ram Chandra Guha - AB as wisest living Indian.

Whether Caste is a dead social institution?

Economists said its of no relevance while M N Srinivas talked of continued ~~ne~~ existence.
Acc to AB, Economists are right as (1) Occupation specifity ~~is~~ changing (2) disabilities imposed on basis of purity and pollution has changed. Social interaction (food exchg) due to growth of caste free occupations (1)
At best the overlap b/w caste and occupation is Non manual job - Upper, Manual - lower caste

(3) Marriage :- Role of caste in marriage has reduced as explained by the following :- Criteria other than caste are becoming very important like Class, Wealth, education for grooms and perceived compatibility, Physical appearance for bride.

→ The unit of endogamy has expanded. It is not limited Sub caste, Or small unit.

→ Inter Caste marriage on rise :-

→ Social control has shrunken, i.e agents of social control

Contrary to the above, importance/relevance of caste has increased.

* Reservation in administrative jobs, 1990s OBC reservation
* Political Competition, Democratic Politics has revived caste. Caste, Class & Power: overlapping ⇒ dispersed

In 2001, Dalit activists went to UN seeking its intervention in the Exploitative Caste system. They argued that Caste system was kind of racial exploitative.

Stand of Indian govt :- denied that caste is not a form of caste, Supported by AB as caste is diff from race.

To quote him, "To equate caste with race is politically mischeavous and scientifically non sensical."

Caste among Non hindus

Ideological basis is not present in Non Dharmic Religion

But Indic Religion like Buddhism, Jainism and Sikhism are emerged revolting against Caste system

Still Caste system is prevelent because the Parent culture of Caste system in Hinduism.

→ Influence from Hinduism :

Caste among Muslims :- two broad catogories

① Ashraf ② Ajlaf

① are the higher caste muslim, root word is shorif mean honourable, high born. eg Sayyid, Sheikhs, Mughal Pathans. They claim to be the descendant of the early immigrants. Scholars like Imtiaz Ahmed, M K Siddiqui, Ghaus Ansari did empirical study and identified diff caste among Muslim

② Ajlaj are low born, converts from lower Hindu castes. Many of them continue to retain their Hindu caste name despite conversion.

Eg Hajjam, Teli, Dhobi, Momin, Julaha, Bhanel, Atizbaaz Kumhar.

→ Practice endogamy, have caste panchayats, maintain a caste hierarchy, restrict social interaction.

③ Arzaal :- Convert from low, unclean hindu caste to Islam. eg Bhangi, Chamar, and continue to do their caste occupation.

Caste among Indian Christains :- located in Kerala, Goa

In Goa, Mass conversion by Portuguese. caste like

Bammons, high Charodos, mid Sudir, low	Rural area have catholic population in south India, weak among city based Protestant christains. Scholar Alexander

Caste among Sikhs :- Agriculturist caste like Jat, Mehta,

trading caste - Arora, Khatra

Artisan - Ramgarhia, untouchable castes called Mazhabis. Scholar - I P Singh

Caste, according to some scholars is present globally. B R Ambedkar wrote when Hindus travel outside the country, it is supposed that th person will loose but practically caste has gone wherever Indians have gone.
Therefore, Caste is present in Indian Diaspora

The European Parliament passed a resolution recognising caste based discrimination several countries other than India. The resolution acknowledged and condemned caste based discrimination and ~~the~~ untouchability present in not only India, but in Yemen, Nepal, Nigeria, Sri Lanka, Somalia, Senegal, Mauritania, Pakistan.

Scholars like Berreman, argued that numerous countries have caste like endogamous units and social groups who have been discriminated against and even considered Impure. e.g the Buraku under class in Japan are Ostracised, Baekjong, untouchable minority in Korean, Midgen in Somalia.

Dalit activists have highlighted the rampant caste based discrimination in USA.

CASTE IN INDIA - TODAY i.e Casteism

The Caste system has been sufficiently effected by various forces of modernisation and several other social changes as follows
(i) Constitutional and legal provision :- fundament Right
(ii) Democratic Political System :- Numerically ↑ lower caste gaining power.

→ Modern mass based education with secular subjects. leading to Awareness

→ Industrialisation, Urbanisation and Westernisation based on merit, anonimity in urban, cultural narrative not set by the upper caste, socio-cultural reform movement in/during the Freedom struggle.

→ In several areas the role of caste has weak by AB

→ The role of caste strengthened in Political arena-vote bank politics, associational nature of caste has become more prominent to yield power, protect the interests of the members.

→ Welfare function like Hostel, facilities, amenities ~~fake~~ financialy ↓ section.

→ Marriage: Caste continue to play an important role.

→ Caste based conflict and maintanenance of caste based armies

→ Caste based appointments

→ Survey in IIT Bombay, 56 % SC, ST, OBC students felt discriminated against.

→ Study 2011, In Economic and Politically Weekly, 90% of boards member of India's top 1000 companies ~~are~~ belong to only two Vannas-Brahmin 44%. Vaishya - 46%.

In 2006 study by CSDS, found that 90% decision maker in mainstream English Print media and 79% present in TV are upper caste.

30/07/19 : **Untouchability**

According to 2011 census, there are 201 more untouchables in India, there were 1263 caste which were consider SC i.e 16% of India's Population.

UNTOUCHABILITY

According to census 2011 – there are 20.1 crore SCs in India
16% of popⁿ is SC

There were 1263 castes which were considered scheduled caste (as per 2014)

Other terms used – Avarna, Dalit, Harijan (people of god/Vishnu) coined by Gujarati saint Narsingh Mehta
Achchoot, Ati-Shudra,
Adi-Dravida, Antyaja, popularized by Gandhi.
earliest — before Dravidians
outcast village

Scheduled castes, depressed classes, Panchama (4th category)

Untouchability = social practice wherein a physical touch of certain person who are born in certain caste is to be avoided because considered as a source of pollution.

Untouchability is not confined to merely the physical touch rather is a comprehensive system of denial of basic necessities of life like water.

- The practice of untouchability involves not only the avoidance of physical touch but it is a very comprehensive system in which the untouchables are subjected to geographical seclusion, denial of ritual privileges, social exclusion, economic exploitation & political disenfranchisement.

Ambedkar – it is a multidimensional phenomena of exploitation and oppression.

3 types of untouchability
1. Untouchables
2. Unapproachables – even if shadow falls on approachables then they get impure
3. Unseeables – mere sight causes pollution → follow nocturnal routine (रात्रि)

Ambedkar has catalogued diff. disabilities imposed on untouchables by touchables in diff. parts of the country (during colonial period)

(1) Restriction on permission for visiting temples
(2) Houses are separated from rest of the village (need to be on outskirts of village facing south direction)
(3) Restrictions on reading scriptures
(4) No access to education
(5) Have to ensure distance maintenance
(6) Not permitted to accumulate wealth (land/cattle ownership)
(7) Untouchable men are prohibited from keeping a moustache → symbol of high status
(8) In some parts of the country - untouchable women were prohibited from covering their breast
(9) Prohibited from building house with tiled roof/concrete walls
(10) Prohibited from wearing footwear (~~indeed~~ indicator of high status)
(11) Women prohibited from wearing ornaments
(12) In some villages - were prohibited from putting a clean dress.
(13) Prohibited from giving high sounded names to their children such that only reflect their lowly position.
(14) Not permitted to sit in the presence of a ~~un~~touchable except until asked to do so.
(15) Prohibited access to roads leading to temples
(16) Untouchable women prohibited from riding palki, likewise men prohibited from riding horse
(17) Prohibited from using Sanskrik language (mlech, maya etc)
(18) If untouchables were to be mistaken as touchable then given punishments
(19) Relegated to menial occupations (manual scavenging, sweeping, skinning dead animals, disposing of human corpses)
(20) No monetary exchange and occupations were unrelated to ritual obligation

(2) Required to clean up the village after any celebration
(3) were expected to carry news like death etc to far off relatives.

Ambedkar claims that untouchables were regarded as "below humans" or "sub-humans".

Untouchability today

Significant developments have taken place :-

(1) Constitutional provision and legal mvts (Protective discrimination).
a. Prohibition of untouchability (U), Prevention of Atrocities Act
b. Reservation
c. Equality before law Art. 14, 15, 17
d. Some benefits like scholarship, loan, provision etc. are only available for [illegible]
(2) Modernisation
(3) Ind^{n} (4) Urbanisation (5) Politic-mobilisation

However (U) continues to be prevelant in Contemporary India also.

(U) in rural India" based on study by "Action Aid" in 2001-02 found that
↓ Book
565 villages & 11 states
↓ Note

- ✓ In 73% villages dalits cannot enter non dalit homes
- In 70% villages dalits cannot eat with non dalits
- ✓ In 64% villages dalits cannot enter temple
- In 47% villages dalits cannot take out common marriage processions on public roads
- ✓ 38% Dalit students have to eat separately at school
- ✓ 28% villages - dalits cannot enter police station.

HINDU:
Dalits in Hassan not given entry into temples.
Dalit students in UP have to take midday meals in separation with upper caste. some also bring their own plates to avoid eating from the ones used by Dalits.
Acc. to Narsarjan report
>Systematic underestimation of dalit's exploitation the practice of (U) within modern India

In 98% of villages surveyed, a Dalit cannot rent a house in a non Dalit community.

In 97.6% of villages, Dalits must not touch the water pots/utensils of non Dalits

In 73% of villages, Dalits were not allowed to use services of barber

61% of V - not allowed to use services of potters

* Social Attitude Research, India survey in 2016 by Payal Hathi & Nidhi Khurana & Amit Thorat found: 50% respondents in urban Rajasthan admit practicing (UT), 48% in urban U.P. and 39% in Delhi.

India Human Development Survey by NCAER - (2004-05)

Question - would you let (U) to enter kitchen & use your utensils?

→ 52% Brahmins (B) said they would not.
(62% (B) in rural India and 39% in urban India respondent)

→ 27% of all HH practice (U) (30% - rural HH
20% - urban HH)

* "Residential segregation in Indian cities" by Gayatri Singh and Trina Vithayathil - found high level of residential segregation by caste in India's 7 largest cities.

* Beteille - Though Dalit's position has improved, the no. of atrocities have risen

* NCRB - crimes against dalit is taking place in every 3 minutes, every day 6 dalit women are raped.

* govt established committees have identified atrocities

↓

* VMMC (Vardhaman Mahavir Medical College)
35 SC students were failed en masse
Mungekar Committee concluded that caste based discrimination is very strong in VMMC & college authorities were blind towards complaints of SC students.

* AIIMS - SK Thorat Committee was estd in 2007
→ concluded discrimination is experienced not only by SC students but also SC faculty.

*According to All India Survey on Higher Education – GOI
SC are ~~underrepresented~~ underrepresented in higher education teaching jobs.

Though our constitution have outlawed the practice of Ⓤ and various other measures are taken in the similar direction, Hindus are deeply concerned for their purity thus the concept of Ⓤ has not been completely uprooted in social realities like a country.

Dalit Movement - Contemporary Dalit Mvt has its roots in colonial period

(1) Political mobilisation
- BSP in UP

(2) Constitutional & legal provisions

According to Dalit scholar Anand Teltumbde the present Dalit Mvt traces its roots to colonial period because it provided a fertile ground for the launch of a struggle against caste system.

Various factors
- Equality before law
- British policy of divide & rule
- Modern education → scientific thinking, rationality
- Modern ideologies - liberty, equality, fraternity
- Economic opportunities due to which lower caste acquired power
  Eg Chamar in UP - during war years mkt dd for leather shoes Jed and Chamar enjoyed nearly monopoly - so became rich
  Ezhavas in Kerala - toddy tapper (desi liquor)
  leadership due to modern edu. system

According to him, there must have been uprisings by Dalits against oppression but they do not find any in pre colonial India also

mention in history because 'knowledge' was monopolised by Brahmins.

2 approaches

(1) Gandhi

→ His fight against (U) is uncomparable - equally imp. as fight for freedom.
→ Declared that 'swaraj' without wiping out (U) is meaningless
Gave precedence to (U) removal than independence
→ Popularised the term Harijan to refer to untouchables
→ Estd. Harijan Sevak Sangh
→ Started newspaper in which he extensively wrote about (U) (one named Harijan)
→ Raised money for anti-(U) movt. from public
→ Vaikom satyagraha - Dalits used gandhian method of satyagraha to approach/ get access to roads
→ Personally led movts. in dalit Bastis.
→ Acc. to him (U) is a historical sin committed by touchables caste Hindus against their fellow brothers
→ Practice of (U) is not sanctioned by Hindu scriptures
→ It is like a cancerous growth which is eating up society
→ If Hinduism is to be saved (U) will have to be eliminated

(2) Ambedkar

→ Annihilation of caste (Book by Ambedkar on (U))
↳ complete destruction
Extensively wrote
a. Why caste system must be abolished (Critic of caste syst
* Extremely exploitative and oppressive
* Worst form of indignity that one man can thrust on another
* ~~Compared to~~ even worse than slavery, anti-semitism (no scope for escape from caste system)
* ~~(U) in Hindu caste society~~
* Incompatible with ideals of Liberty, equality, fraternity
* Blatantly unfair & unjust
* Against merit ⇒ leads to inefficiencies in working of economic system so society as a whole is at disadv.
* Prevents Hindus from becoming a nation (no emotional oneness / unity)
* Practice of (U) is rooted in Hindu ideology
* Critical of views on caste of Gandhi, Arya Samaj,
↓
distinguished b/w caste & varna with the defending varna system to be justified.
According to Ambedkar, the distinction b/w caste & varna is theoretical and both need to be given up.

→ Not an integral part of Hinduism & it is Hindu society which has been corrupted with this social evil.

→ Called touchables as "Dyrjan" (children of evil)

→ The initiation of removal of (U) must come from touchables (∵ they have committed historical sin so they must undergo penance.)

→ "Hriday Parivartan" is imp. for removal of (U) (change of heart) —

→ Personally invested in ~~Anti~~ Dalit ~~movements~~ campaigns (eg cleaning of toilets in dalit villages)

It is actually a division of labourers & not just labor.

Arya samaj → glorifying ancient Indian society due to its legacy. However acc. to Ambedkar the conditions should be considered - it was ∵ of caste that unity could not emerge due to which people were ruled by outside rulers.

(History of defeat, plunder)

* Highly immoral
* Preventing India's forward march / progress & dev.
* Perverts Indian democracy

⇒ So if Hindu society is to progress, caste system must go.

* Caste destroys the concepts of ethics & morality

b. How? to achieve abolition of caste system

By Jat Pat Todak Mandal :—

* Intercaste dining

Acc. to Ambedkar, intercaste dining cannot serve to destroy caste system.

This is because some degree of exchange of food has taken place across centuries but not being able to kill the consciousnessness of caste.

* Intercaste marriages

Acc. to Ambedkar, intercaste marriages do have the potential to kill caste system.

It is because of endogamy that caste associations are reinforced for generations.

So if intercaste marriages are popularised it has the potential to end caste consciousness.

These causes remain unpopular :-

There is
so need to analyse why Hindus practice caste system
→ It is because of a sense of religious duty/obligation and not because they are evil.
In order to remove (U) - the Hindus must be made aware that this practice is unfair and unjust
- Hindus must question the infallibility of Hindu scriptures
- Must destroy the sanctity of Hindu shastras

Acc. to Ambedkar., Hinduism is a worst form of religion. * It preaches immorality to its people
* It divides its members

Dalit Mvt after independence - also include [illegible] reform mvts
(1) [illegible]

According to Gail omvedt, the dalit mvt during colonial period was facing some major challenges :-
(1) All pervasive nature of Brahminical Hinduism
(2) Nationalist mvt - targeted to downplay the differences or conflicts within Indian society (be within upper/lower caste, men/women etc)
So leaders sought to take over/subsume these differences
eg - Gandhian efforts nullified the actual dalit struggle

A. Constitution of India (Notes) & Legal provisions
- Right to equality - one man one vote (Political equality)
- Prohibition of (U)
- Temples/roads open to all (Art. 15)
- Policy of reservation in education & administrative jobs
- Reservation in LS & popular houses in SL, Panchayati raj & municipalities with amendment
- N. Commission of SC
→ secure the Ins. of SCs
* MNREGA * Legislations like land to landless
SC (Prevention of ~~(U) and~~ Atrocities) Act } 1989

B. Education

- Modern education was popularised ⇒ which promotes scientific temperament & provides space for upward mobility
- "Educate, organise and agitate" - Ambedkar

Ambedkar's view:
- Dalits are being subjugated because of their ignorance - so access to education will play an imp. role
- Dalits are plagued by inferiority complex and see upper caste as more capable so if even some of them rise above this belief it would create a sence of dignity in their caste.

- Education will create an educated middle class strata within Dalit community. It is this middle class which will then provide leadership to dalit mvt.

C. Separate settlements for Dalits (Ambedkar)

Dalits face exploitation because of numerical minority so they should be mobilized (assimilated) in separate settlements such that they rise up to majority.

⇒ But idea has not been taken up due to marginalising effect, geographical separation of these settlements

D. Dalit literature

- Sprang up in 1960s-70s
- Vernacular languages - therefore could reach a wider Dalit popⁿ

Authorship - was by Dalit themselves
↳ by typically young & educated Dalits [Namdeo Dhasal] so these were semi autobiographies

Colonial era literature were sympathetic unlike 1960s-70s literature

The term Dalit literally means broken.

The adoption of term ~~the~~ rejected Gandhian term 'Harijan' because it did not reflect either their contemporary or social reality.

So it became term of political assertion by member of (Dalit) untouchable caste. (Marathi term).

E. State power in Dalit hands (Blitical mobilisation)

* Ambedkar launched a no. of initiatives to politically mobilise the Dalits.

Eg - Independent Labor party, Republican Party of India, (Check).
: SC federation
(But actually failed)

* Dalit Panther's Party

- Launched by young educated Dalits like Namdeo Dhasal.
- gained ltd success in few parts of country for a short period of time
- Inspired by Black Panther's party in America
  - represented strength & beauty
  - : of racial discrimination

* Bahujan Samaj Party (BSP)

- Launched by Kanshi Ram
- Before BSP launched DS-4 → Dalit Shoshit Samaj Sangharsh ~~Samaj~~ Samiti
  Titled 'Chamcha Age' → how to organise dalit
  Acc. to him,
  After Poona Pact - Untruchables have entered into Chamcha Age which means that leaders among Dalit are "yes men" of Hindus.
  => true leadership could not emerge

a. within the party structure, members dominated by upper caste so dalits - for party tickets had to be 'yes men' of upper caste

b. Majority of electorate was touchables so had to reflect the int. of touchable majority voters so could not genuinely take up issues of dalits (because would clash with int. of Hindus).

Proposed 2 steps

(1) Create awakening amongst the Dalits by creating squards, conducting Ambedkar melas in dalit bastis,

(2) Funds - must be collected (tapped) from young educated Dalit who were financially stable

(2) Capture state power in Dalit hands

By forming alliances with other marginalised sections of society

⇒ legacy carried on by Mayawati - it was under her leadership that BSP captured political power (CM of UP) ↓ typically caste ridden state

During its initial years, BSP was vociferously anti-Brahminical

Now MVA has expanded beyond anti-Brahminical stance

→ Trying to forge new social alliances with one objective: state power in dalit hands.

- Trying to championing the poor Brahmins interest

F. Religious Conversion — Hinduism × to improve socio-economic conditions of lower caste

- Religious Conversion has been at heart of Dalit uprisings.
- New sects like Buddhism, Jainism which emerged against Hindu domination found support from Dalits. untouchables
- (A) Ambedkar → "I am born Hindu but will not die Hindu"
  ↓
  finally opted for Buddhism (Nagpur)
  ↳ Buddhist society was least contaminated by caste discrimination (V)

Decision criticized on 2 imp. grounds

* All religions broadly preach similar things so why to conversion —
  - (A)– religion need to be considered/analysed in depth → Regarded Hinduism as worst religion
* Conversion will not significantly change the conditions of the convert (epecially the material condition)
  - (A)– acknowledged that conversion may not lead to improvement in economic conditions of convert but still there would be non-material gains :–
    - (+) Psychological gain – conversion will remove sense of inferiority
    - (+) Social gain – end social isolation (regarded as a part of community) will be

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Currently Gandhian approach does not inform the Dalit mvt & it is the Ambedkar's ideas which gives motivation to Dalit in their struggle against (V)
(Kanshiram – Bamcha Aje – can be added).

Recent developments and current strands of Dalit Mvt

* **Una uprisings** in Gujarat
  - Dalit men were caught by upper caste → beaten because cow meat was being transported → were accused of being involved in cow slaughter
  - The incident was followed by large scale protests all over Gujarat

* **Suicide by Dalit** in Hyderabad Univ. – Rohit Vemula
  - following which there were widespread protests
  - left suicide note with allegations made on central regime and Univ Authorities of caste based exploitation

* **SC/ST Act** – penal provisions were watered down by Supreme Court – following which there were protest and the provisions were reimposed (Ram Vilas Paswan – Dalit leader petitioned

* **Bhim-Koregaon incident** (Maharashtra)
  - 200th anniversary of the battle b/w British and Peshwas.
  - Dalits were celebrating victory of Britishers over Peshwas as victory of lower caste over upper caste.
  - Marathas agitated & aftermath consisted of various protests.

* **Bhim Sena**
  - Leader – Chandra Sekhar Azad Ravan – formed in UP
    - * Protest against demolition of Guru Ravidas Temple by Delhi Dev. Authority who belonged to Chamar caste
  - → Arming the Dalits
  - → Working for dalit emancipation through education & social empowerment

Analysis

- Dalits have refused to continue performing the traditional work (after Una incident refused to skin the dead animals)
- Gradual recognition of the importance of economic factors for dalit empowerment
- Traditionally religion was considered central to the source of exploitation and also to their solution against oppression]
  - ↓
  - to Buddhism
- after Una uprising Dalit demanded 5 acre land to be distributed to each Dalit HH in Gujarat.

In current times communist mvt is understanding the importance of religion & Dalit mvt is also getting concerned with eco. empowerment for launching their struggle.

(3) Mainstream dalit politics is no where to be seen & there is a new crop of dalit youth having ties with civil society

⇒ New leadership of young educated dalit

(After Una uprising leadership was taken by Jignesh Mevani)

(4) Use of social media

- Social media activism
- Used in variety of ways :-
  - Raising awareness
  - organising (spreading info)
  - Gives an expression for views
  - Provides a platform to marginalise dalits to have their say
  - is an open system
  - used at both local & intn level

(5) Methods of protest being used are unprecedented -- eg - After Una uprising - rail roko, rasta roko (blockades) methods used by dominant castes were adopted campaigns were launched

- Armed militias were earlier maintained by dominant caste but now dalits are also maintaining the same by Bhim sena.

(6) Use of music - folk music

In order to reconnect with Dalit masses folk music is being relied upon.

eg Maharashtra - there is 'Bhim geet'

Punjab - young dalit singers are composing pop music

Ginni Mahi - came out with album title

Dauger Chamaar

Song - Fan Baba saheb di

⇒ Propogating Ambedkarite ideology

Challenges facing Dalit Mvt

a. Mvt is fragmented -
Dalits are a heterogeneous groups with diff. problems, diff caste associations, diff leaders.
Horizontal discrimination within dalit community

b. Rise in atrocities against Dalits
- being beaten up, being raped
- Suppression by OBCs

c. Dalit leadership is getting coopted by Hindus (Touchable Caste)
[Eg Udit Raj, Ramvilas Paswan]
don't write

1. Hindutva politics
- Jingly assertive Hindu ideology which is gaining political ground
One stand - deemphasises caste through uniting all Hindus (inclusive and seeks to minimize caste distinction)
) However current trend is to glorify traditional Indian society where Dalits were in lower-strata of society ⇒ detrimental to Dalit interests.
) Contradiction - when propogate Ambedkar's ideology & (extremely critical of Hinduism) when promote Hinduism

Justification of lowly position of Dalit

FAMILY – biological unit consisting of man & woman having a socially approved sexual relationship and their offspring (own / adopted)

- Joint Family is regarded as 1 of the 3 defining features of Indian society (along with caste system and pillars village community)

it is based on the principle of kinship (social relation based on ties of blood/marriage)

- It is what defines Indianness.

- According to Pannikar, joint family is the backbone of Hindu society.

- According to P.N. Prabhu, joint family is the civilisational ideals for all Hindus – Rich or poor, men or women, villagers or city dwellers, high caste or low caste, belonging to any region, linguistic group etc.

- Has been popularised in Indian Mythalogical text (Ramayana, Mahabharat)

In modern times – popular cinema, TV serials

- Upper caste internalise the ideals of joint family through Hindu scriptures & lower caste through Sanskritisation.

~~According to~~ Iravati Karve → Indian society divided into 4 kinship zones

According to her, joint family is a unifying factor across the 4 zones

According to Hindu philosophy every Hindu is born ~~with~~ debted ~~ness~~ – (3 rinas)

Pitru rina (debt to ancestors) → 'payback is by reproduction → particularly male children → source of religious obligation

Deva rina (debt towards god)

Rishi rina (debt towards rishis) → who kept knowledge alive since time immemorial

Objectives of Hindu marriage :-

(1) Dharma - to perform one's socio-religious obligation (wife - अर्धांगिनी)

(2) Praja - reproduction
Proginy

(3) Rati - sexual gratification

Joint family

According to Iravati Karve, Joint family is a group of people who generally live under a common roof, who eat food cooked at one hearth, hold property in common, who participate in common family worship & are related to each other by some kinship relation.

Diff scholars emphasise on diff. aspects of joint family -
Iravati Karve - common roof is the imp. aspect for J.F
F. G Bailey - it is the common property which is imp.

~~If per~~
According to I-P Desai, a common roof or a shared kitchen is not essential for a joint family. Even if two units are staying and cooking separately but they recognise & acknowledge mutual obligation & function under a common authority, it can also be regarded as a joint family. ⇒ A functional joint family *

Characteristics of Joint family

* All authority is concentrated in the patriarch or the eldest living male member of the family
* Status of members of the family is determined by (a) gender, age (b) generation
  - Members of an older generation have higher status than those of younger generation
  - Within a generation older members have higher status than younger members.
  - The status of women flows from their status of husbands.
  - Status of unmarried girls is indeterminate (parayadhan)
* Relationships
  fibal and fraternal bonds are emphasized & conjugal bond is subordinated to these bonds.
  - filial bond → father-son
  - fraternal bond Brother - B
  - Conjugal Bond H-W
* Joint family is based on the principle of joint responsibility
* Interests and desires of the ind. members of the family are subordinated to the int. of family unit (Based on familism while ind. is discouraged)
* In a joint family, members having equal/similar status are treated equally by other members of the family.

⇒ Image of classical N. Indian joint family

The above outlined features correspond to the classical patriarchal, patrilineal, patrilocal upper caste Hindu joint family.

patrilocal: married couple lives with husband's father

In social reality there are variations found :-

→ Kerala - Among Nayars of kerala there is matrilineal family structures. (Nayar) (No husband)

Khasis in Meghalaya - Matrilineal joint family (called Karwas)

→ features are more pronounced in N. India than in S. India

→ variations across caste - lower caste follow diff structure

Tribals, non Hindus particularly Muslims - may have diff structures.

→ Diff patterns of family - man might maintain 2 residences (for work may shift to urban areas).

(dual residence). -

→ May have female headed families.

(Lec in family & marriage)

Is joint family being replaced by nuclear family

Widespread belief - that as agrarian society is shifting to modern industrial type - structure of family is also shifting to nuclear type.

Changes in the system of joint family --

Joint family in modern India is affected by various factors :- (various dimensions - size, relations among family)

1) Forces of industrialisation

Agrarian economy binds family together but indⁿ requires people to be employed where their skills are in demand so shift taking place

2) Urbanisation -

cost of residential areas is much higher than rural areas (→ cost of urban living is high)

Life is fast paced and do not gel (adjust) with slow pace of joint family

3) Modern education

particularly women education → educated women are also working & demanding relatively greater equality

→ family size is reducing → ∵ bearing less no. of children

(4) Legislative measures :

- legislations regarding minimum age of marriage (prohibition of child marriage)
  ⇒ India transformed from having pre puberty marriage to post puberty marriage
  ⇒ Fertility rates are reducing
- No. of spouses in marriage
- Provisions empowering women
  → legally entitled to property
  → ~~Prohibition~~ Protection of women from Domestic violence Act (changes relations)
  → widow Act → remarriage
  → Maternity Benefits Act → enables participation in workforce
  → Population control measures — free services for contraceptives, popularising benefits of small family (hum do humare do)

(5) Marriages | → | Change

- Intercaste marriages have got legal sanctions
- Legal provisions for divorce among Hindus introduced
- Process of mate selection is changing (tech. playing an imp role)

(6) Impact of western values

- Individualism, freedom, liberty, privacy

views of public

→ Joint family is disintegrating into nuclear family because of corrupting values of western society.

(7) Demographic factors - reduction in child mortality so fertility rate

* Studies reveal that indⁿ & urbanisation lead to a Δ [13 ea] to nuclear family structure
- JF → NU → Yes — a/c to ROSS, FG Bailey, Saroj Kapoor
- Study by Aileen Ross in 1957 in Bangalore found that joint family has sed to nuclear family structure, growing no. of people now spend at least part of life in single

Views confirmed by Talcott Parsons and William J. Goode

Talcott Parsons: nuclear family best suits the requirement of an Industrial economy

William J. Goode: pace of family nuclearisation is faster than the rate of indⁿ.
↓
So there are other factor also which [illegible]

in modern ind. society

family unit, city & veller son has become more spatially separated from all relatives.

Other factors (Acc. to Goode)

* Influence of western culture in developing countries – Western culture is perceived as superior
* Nuclear structure has a distinct adv. over the joint family structure from an individual perspective
  → affords greater freedom

Several other scholars are of the view that joint family is not being disintegrated in Modern India.

1 – According to M. S. Gore (who studied Agarwal families in Delhi, Rohtak & Hissar district of Haryana)

Milton Singer (among families of industrialists of S. India)

families had actively participated in Modern industrial Indian society and in private sphere sticked to joint family structure.

I. P. Desai – the concept of functional joint family particularly hold true for professional middle class.
This is because for economic resources that have to be mobile but joint family sentiment is very strong so maintain obligation towards each other.

Paulina Kolenda → joint – nuclear family dichotomy is not sufficient to capture the diversity of family forms in our Indian society.

12 diff. types of family forms :–

1) Nuclear family – M – F (children)
2) Supplemented nuclear family – S M – F (C)
3) Sub nuclear family M – ~~F~~ (child) / (die) ~~M~~ – F (C) ~~M~~ – ~~F~~ (children)
) Single person HH M / F
) Supplemented Sub Nuclear family S M – ~~F~~ (C)

(6) Lineal joint family → M-F (parents) C

(7) Collateral joint family

M-F M-F M-F (Horizontally connected)
C C C

(8) Lineal collateral J.F →

M-F
M-F M-F M-F
C C C

(9) Supplemented Collateral J.F

S M-F M-F
C C

(10) Supplemented Lineal J.F

M-F
S M-F
C

(11) Supplemented Lineal Collateral J.F

M-F
S M-F M-F
C C

(12) Others

Imp ★

A.M. Shah views

The word family is used very frequently which carries diff. meanings for diff people
eg ⇒ —

Book - HH dimension of family in India

The word family is used very frequently and applied to different things by different people.
Even in social sciences the term family is used very loosely.
It carries multiple meanings which are sometimes used interchangibly.

Foreg - family → to those people who reside in one house
→ Some may use to include relatives & even distant family
→ Sometimes to include maternal relatives

Therefore Shah argues that the word family should be given up altogether & should talk in terms of HH.

Diff in family & HH - kinship & residential rules

members of family may not have common residence - dual

HH → not used up frequently
so can be clearly defined

people are neglecting essential source

↓

Census ⇒ collects rich data about HH in country

According to Census

- HH refers to a group of people who normally live together in the same house and take meals from a common kitchen.

(PGs, jails are HHs)

Classified into 3 types :-

① Normal HH

② Institutional HH (pgs, jails)

→ are a group of unrelated persons who live in an institution and take meals from a common kitchen.

Eg PGs, hostels, jails, ashram, ~~juvenile~~ home

③ Houseless HH - these are those HHs which do not live in a building (house) but in the open

Census years	Avg HH size
1941-1941	4.90
1951	~~5.08~~ 4.8
1961	5.08
1971	5.40
1981	5.55

Avg HH size is ↑sing as we are industrialising

Factors

↓

* ↑se in life expectancy
* High cost of urban living
* Sanskritisation - joint family is typically a norm of upper caste which is also passed on to lower caste

Census years	Avg HH size
1991	5.51
2001	5.30
2011	4.8

Avg HH size is ↓sing

Factors

* Increase in age at marriage
* Globalisation
* Lowering of fertility rate

According to 2011 census - total pop^n of country is 121 crore, total no. of HH - 24.84 crore Avg HH size → 4.87 persons / HH

We should... smaller/larger with time

*Life cycle view of family

Family should be viewed as a process.

According to Shah, every family / HH passes through various stages in its life cycle. Due to various factors the size and composition of the HH keeps on changing during its course of developmental life cycle. The HH size may expand with birth / adoption of a child / in marriage it may shrink due to death & outmarriage. Thus every HH is engaged in a continuous process of expansion, shrinking, fission, replacement etc.

Out of all HH – 16.8 crore are rural.
8 crore are urban

Avg HH size in rural areas – 4.92 persons per HH
urban areas – 4.63 persons per HH

Max. Avg HH size is in U.P ⇒ 6 persons per HH

2nd max. Avg HH size is in J&K ⇒ 5.8 person per HH

Min. Avg HH size is in T.N ⇒ 3.9 persons per HH

No. of Married cpls in a HH: 17.3 cr HH – 1 cpl., 2.8 cr – 0 cpl, 1.4 cr → 2 or more cpl.
Rural areas (16.8 cr HH total) – 12.5 cr HH have 1 or 0 cpl., Urb (8 cr HH) – 6.5 cr have 1 or 0 cpl

According to 2011 census → joint families are only 16.1%.,
nuclear families are 52.1%.

Supplemented nuclear families are 16%., others are broken extended families.

Census data reveals that incidence of joint family is on a decline as more than 50% of popn live in nuclear family. However it does not imply that joint family do not inform life because India has dependent nuclear families who are intimately connected

Joint family sentiment is being maintained & respect
- Obligations beyond nuclear units are recognised & fulfilled
- J.F system continues to be idealised in mind ← thought patterns.
- Some have termed it to be ~~not~~ a transitional family (neither typically joint nor ↓ nuclear) completely

Transitional family's features

* Neo-local residence
- newly married couple establish their own HH
* Functional jointness - obligations among close kin
* Better position of women within the family (equal status for women)

1 Changes in marriage - from pre puberty marriage to post puberty marriage.

- According to 2011 census the median age at marriage for men is 22.8 years
for men (rural areas) - 22 years
(urban areas) - 23.9 years

for women, the median age of marriage is 19.2 years
rural areas - 18.9 years
urban areas - 19.3 years

* Tsing opp. to ind. members to achieve their aspirations

Mate selection process is also changing
- Tech. playing role
- Ses in parameters (other criteria) - education, character, physical appearance, skills
Decision taken by elders but youths have an active role
~~Se~~ Few love marriages are taking place (joint selection)
circle of endogamy has expanded

Inter caste marriages, inter faith marriages (love jihad) are also new developments.

Relationships within the family are fing

→ Husband-wife relationship — role of wife

- ~~wife is not~~ ↑ingly companion
- Decision making process - has ↑ing say most important (in HH works)
- conjugal bond has been strengthened & not superseded by filial / fraternal bond

→ Parent - child relationship

- Authority of the patriarch has greatly eroded & shifted to adult earning male members.
- Principles of freedom, individualism, privacy have permeated the family.
  [Beating → scolding]

Position of Women in Indian Society

Traditional society - denial of rights, sati, dowry harassement

Modern society has encountered changes in the position of women (Ind^n, urbanisation, education, legislative reforms etc). However Indian society continues to be patriarchal (women are dominated by men).

- Women are regarded as less worthy
- Money, power & wealth is largely concentrated with men
- In various spheres of soial life patriarchy manifest itself

① Family

- The traditional / typical Indian family was regarded as patriarchal Indian family.
- Family is patrilineal, patrilocal
- Birth of the male child continues to be preferred
- Property - is still passed down the male lineage (Theoretically, women are legally entitled to family's property but due to social structure do not have any say)
- Women expected to change her identity after marriage
- The status of unmarried women is indeterminate (Paraya-Dhan)
- Family continues to control sexuality, reproduction & mobility of women.

Scholars Kamla Bhasin

Sexuality - young girls are made to feel guilty when they step into adolescent age.

- Even after marriage - is expected to be sexually available for men

Reproduction - No control even on her own womb

According to Leela Dubey - women is considered as the field while men is considered as the seed of planter of seed. (women ⇒ passive recipient)
⇒ Biological role of women is not given due importance
↓
evident when women are denied right over their offspring.

Study by UNFPA (Int^l centre for research on women) in 2014
↓
Titled "Masculinity, Intimate partner violence & Son Preference in India"

Acc. to the study 3 out of 4 men expected their wives to have sex whenever the man wants.

Reproduction
Women do not decide on no. of children to bear, whether to use contraceptives or not
(DO not have control over their bodies and womb).

Mobility
Women's mobility is also constrained by patriarchal norms
According to India Human Development Survey (NCAER) in 2011
18% women did not go even to the nearby kirana shop alone
50% women do not travel alone by bus/train even for a short distance. only 25% women had the final authority on what to do when they fell ill.

Large amount of violence against women takes various forms: (within the family)
- female foeticide, female infanticide
- Dowry harassment & deaths
- Sexual violence
- Honour killings
- Domestic violence

According to NFHS-4 (2015-16)
(National Family Health Survey)

29% women had experienced spousal violence

According to UNFPA survey
60% women admitted to wife beating

Survey by UNICEF "Global report card on Adolescents" (2012)

57% adolescent boys in India think, that the husband is justified in beating his wife

53% of adolescent girls also felt the same

→ UN Women's Report "Progress of world's women 2019-20: Families in a changing world" - suggested amendment of family laws such that women can decide whether, when, who to marry and enable women access to family's resources.

1) Religion (Religion of around 80% of the pop")
- In Hinduism, the feminine form is worshipped (massive cult of Devis) female deities
* God in western societies is 'He' but in Hinduism majority of them are females
- Allocated some powerful portfolios, govern imp. spheres of life of man.
  - Lakshmi - goddess of money
  - Saraswati - goddess of knowledge
  - Kali/Durga - evil of slayer men
- Have individual identity with powerful ~~identity~~ role

Patriarchal
- Menstuaral cycle is regarded as pollution
- Stereotype →
- Mythology reveals

Position of women particularly in Hinduism suffer from devi- Dasi dichotomy - worshipped as devi & at the same time treated as Dasi.

Feminist scholar like Kamla Bhasin argue that all religion texts are authored by, interpreted by, controlled by men - have strong anti-women biases.

The way of defining man-women relationship - man is put in advantageous / superior condition.

Pati - owner

Patiparmeshwar - supreme deity of wife (provider)

- Religions define ~~religious duties & norms~~ governing males & female.
  - Property transition is to male child
  - Right over children is given to man

- Various religious festivals potray women to be inferior, weak & requiring protection
  eg Raksha Bandhan,
  Karwa chauth
  (Reveal bias in favour of men)

- ~~But~~ Religious texts like Mahabharat; dhropadi was gambled by Pandavas, (resembles commodification of women).
  In Mythological

⇒ Reveal that women are at receiving end

- Daughter is considered to be donated to the husband by the father

- Mythalogy of Lakshman Rekha denotes that women must confirm to norms and regulations laid down by society particularly men.

- Menstruation cycle - considered polluted for some certain days of the month.

- Pictoral representation - denotes that women belong to feet of husband. eg Lakshmi

(Notes)

hatred against women.

Women must remain in custody of their husbands during youth, in custody of their fathers during their childhood, in custody of their sons after their husbands death

(3) Political system

Political measures

73rd & 74th CAA 1992 - 1/3rd reservation of seats for women in panchayati raj & municipality elections.

Political leaders - Indira Gandhi, Nirmala Sitharaman, Sushma Swaraj etc.

However real power resides with men

Political representation is low as compared to their size in population

In 2019 lok sabha elections the highest women MPs were elected ⇒ 14.4%

2014 ⇒ 11.3%

study by Bhanupriya Rao (2015) regarding women representation highlighted that out of 4000 MLAs across all states, 91% are men and women merely 9%.

500 ministers - 7% women, 93% men] Fewer MPs, MLAs who are women

- women are not the real decision makers and it is their husbands in ~~Sarpanch~~ villages who yield authority (sarpanch patiraj)
- Must confirm to gender stereotype, are subjected to sexism / sexist remarks.
- Women issues are not ~~concerned~~ considered as national issues, they have not been nurtured as potential electorate despite being 50% of the popⁿ.

(4) Economy

Women are enthusiastically participating in all spheres of social life.

Women scholars argue that economic empowerment is the key to women independence as will not be subordinated to man.

Indian economic system (being capitalist) provides opportunity to ~~all types of people~~ women to form a part of labour force.

However several issues

- According to a World Bank report (2017) 18 female labour force participation rate in India is very low ⇒ 23.3%. (lowest in the world)
- Acc. to Intⁿ labour orgⁿ India ranks 124 out of 131 countries in terms of feniale labour force participation.

Sri Lanka - 35% China - 64%
Bangladesh - 57% Nepal - 80%

⇒ ill effects on economic growth.

As liberalisation has progressed India's FLFP has reduced/dropped because family income's are stabilised so women are withdrawn from labour force.

Gender wage gap in wages:

Acc to ILO's Global Wage Gap report (2016-17) - there is a gender wage disparity of more than 30% in India.

60% of the lowest paid wage labour are women

Only 15% of highest paid wage earners are women (women are considered as secondary source of income for the family).

- Domestic chores (non remunerative work) are reserved exclusively for women

- Interests & concerns of female workers are not taken up at workplace

fewer females in govt depts, police force etc

Women encounter a glass ceiling (invisible barrier) when they try to rise upto top hierarchy.

Sexual harassment at workplace is rampant (across sectors)

↓

informal touching, jokes, rapes.

⇒ Prevention of sexual Harassment at Workplace (POSH) Act

→ SC came out with Vishakha guidelines to prevent sexual harassment at workplace but large no. of cases have come up which reveal that these are only on paper and not implemented. (no redressal mechanism) 11% firms ✗

→ Posh mandates ICC - Internal Complaince Committee to be Constituted.

- According to a survey by Indian National Bar Association 38% women had faced sexual harassement at workplace

eg Casting couch, civil society, fashion industry etc.

→ women are told to downplay and not come out in open.

69% of women did not report

Law

India's Constitutional & legal provisions are largely pro-women

- Ideas of equality before law
- Prohibits discrimination on grounds of gender
- Equal voting rights
- Social practices / customs which were anti women were altered in favour of women
  - Sati abolished
  - Widow Remarriage Act

Article 14, 15, 15-3, 16, against pornography, against (Notes) dignity of women,
Protection of Women from Domestic violence Act, Vishakha guidelines to tackle sexual harassment at workplace
Equal pay for equal work, Maternal benefits

Problem

- Slow & tardy judicial process
- lower representation of women in legal & judicial systems
  - Till 2017 only 6 women were appointed as judges (out of 229) in SC

Scholars like Flavia Agnes argues that there are significant biases against women in Indian law.

In name of preserving secular nation, the personal laws of different religions were not modernised

eg - Hindu undivided family
- Muslim laws (personal)

→ Main problem :- mindset
↓ Reveal patriarchal bias → in court judgements, police enquiry etc
the executing machinery

⇒ Policemen, judicial officers reflect patriarchal mindset while dealing with women issues

convince the victim to marry him.

2014 - SC said that laws against dowry are being used as weapons by disgruntled wives

2012 - Bombay HC said that women should be like goddess Sita & should accompany her husband wherever he goes.

Surrogacy Bill - against women's dignity

- The public places/spheres are regarded to be belonging to men & white women to be belonging to pvt sphere.

But in recent times women are venturing out of homes for work & education.

Facing several problems

→ Lack of safety in public places (roads, market areas, transport)
→ Lack of toilet facilities in public areas
→ Do not feel at ease

⑥ Education system

Modern education is the way for women empowerment.

Women's enrolment in schools is at par with male child (primary level)

Despite having high women literacy ← enrolment rate, education system is plagued with several issues:-

a) High dropouts
b) Lack of toilets
c) Withdrawn from school when there menstruation cycle begins
d) Distance - high - do not go
e) Lack of female teachers in school
f) Channelised into diff. areas

*2 HRD data

Only 3% of girls were in science stream while 43% of boys were in science stream.

⑦ Media

- Commodification of women's body
- Seen as adjuncts to the male lead (not given central character)
- Study by UN women & Geena Davis Institute on Gender in Media - found that Indian films rank high on sexualisation of women characters.
35% of women characters in Indian movies are shown with some nudity.
Indian films show women in less than 25% of all speaking roles.
Gender ratio behind the camera in Indian film industry is:
6. 2 males to every females.
Only 9.1% directors are women, only 12.1% writers are women

- Stereotypical depiction of women in Indian media: either depicted as Sita - a devoted wife, pure, sexually chaste, a perfect helpmate to her husband, enabling to achieve his life goals, following into his footsteps, waiting to be rescued by her man or as Shupnakha - sexually predatory, evil ~~screaming~~ shrieming women, trying to seduce/woo the husband of another

* women are also potrayed as an apsara - full of sexual energy, attractive & charming & willing to use her charm on the male characters.

RAPE

~~Rape~~

- A form of sexual violence (which according to some feminist scholar is widely present in Indian society)
- It is more about asserting one's power over another
→ form of Ultimate coercion

- According to several feminist scholars there is a widespread rape culture in India. (It is a learnt social behavior)

→ Pratiksha Bakshi, Priyanka Dubey

a. It is a form of sexual aggression which has been internalised in the society.

1) Girl child is raised as fragile, dependent, weak
2) (certain personality traits are inculcated)
3) Boys are raised to be aggressive, assertive with a sense of entitlement.

1. Pornography is shown from the man's perspective & women is merely seen as recepient of man's sexual energy.

Mass media - regards women as mere commodities →
sexist songs

During adolescence age - great influence of peer group → commodification of female form is prevelant during these years, if anyone develops an emotional connect towards girls then is mocked at

Denial of acceptance / acknowledgement of widespread rape
& Marital rape
→ low conviction rates.

Victim blaming & victim ~~shrapi~~ shaming - tries to push the onus of rape on the victim itself
[loses honour in the society]
Is subjected to mental & psychological disorders, during proceedings which are conducted (police station, court etc).

Rape accompanies wars, violence & conquest - URVASHI BUTALIA - rapes of H&M, W during partition, Kashmiri women

There is a tacit support to aggression against women
⇒ Eve teasing, sexual aggression & violence, objectification of women's body have become normalised & part of culture.

Feminist Mvt. in Indian Society

Book - by Radha Kumar - "The History of Doing" → charts out how feminist mvt. in India have progressed.

1st phase : 19th c till 1915

Striking feature - feminist mvt. was begun by men (a/c to Maitrayee Chaudhari) (educated)

→ Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar

- No autonomous feminist mvt while women's issues were taken up as part of larger socio-religious reforms.
- Women like Swarna Kumari Devi, Sarla Devi joined men in feminist mvt.

↓

estd. Sakhi Samiti in 1896 primarily to help widow

Sarla Devi - estd. Bharat Stree Mahamandal in 1910 with a focus on women's education

- Muslim feminist scholar Rokya Shekhawat Hussain wrote about feminist utopia : Sultana's Dream wherein women will dominate (control) the public sphere using electricity

- 1882 - Tarabai Shinde wrote "Stree Purush Tulna" wherein she developed the detailed critique of patriarchal Indian society
→ Identified Hindu religious scriptures as a source of women's oppression.
- Jyotibai Phule estd. first girls school in Pune
→ →

- Sati — Widow Remarriage — Age at marriage
- Purdah system — Plight of widows
- Women's education

⇒ Limitation : Confined to a social base of mvt. middle class, high caste city based women & was not approaching masses. (particularly dalit lower caste women).

2nd phase : 1915–1950

- Dominated by freedom struggle which had profound impact on feminist mvt.
- Gandhian nationalist mvt contributed in 2 ways :—

a) Politicisation of women – women were traditionally regarded as belonging to pvt sphere but gandhian nationalist mvt. brought women to public arena, envisaged a public role for women. Participated in civil disobedience in large nos picketing shops selling foreign cloth, liquor etc.

b) Feminising of politics – Politics was considered to be associated with assertion, dominance, competition (masculine traits). However gandhi associated feminine virtues with politics like patience, perseverance (changed the nature of political system). Women were now considered as source of strength & power. Feminine qualities were glorified and were associated with political struggle for independence.

Several women's org were also estd culminating in the establishment of All India women's conference in 1927

Issues taken up during this phase

- Voting rights for women
- Political representation
- women in position of leadership
- Res in laws & inheretence of property

⇒ Almost a resounding success

- Constitution of India followed by various legislative reforms ↓

several pro women laws were passed within a decade
- Voting rights
- Min age at marriage
- Property rights
- Equality - gender equality
- DPSPs - concerns of women need to be taken care of → equal pay for equal work

Mvt - ended

But resurrected in 1970s

By 1950s it seems that whatever women were demanding were achieved so ended.

However by 1970s it was realised that all legislative provisions were on paper & the social condition of women had not ded.

Chinn. Phulrenu Guha, Secy Vina Mazumdar

- 1974 - Report titled "Towards Equality" highlighted that despite modernisation, democracy, rights etc. Indian women continue to be subjected to Patriarchy.
- UN declared 1976-85 as the Intⁿ decade for women
- Influence of feminist mvt in American society

2 strands

Academic dimension
Several women dept, women study programmes were launched in various universities
Journals, magazines - started
Publishing houses specifically pertaining to women - Zubaan, Kali for Women.
Ruth Vanita - lesbian women

Centre for W's Devt. Studies founded by Vina Mazumdar

Manushi (1978) by Madhu Kishwar

large scale participation of local women in struggles in diff parts of the country

Eg Chipko Mvt, associated with native

Nav Nirvaan Mvt (Gujarat),

Anti Arrak Mvt (Andhra Pradesh) - violence, expenditure diverted to liquor

Anti price rise mvt (Bombay) → expenditure / budget of house

liquor

Issues taken - dowry death, dowry harassment, plight of prostitutes, safety of girl child, sati, maintenance of Muslim women after Shah Bano case

Present times

- Currently feminist mvt is utilizing social media. (# me too mvt)
- Taking up a variety of issues.
  * Rape particularly gang rape, child rape
  * Sexual harassment at workplace
  * Right to enter places of worship (sabrimala, Haji Ali)
  '50 million Missing' campaign by Rita Banerji agt world's largest genocide
  * Polygamy, nikah halala, triple talaaq - for Muslim women
  * Political reservation in LS, SLA
  * challenging menstruation taboo

Features:

(1) Extensive use of social media
(2) Participation of large no. of men & boys along with women
(3) Legislative successes such as modification of juvenille laws after Nirbhaya gang rape, Several states and after that central govt brought a law regarding hanging of a convict for rape of child below 12 years
MP, Raj

Sexual Harassment Act 2013, Protection of women from ~~Sexual~~ Domestic violence Act, POCSO Act, Adultery, Triple Talaaq, Sabarimala judgement

Challenges before Feminist Mvt in India

Maitri Chaudhari has identified 2 imp challenges:-

Book- "Feminism in India":

1) Growth of Hindutva :- glorify Hinduism, have template of ideal Indian society (traditional) where women are subordinated

Globalisation - MNCs have captured the eco. space - have deep pockets so advertising in massive scale - advertise issues which are not the source of actual empowerment of women (shifting concern) (eg- scooty chalana voti, vivel s whane vati etc)

= Men have played an important role in women's mvts in India -
but so men are not recognised as enemy by feminist mvt - are seen as partners in progress unlike western feminist mvt.

⇒ Patriarchal structures go unchallenged

of Dec Nirbhaya agitation - entire outrage was towards culprits & not towards society as a whole

- It is unclear that whether to challenge men or other social group like members of other religion, caste, class etc. (eg Muslim women raped by Hindu men).

Sharmila Rege - criticizes that feminine mvt. in India is largely controlled by upper caste women so the agenda is primarily to address their concerns & do not take up Dalit issues.

TRIPLE TALAQ

- Prevelant among muslims particulary Sunnis.
- Also called Talaq-e-biddat
- SC held it to be illegal & thereafter Modi govt (Union) passed several ordinances & finally was criminalised by passing a bill in Parliament.
- Muslims are governed by Muslim Personal Law (Shariat) Application Act 1937 - provides that in personal matters (marriage, divorce, property etc) Muslims will be governed by Shariat law.
- under Shariat Law, instant Triple Talaq was legally permissible. despite being frowned upon.

Favour of abolition :

* Generates insecurity among Muslim women
* Blatantly unjust & unfair to Muslim women
* Issue of gender justice and gender equality - only Muslim men had power to give triple talaq ⇒ made Muslim women inferior & at mercy of their husband.
* Discriminatory against women - not treated as equals
* Exercise of power was arbitrary - Muslim men misused this provision with no grounds justified
* Pronounced on sms, whatsapp, video call ⇒ modern technology was being used to ~~practice~~ follow the medieval practice with no face to face interaction
* DD for triple talaq has come from within the Muslim community. ⇒ abolition of
* Bharatiya Muslim Mahila Andolan conducted a survey which found that 92% of Muslim women were in favour of total abolition.

led by Zakia Soman

- The triple talaq practice is a clear violation of the Constitution particularly Art. 14, 21.
- Blatantly unjust and unfair to Muslim women.
- It is also un-Islamic (no quranic sanction, against the tenets of Islam).

⇒ According to various Islamic Scholars including Tahir Mehmood (former Chairman of National Commission for Minorities), Salman Khursheed (former Union Law Minister)

- The practice has been prohibited in large no. of Muslim dominated countries - including Pak, Afghan-stan, Bangladesh
- ~~Ensure that anti anti-secular~~ State earlier has also used its secular powers to

- Several sections have supported - Muslim women, liberal Muslims, Human right activists, victims of triple talaq, civil society organisations etc.

Arguments against abolition

- Against violates/impinge Art. 25 which guarantees right to freedom of religion for every citizen.
- Discrimination against Muslim men because the practice is criminalised .i.e will be put behind bars. Unlike Non Muslim men who give divorce.
- Salman Khursheed in his book "Triple Talaq - examining Faith" argues that the process is a part of anti-Muslim agenda projecting them as barbaric (against women (demonise Muslim men)
- As old practice - integral part of social structure wh. follow Islam.

Opposed by -

All India Personal Law Board & Muslim

However the custody was given to biological father & his wife (Mr. & Mrs. Yuan).

Surrogacy (Regulation) Bill 2019

* Blanket ban of commercial (S) & only allows altruistic (S)
* Lays down several provisions/conditions :-

→ Conditions for intending parents

- Age : Husband - 26-55 years
  Wife - 23-50 years
- Should be Indian citizens &
- Married for at least 5 years
- Should not have any surviving child of their own
- will have to present a certificate of fertility with proven infertility of either/both.

→ for surrogate mother

- should be close relative of intending couple
- B/w 25-35 years of age
- Ever married women having a child of her own
- should not have been a surrogate earlier
- Possess a certificate of medical fitness for surrogacy

→ for child

- A child born out of (S) will be deemed to be the biological child of the intending couple

Provides for establishment of National (S) Board at central level & State (S) Board at state level.

⇒ to regulate the practice & process of (S)

Punishable offences underlined

Undertaking/advertising commercial (S)
Exploiting the surrogate mother
Producing children for sale, prostitution/other forms of exploitation
Selling human embryos/gametes for (S)

⇒ stringent punishments.

* To prevent exploitation of surrogate mother
* To protect the rights of the newborn child
* Does not prohibits (S) altogether. but only bans commercial (S).

Reasons

- The concept of womb on rent is jarring / disturbing
- Is akin to prostitution (selling of bodies for exchange of money)

- A survey by women & child dev. Ministry, GOI - found that 78% of the surrogates in Mumbai & 68% surrogates in Delhi are house mates (clearly rejects class dimension).
- Surrogacy is a multi-billion dollar industry which is harvesting women bodies for exchanging money.
- India has become a hub for commercial (S)
Across the world, only 17% countries permit (S) including India.
- CII study in 2012 - 50% of children born through (S) in India are commissioned by foreigners.
(Confederation of Indian Industry)

Much of the money is consumed (pocketed) by clinics etc medical inst.

- Raises serious issues of medical ethics
- Mother's womb is considered as sacred in Indian culture Renting of womb is typically western idea
⇒ Against cultural ethos.
- As a society we will need to redefine the "mother" - who reproduce / one who raises the child
- From the perspective of the child → it is imp. that certain age is prescribed for intending couples + love, care cannot be provided by homosexuals (a child requires both mother & father).

Require env. of stability & certainty

child due to commercial (S)

- Surrogate mothers may be subjected to emotional trauma

⇒ Ethical & moral dilemmas regarding (S) particularly commercial (S).

(CS) → Is a form of reproductive servitude → state of being a slave
→ poor women may be pushed by her husband for money
→ sacredness of womb is violated.

Against

Several provisions are being criticised :—

* CS is not exploitative of poor women - use their own judgement to enter into a financial transaction.
By banning CS, Govt is depriving women of a lucrative (producing a great deal of profit) form of income.

⇒ Utilise money for enhancing their life

* To expect altruism is very rare in current society which is characterised by virtues of individualism, materialistic attitude.

* Affect medical tourism in country
* Bans typically do not work - will push ~~the~~ industry underground & will make more difficult to regulate the surrogacy.
* Places a premium on heterosexual marriage — does not gives right to homosexuals to fulfill their desires of having kids.

: It is difficult to find close relatives who will agree for altruistic (S) (as family size is reducing)

: A noble cause : bringing new person in world, happiness to intended couple, etc.
should be seen as akin to blood donation.

* Leave lot of stake holders - unmarried couples, single men, women, gay couples

* Not against culture of surrogacy —

Indian mythologies & scriptures are replete (filled) of artificial births.

Parliamentary Panel Reports =

→ Parliamentary Standing Committee on Health & Family welfare (Ram Gopal Yadav - Chairman) - Suggested that live in couple, single persons, divorced women & widows should be permitted to avail (S).

* It also suggested a compensation based surrogate model
* Economic opp. available to surrogate mother should not be dismissed in a paternalistic manner
* Altruistic (S) ↑ clinics get paid, couple gets baby it ↓ mother who does not get anything.
* Suggested → ban on foreign couples should continue but NRIs & PIOs should be allowed to avail (S)
* Marriage ↑ Waiting period of 5 years is arbitrary ↓ should be reduced to 1 year.

Suggestion : To regulate Assisted Reproductive Technique before Surrogacy.

Marriage among Hindus

- Called Vivah
- Marriage is a sacrament (look upon as a sanskara)
- Marriage is sacred in character

Various reasons :—

Objectives of Marriage

* Dharma - for a person to fulfill his socio religious obligations
* Praja he is about getting married
* Rati

(1) Dharma is the highest aim of marriage
(2) Hindu is born indebted & in order to repay debt to the ancestors he must get married (pitra rina) and bear children.
(3) Hindu marriage is solemnised by a priest (Brahmin) in front of the sacred fire
(4) Hindu enters the 2nd stage of varna ashram "Grehasthya" after marriage.
(5) Hindu wedding ceremony involves chanting of mantras from sacred scriptures ---
(6) Involves several rites like
Homa → making an offering to sacred fire
Saptapadi → bride & groom take 7 steps together
Panigrahana → taking the hand of bride

(कन्यादान) (पाणीग्रहण)

As marriage is sacred, is indissoluble → cannot be dissolved.

Changes undergone - marriages performed for companionship and not for performing duties.
Types of Hindu marriage - divorces take place - but in spite of these changes marriage is recognised by Hindus as sanctity

Marriage among Muslims

- called Nikah
- Marriage is in the nature of a civil contract. It is also a devotional act.
- Matrimonial contract is called Nikahnamah ⇓ act of ibadat

→ can be both oral / written but preferably is written

→ Parties involved - groom & bride / groom & wali (guardian of bride)

→ signed in presence of at least 2 witnesses

→ Specifies the rights and obligations of both parties to the contract

Foreg - wife - providing (cooking) food, taking care of children
husband - providing food, clothing, shelter

→ Also provides for Mehr → specified fixed amount of money paid by groom to the bride
⇒ mutually agreed
⇒ Not in a nature of dowry or bride price ↳ groom to bride's wali / family

Mehr may be paid at the time of signing of Nikahnamah or may be paid at some mutually decided / agreed time.

- Consent of the major bride is essential in Muslim marriage
- A non virgin bride has to give an expressed consent

[illegible] before getting social sanction of society)

Asura (eloping with a women)

Rakshasya [illegible] women from [illegible]

Pa[illegible] where [illegible] / intoxicated,

[illegible]

Prajapatya [illegible]

[illegible]

* while selecting mate, the concept of caste endogamy, gotra exogamy & sapinda exogamy comes into play. (though not too strong in current society)

Jewish Muslim (Judaism), christian

* Change in Hindu Marriage (M) System

1) Object of marriage - from dharma to Companionship
2) Process of mate selection - party, criteria, field of selection
3) Form of M - from polygyny to monogamy
4) Ecc. aspect of M - dowry
5) stability of M - divorce
6) widow remarriage
7) Age of M - from pre puberty to post puberty

- Muslim women cannot be forced into a marriage

- Muslim man can have 4 wives - polygamy is allowed

Polygyny — wife — permissible

Polyandry — husband

Sororal Polygyny is prohibited (marrying sisters) [wife's sisters]

- Muslim men is permitted to marry women belonging to the any religion of the book while Muslim woman is permitted to marry only a Muslim man.

- As like a contract so can be ended = concept of divorce is present in Islamic Jurispudence

Man → wife ⇒ Talaq

wife → Man ⇒ Khula

- Preferential system in M prevails where preference is given to parallel cousins over cross cousins.

After divorce woman is entitled to get maintenance allowance from her husband.

* Lineage, Descent & Kinship

Descent is the principle by which a child/person is socially associated with a group of his parents and traces his ancestory.

Lineage consists of all the descendants of a person in a particular line

In every society the system of lineage & descent perform several functions :-

* Marker of social identity
* Holds (performs) a jural function (related to law) of setting disputes
* Passing down of property
* Collective worship of lineage ancestors, performance of rituals etc
* Regulating marriage (typically prohibited b/w members of same lineage)
* Members of the lineage may act as a unified group in case of disputes with outsiders.

Different types of descent system :-

1) Unilineal descent (one side)

Patrilineal — Matrilineal (Nairs - kerala)

2) Double unilineal descent (child associated with the group of parent for some purposes & the group of the other parent for some other purposes)

foreg- Afikpo of Nigeria

3) Bilateral descent - the child is regarded equally as the descendant of both the father and mother's group.

foreg - Yako of Nigeria —

4) Ambilineal descent - the individual can choose to be the member of either the father's group or mother's group. foreg - Samoans of S. Africa

Kinship

Kin can be classified into 2 types :-

① Affinal - based on marriage

② Consanguinal - blood relations

Can also be classified into 3 types (By G.P. Murdock)

a. Primary
- Most closely related to ego
8 primary kin
Father, Mother, Sister, Brother, Husband, wife, Son, Daughter

b. Secondary
- Primary kin of primary kin of the ego (who are not the primary kin of the ego)
33 secondary kin

c. Tertiary
~~primary kin~~
secondary kin of the primary kin of the ego OR primary kin of the secondary kin of the ego (who are not the primary kin or secondary kin of the ego)
151 Tertiary kin

Kinship is one of the main organising principle of the society.
The social relationships that are based on ties of blood and marriage are referred to as kinship.
Different societies have different kinship systems. The kinship system helps to regulate social life in various ways as follows :-

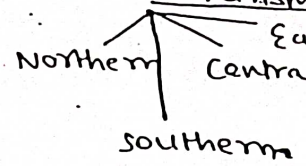
1) It defines appropriate ways of proper & acceptable behavior of individuals. Thus kinship provides guidelines & regulates social interaction.
2) Kinship regulates marriage
3) It also determines rights over property, political power, ritual roles etc.
4) It provides group solidarity
5) It gives social recognition to biological facts like sex, reproduction, mating etc.

Kinship in India

Views of Iravati Karve

Book :- "Kinship organisation in India"

Karve divides India into 4 kinship zones roughly based on linguistic characteristics.



Northern Kinship Zone (Areas where languages like Hindi, Punjabi, Sindhi, Bihari, Bangali, Assamiese, Nepali are spoken)

* Separate kinship terms are used for consanguineal and affinal kin.
Foreg - Brother → Bhai
wife's brother - sala (Brother in law)

Predominantly patrilineal & patrilocal

* Diff. kinship terms are used for kins in diff. generations and upto 3 generations have clear kinship terms. ⇒ Implies that relationship is different or different statutes are indicated
(Dada, papa, bhai)

* Rules of marriage
→ Caste endogamy
→ Gotra exogamy
→ Village exogamy
→ Sapinda exogamy (7 sides on father's side, 5 sides on mother's side) } Prohibited

Marriage within 4 Gotras are to be avoided.
① Father ② Mother ③ Nani (Maternal grandmother) ④ Dadi (Paternal grandmother)

- There is a clear status distinction b/w bride-givers & bride-takers where latter have the higher status

Way of behavior of girl / women is different in natal family & husband's family.

Women have a very low status in family after marriage and may improve after bearing a male child.

Transfer of gifts from bride-givers to bride-takers (one way flow)

* Son-in-law has a very elevated [illegible] house.

* Circle of kinship is very wide in Northern zone particularly because daughters are not exchanged within the family

* Fictive kinship - assumed / fictitious relationship (Muh-bola)

* Some relationships are called avoidance relationship & joking relationship.
  - avoid casual relationship → daughter in law - father in law
  - casual, potentially sexuall relationship (Jija-Sali, Bhabhi-devar)

* [illegible]

Southern Kinship zone
(TN, AP, Kerala, Karnataka)

* Predominantly patrilineal & patrilocal like in the Northern zone. However in some communities matrilineal structure prevails - Nayar, Tiyan and Some Moplah.

Matrilineal family called ~~Karwa~~ Tharwad

(*) No husband - wife or father - child relationship
(*) Complete women's independence as regards with her livelihood

* Caste endogamy
* No village exogamy (village exogamy is not compulsary)
* Inter marrying clans within a village are possible
* Concept of preferential marriages is present (circle of kinship is not as widec Northzone)
  (preferred to marry certain clan)
  - for a male ego, preferred marriage mates includes his father's sister daughter, his mother's brother's daughter and elder sister's daughter

(*) No clear terms / distinction b/w affinal & consanguinal kin like Northern zone

Such system of preferential marriages lead to

double relationship - a cousin is a potential wife. After marriage she is both cousin & wife but more wife.

* In kinship system age relative to the ego is important & not the generation.

Eg Anna is used to refer to both father & elder brother

Pirkal is used to refer to son or ~~elder~~ younger brother —

Pinnawal is for daughter & younger sister

* Property does not spread out.

Circle of relatives (kinship) is small - property remains within few family (is not diluted)

* status of women is relatively better than Northern zone. Much less restrictions, familiarity (not much spread out) → kinship system

greater degree of

* [illegible] * [illegible] marriage is practiced

Kinship in Central India

- MP, Chattisgarh, Gujarat, Maharashtra, Odisha, Rajasthan

Draws its features from kinship system of

* Has influence of both: Northern & Southern zone

→ Greater influence of Northern kinship system

with a slight tilt towards

Cross cousin marriages is prevalent (preferential system of marriage)

(children of siblings of opposite sex) [Bua, Mama]

(children of siblings of same sex → parallel cousins

Rajasthan - Saats follow 2 gotra exogamy but Baniyas practice 4 gotra exogamy.

- Among Rajputs 1) a lot of emphasis is put on noble descent

2) If any of the ancestors is user / martial hero then becomes a major consideration

3) Status of mother's is given due consideration

4) Symbolic marriages also take place

marriage with a sword

* Gujarat - In Kathiawar - ~~[illegible]~~

Foreg some communities allow cross cousin marriages; in some group, marriage is allowed only once in every 4, 5 or 9 years (phrodic marriages)

- Practice of Nantra → levirate → a man marrying his elder brother's widow
- Cross cousin marriages are permitted within groups like Kathi, Charan, Gharwa, Garasiya

* Maharashtra - Sanskritik Northern traits & Dravidian Southern traits almost hold a balance with a slight dominance of Northern type.

2 imp. communities

Marathas ⇓ generally regarded as higher in status

Kunbis] Both claim to be Kshatryias

Some practice levirate, permit cross-cousin marriages.

In Southern Maharashtra - cross cousin marriages & uncle-niece marriages also take place.

Marathas also claim mythalogical origins like Rajputs. Have clan symbol called Devaka. & Have clan exogamy.

- Parallel cousin marriages are not allowed, there is a preference for a male ego to marry his maternal cross cousin.
- A man can & does marries two sisters ~~(sororal~~ but brothers should avoid marrying 2 sisters.

* Odhisa - Brahmins are most likely to be migrants from U.P. Bihar. MP and follow similar kinship patterns.

Kinship in Eastern zone (Austro-Asiatic family lang.)

- Geographically discontinuance. Forested areas of Assam, Bengal, Bihar, Orissa, Andhra, ctrl. India
- Mundari & Mon Khmer languages are spoken. Lang. like Santhali, Ho, Khasi

↓ in Mundari speaking people patrilineal & patrilocal structure exists

↓ Khasis of Assam and are matrilineal like Nayars

Among Khasis - after the death of a women property goes to her mother / youngest daughter.
Khasi women enjoy a great amount of freedom.
After divorce children are handed over to her.

↓ some tribes like 'Ho' and 'Munda' have a system of dormitories

↓ Sometimes these partners of dormitory days may become spouse but not necessarily so.

↓ girls & boys engage in pre-marriage sexual relationships

Khasi women - her husband is regarded as stranger

* Parallel cousin marriages are not allowed, cross cousin are allowed but rare.

* In some tribes - bride price is paid / Acquired by capturing.

If man is poor can work in wife's home for bride price.

⇒ features not prevelant as it is.

1) In Southern family :- no clear cut distinction b/w family of birth and family of marriage unlike north
∴ Preferential marriage system prevails

2) Diff. kinship terms for consanguineal or affinal kins in (N) while in (S) same terms are used to refer to more than 1 person.
eg- Anna < Father / Elder Brother

3) Village exogamy - N
No village exogamy - S

4) Status of women

5) North- Generations are given importance than age whik is South, age is given importance over generation

6) Circle of kinship < wider in N / narrow - to strengthen existing bonds

7) Patrilineal & patrilocal family structure - N
S- Some communities also have matrilineal & matriloal structures.

* INDIAN VILLAGE

Topics
- Village Studies
- Idea of Indian village
- Land Tenure System
- Land reforms post independence
- Green revolution
- Mode of Prodn
- Position of Indian farmers
- Peasant Mvts.

Village studies

As per 2011 census 68.8% of India's popn lives in rural areas.

- Predominantly a rural society

During British rule, colonial admn started collected detailed info about the villages

Reason : for the purpose of tax administration (assess the revenue potential of the villagers)

Arthashastra : Kautilya deals with village admn → how king should rule

Manusmriti, Mahabharat

Village data collected in forms of village census, village gazett Handbooks, district gazetteers

1950s - 60s - large no. of village studies were conducted across India

Reason : * To serve as an input into policy making

* The nature of planning was largely centralised so in order to get detailed / descriptive account of villages, studies were conducted by Indian states.

* Enabled govt to evaluate the impact of various measures

- Post independence → govt started establishing modern educational institutions so whether access to institutions is available only to upper caste and, upper class or to all

Land reforms - to assess land holding pattern etc

nandhi : India lives in its villages

SS Jodhka - "I's Villages in the 21st c" - makes a plea for renewal of vill studies. Vill studies should focus on new concerns like gender and ecology

* Int issue : Both world blocs (during cold war) wooing the 3rd world country. Vill. continues to be a viable analytical construct.
large amt. of funds inflow came for village studie particularly from West
(village studies were encouraged by western Donor agencies in context of cold war).

* Academic reasons - In Indian (S) the structural * functional approach pioneered by M.N. Srinivas became dominant. The methodoly adopted by Srinivias was of field study.
(Refer to this)

- Concept of Peasant society was developed by Robert Redfield - identified peasant society as global phenomenon.
⇒ stimulated an interest in village system in India

Dipankar Gupta - 'Whither the I. village' - For long, vill. were regarded as 'unchanging', stagnant, quintessentially 'Indian'.
2 main aspects of vill. life - caste and agri are no longer salient.
Vill. is shrinking as a socio. reality.
↳ 45% Rural GDP is from non-agri activities.
- Due to stagnancy, vill. work in cities. He is vill. or urban?

Idea of Indian village

(1) British notion of Indian village
- The British view of Indian village is captured in the phrase of Charles Metcalfe 'Little republics'

* Villages are like mini countries in themselves - do not subject to outside authority | power ⇒ sovereign entity
* Isolated in its existence & do not have wider access
a. b. village autonomy is reflected in decision making process wherein a representative is in charge of all decisions pertaining to village.
→ They have nearly everything, that they want within themselves & are almost independent of any foreign relations
→ It is as primarily because of jajmani system (needs of the castes are fulfilled within), few needs of people, panchayati raj system ⇒ village remains economically self sufficient, politically autonomous & socially isolated.

- The structure of the village remains more or less same.
- Means of transportation did not develop ⇒ Connectivity was very low

Wars may pass over it, regimes may come & go but the village as a society always remains unchanged, unshaken and self sufficient.

Henry Maine - termed villages as "The least destructable unit of Indian society"

(2) Gandhi's view

View was quite parallel to that of British view

- India lives in its villages
- According to him traditionally Indian villages were self sufficient & independent. However the policies of the colonial state have led to the ruin of Indian village community.

* To serve the interest of British Capital, the colonial regime in India through their policy framework have systematically destroyed Indian agri, handicrafts etc.

Eg - earlier jajmani was based on ritual obligations but now exchange has monetised.
- The markets are dumped with British goods & cloth due to which the handicrafts of India were destroyed.

* He equated swaraj with gram swaraj / or political independence was equated with village level autonomy.

: Idealised Indian traditional village life - had romanticised emotion of village society

③ Ambedkar's view

He termed Indian villages as "Cesspool of factionalism and dens of inequity" - conflicts / differences in village villages - responsible for continuing rigidity of caste system

④ Nehru's view

- Architect of Modern Independent India
- He believed that Indian villages need to be modernised - certain features of traditional Indian village societies like illiteracy, non-scientific mindset, fatalistic attitude, belief in superstitions - hamper dev.
- Equated national development with village upliftment So if India is to progress, village needs to be transformed through modernisation

Includes - modern education
- Five year plans focused on rural dev. targeting rural poverty
- Rural infrastructure (Primary healthcare centres etc) transportation, roads

⑤ Academic view

M. Srinivas and SC Dube

- pioneered village studies in India
- compiled a book titled "Indian villages" in 1955

SC Dube - wrote book titled 'An Indian village' in 1955 & 'Indian changing villages'

(1) Indian villages are not independent / isolated / autonomous units.
(2) He challenged the British (colonisers) view of Indian villages as Little Republics.

Today, as well as throughout their history, they have not been intimately connected and dependent on other villages.

This is because of rule of :-

(1) village exogamy - kinship ties have bound villages together

(2) Jajmani system - because no village contained all the caste within so people from diff villages traversed to other.

maintained at intervillage level

(3) Weekly bazaars / market - people from neighbouring village assemble & exchange would take place.

(4) Pilgrimage - people undertake pilgrimage to far off places so come in contact with other village

(5) Language - similar among several villages

(6) May have central / political ties ~~extracting~~

(7) Rapid strives in transport & communication (connected through extensive networks of roads, buses etc).

However some scholars like Louis Dumont were critical of village studies :-

(1) village is merely a territorial unit / administrative division and not have any social significance / not representing social structure so no sense of studying them.

2) There is nothing called "Indian village" because villages across India are very different from one another. (Great regional diversity) (Attitude of villages) customs, deities, food habit

Srinivas, many countries ... villages ... have great social significance. It is a very imp. source of social identity and continuity of attachment

* They acknowledge that indeed there is a great diversity in villages across the length & breadth of the country but despite this diversity there is an inherent unity :- caste system, patriarchy, a reverence for tradition, importance attached to land.

(Every village represents Indian society miniature)

- Srinivas writes that the village is a very imp. source of social identity for its residents. Its members have very strong sentiments attached to their village. An insult to one's village has to be avenged like an insult to one's wife or family.
- Dubey writes that each village has its own distinct identity, its own customs, deities, a village level history etc.
- for both Srinivas & Dube - their field studies reveal that tensions, conflicts, factionalism, inter caste rivalries, exploitation & oppression were a regular feature of social life in Indian villages. However for both, intercaste-inter dependence and village level solidarity were more imp. features than the conflict within. (funtionalist in their orientation).

Despite factionalism & everyday conflict b/w diff. caste within the village, for the outside world the whole village was one unit.

Land Tenure Systems

* Zamindari System

- Lord Cornwallis in 1793, prevelant in areas like Bengal, Madras, Banaras
- Known as Permanent Settlement system (fixed amt of revenue & land allotted for long period)
- Zamindars : had right to collect revenue
- most enlightened section of society so prodⁿ would improve
- British govt - gets assured fixed amt : & task outsourced to zamindars
- did not lead to improvement in prodⁿ in agri - rather led to ruin of Indian agri.
- Zamindar - absentee landlords → had no roots in rural community / had no traditional obligation to village community ⇒ became an exploitative system
- took exploitative form like begar → forced labour

Intermediaries b/w govt. & actual cultivators

Peasants were evicted if failed to pay revenue in time

* Mahalwari system

Mahal - neighbourhood

- William Bentick - Agra, Awadh, Punjab

Land jointly owned by village community & they were collectively responsible for payment of revenue. Revenue was collected by a Lumberdar & pass on to the state (village headman)

* Ryotwari System

Thomas Munro & Reed - Bombay, Berar, Central India

- Land owned individually (till was able to pay revenue)
- Full proprietory rights of peasants over land acknowledged by state

No system of intermediaries

According to H. Venkat subbaiyaa - The 3 systems coexisted for a very long period of time.

- Always subject to modifications & innovations
- These system borrowed features from each other.

* By 1940, it was difficult to analyse the zamindari/ mahalwari area separately and all became similarly exploitative as zamindari.

Land reforms

The exploitation of colonial rule was the major theme of nationalist movement.

Sufficient focus was given to improve the state of Indian agr by independent state.

Large no. of land reforms were undertaken post independence
- to improve the condition of agri.
- For social justice & equality of opp.

* Abolition of zamindari system
* States passed Land ceiling Act
* Tenancy reforms - max. rent to be charged was fixed
  - summary eviction was prohibited
* Land redistribution measures
* Bhoodan Mvt led by Vinobha ~~Acharya~~ Bhave, Sarvodaya Mvt
* Land to the tiller - principle behind reforms (ownership rights to cultivating tenants)
* Cooperative farming
* Land records - updating land records - mandatory
* Consolidation of land holdings - for application of modern techniques

① Abolition of zamindari

- No int in land mgt & improvement
- Had no limits on collections from actual cultivators
- High level of absenteeism

⇒ Acute eco. exploitation & social oppression.

permissible size of land could be held by an family and excess would be taken by State & redistributed among weaker sections of the community.

Bhoodan mvt

Objective: Improve the condition of the landless

- Called upon the landowners to give to Bhoodan mvt one-sixth of their holdings. These were then to be distributed to the landless.

Analysis of Land reforms

* Actual Measures fell short of ideology which was outlined during freedom mvt. - huge gap b/w reform measures & radical idea which was perceived.

* Several loopholes in land reform laws which were passed - foreg - ceiling limit was very high such that was practically ineffective.

36 acres - land ceiling for single crop land in some states.

- Tenancy reforms: Landlords could evict the tenants for personal cultivation and resume their lands.

: failure of land reforms

Can be best explained by analysing the class character of India's political elite. The political elites themselves were resistant to bring about actual reforms because of their own feudal background.

: Several implementation failures: -

- The village level Bureaucracy was highly corrupt & were in relation with landlords...

⇒ lot of Benami transfers took place

Bhoodan mvt targeted that 50 million acre land to be collected - but only able to collect 4 million acre out of

which only 2 million acre was ...
(Rest of the land was either disputed or barren.
(2 million)
* Failure of land Consolidation - due to differences in alty of land - could not be
* Measures were better implemented in some parts of the country like Kerala, W. Bengal (particularly because of Communist party) * Consolidated.
- took initiate to frame either & implement laws that it benefitted landless
* Landlords were able to retain their landholdings by circumventing the legislation or land was transformed to some new social group. (Highlights change)

Foreg - In U.P traditionally land was owned by Brahmins, Rajputs, after land reforms new social groups such as Jaats, Kurmis, also became landowning groups.

⇒ A new rich middle strata emerged in rural society which belong to the inter-mediate caste (not all high caste)

Several studies have also been conducted

- A.M. Khusro conducted his studies in Hyderabad - found that problems of rural poor increased due to land reforms → decline in tenancy & rise in share of owner cultivation.

- Dandekar studied Bombay - found that there was continued dominance of landlords over the tenant.

- Desai & Mehta studied Gujarat - found that new form of tenancy → "concealed tenancy" system has emerged
↓
in official documents the owner continues to be the tiller

⇒ New social tensions in the country
Change was profound but underlining objective principle of land to the tiller remained unmet.

GREEN REVOLUTION

- Essentially a ~~programme of~~ state-led project of agriculture modernisation. Introduction of HYV seeds, chemical fertilizers, pesticides, insecticides, tractors, threshers etc.

Analysis

Various ~~environmental~~ developmental economists like Dandekar, Rath, KN Raj have highlighted the immense +ve impact of GR on Indian agri & society :-

* From food deficient country, India became self sufficient.
* Played an imp role in reducing rural poverty.
* Unleashed rural enterprise
* Induced saving habits in rural popn
* Introduced competition in Indian mkt thereby making it efficient.
* Agri prody significantly ↑sed
* +ve Impact on national sovereignty (India's dependence on Mc reduced & later turned to Xs).

However various studies have highlighted several concerns regarding impact of GR on Indian agri, society

Hadha & Bhalla conducted a study in 180 villages Punjab-Haryana - found that benefits of GR are largely cornered by the big farmers (Large landlords). Because GR requires heavy capital investment.

⇒ Income of small & marginal landholders were not ↑sed.

for purchasing improved seeds, fertilisers, pesticides, machines etc.

(Led to ↑se in eco. inequality)

* Dhanagare found a new mode of migration - is migration from some rural areas to other rural areas. & Nature of migration ⇒ seasonal.

(Foreg - the regions which were not affected by GR to those which were impacted by it).

- farmers who were migrating were at the mercy of the contractors ⇒ their bargaining power vis a vis the big farmer was reduced.
- Many of them suffered from fatal injuries due to working with new technology.

Environmental consequences in the long run -
Heavy use of pesticides etc may enter ~~food~~ body through food intake ⇒ health deterioration (chemicals entered food chain).
Quality of soil degraded

Regional imbalances were created due to GR.
Some areas prospered like Punjab, Haryana, Western UP, Coastal areas of AP
While others remained in their position.
led to mvts like Telangana mvt

* one of the problem of drug addiction is attributed to GR - (menace)
- as people became rich they diverted money
- ~~removed~~ created disguised unempt because of introduction of modern tech.

Water intensive system so created disputes
Eg Cauvery water dispute - farmers in both Karnataka + TN ~~want~~ require water

Political impact - intermediate caste became very assertive

Rudolph & Ruddph - Book "The pursuit of Lakshmi" - analysed how GR was instrumental in Lok Dal mvt ⇒ GR played a very imp. role in economic wellbeing & political assertion of intermediate

* Focus was ltd – focussed on particularly on rice & wheat so –ve impact on crop diversification.

Modes of Production in Indian Agri

* Way production is undertaken in a society
* Agri is associated with *feudal Mode of Prodn

Feudal MOP

Features

1. ~~Land owning class~~ → feudal lords
2. They become owners of land through inheretence
3. Main source of income – rent obtained from tenants for the land
4. Tenants – take lands on lease
5. Landlords enjoy very high status in the feudal society
   ↓
   Status is of great respect & deference (backed by authority)

) Relationship b/w landlords & tenants is multidimensional – ties are not confined to payment of rents ∄ tenants have certain obligations to the landlords

a) Providing customary services in the HH of the landlord

→ May take exploitative form → intergenerational debt bondage, sexual access by men of landlord families to the women of tenant HH

) Inputs in the prodn process were obtained from nature / farm

) All decisions regarding the prodn process are taken by the landlords.

(9) Land is the signifier of [illegible]
great sentimental value attatched to it.
(10) Subsistence agri. (majority produce is for sustanence

Indian agri has sed massively

Changing modes of Prodn in Indian Agriculture

- Traditional feudal MOP - exists only in some parts of the country.
- Massive ses took place - significant regional variations

Indian agri has changed due to :-

(1) Land reforms
(2) Technology infusion
(3) Modern education
(4) Linkages with cities
(5) Dying out of jajmani system
(6) New agri practices

- Indian agri is becoming ↑sinly capitalist in its orientation

Capitalist MOP in Indian agri (Highlights change)
Features

* Capital is the main input - highly capital intensive
* Resources other than land are greatly becoming imp :- tractors, pumpsets, HYVseeds, pesticides etc
⇒ Inputs are obtained from market.
* Commercialisation of agri - o/t sold in mkt
* Land is not necessarily acquired through inheretence
→ can be bought & sold in mkt (Input)
* Landlord & tenant relationship :- is Δing →
agri enterpreneur/ tenant decides various facets of agri prodn.
- Relation is confined to timely payment of rent (breakup of multidimentional relation)

* Agri is considered as any other business
* Driving force is profit maximisation - idea is to max. prodn efficiency by using modern inputs.
* Agri working class akin to industrial working class has emerged who is paid in monetary terms

⇒ Multiple MOPs in Indian agri

- In some parts (say interior of Bihar, eastern UP) - feudal MOP continues
  In others (particularly those impacted by GR) - Kist MOP
  In some - features of both MOP
- Moreover diff regions are in interaction and exchange with each other.
  (Farmers from Bihar are transported to other parts) {Exploitation}

* Agrarian Class Structure

1) David Hardiman - divided Indian peasantry into 3 categories based on the size of landholdings :-

① Rich peasants	② Middle peasants	③ Poor peasants
and holding ≥ 15 acres	3 ≤ land ≤ 15 acres	Land < 3 acres

However this study was confined to Kheda district of Gujarat so cannot be applied pan India across → Due to difference in land prodn, soil type, cost etc. depending upon weather situations.

2) Rudolph & Rudolph - identified 4 classes in Indian agri →

) Large landholders
) Bullock capitalists * (BC)
) Small landholders - did not benefit from GR
) Agricultural labourers

BC refers to those farmer's families who own small tracts of land, are self employed in agriculture but have managed to benefit from the GR
wned pair of bullocks

(ii) Daniel Thorner classified Indian peasantry (Indian agri society) into 3 categories:-

① Malik ② Kisan → ③ Mazdoor → include landless laborers, poor tenants, sharecroppers work on other persons land...

Malik → rosentee andlord ity based) | Supervisory landlord (do not lease out land & manage through local managers)

Kisan → (working peasants) own small tracts of land → employ own L & family labor | employ outside labour ⇓ need based/ seasonal [includes big tenants]

share is realised in cash/ kind

(iv) NSSO 70th round survey -
= Situation of agricultural HH in India" 2012 - 13

Landholding size (in hectares)	% of Agri HH	
< 0.01	2.65 %	Marginal holding
0.01 - 0.4	31.89 %	
0.4 - 1.0	34.9 %	
1.0 - 2.0	17.14 %	small holding
2.01 - 4	9.35 %	semi-medium
4-10	3.66 %	Medium holding
10+	0.4 %	large holding

⇒ Around 85% (more than) of Indian agri HH are small and marginal

⇒ 1/3rd of all agri HHs have less than 0.4 hectare of agri land

Position of Indian farmers and agriculture

- Largest producer of pulses, milk, and raw jute in the world
- second largest producer of cotton, sugarcane, wheat, rice, groundnuts, FSV.
- Second largest cattle popn in the world
- India is self sufficient in grain prodn (GR)
- From importers, have become exporters of several agri products.
- farmers - very well organised & no political party can ignore them
- India
  - Have favourable policy framework for farmers
    * loan waiver
    * Inputs of prodn are highly subsidised
    * MSP on oil
  - Income → tax free

* Socially, Indian farmer is put on high pedastal ⇒ over-symbolise Indianness (face of the country)
  ⇒ "Anna data"

"Jai Jawaan, Jai Kisan" - Lal Bahadur Shastri

Never despite policy framework and improving conditions of agri, Indian farmer are in poor condition.

* Indian agri face distress
* Suicides have grabbed national attention by farmers

Agri distress + suicides

Various factors:

(1) Low rate of growth / No growth – Stagnancy plaguing Indian agri.
* Overall gdp growth → 6-7%.
(2) Avg Annual growth rate of agri & allied sector – 2-3.5%
Indian agri is plagued with stagnancy

(3) Excessive dependence on agriculture
- As per 2011 census – 2/3rd of India's popn is rural & in rural India, agri continues to be the source of livelihood (around 69%)
- Of India's total workforce – 55% (around) are engaged in agri.
- The share of agri in gdp has significantly shrunk.
Around independence – contributed around 50%
∴ Current scenario – 15%
(but the propotion of popn depending on agri has not correspondingly reduced).
- NCAER predicted that by 2050, agri share of GDP will reduce to around less than 10%.

(3) Lack of public expenditure on agri
Despite – of the total public sector's outlays & expn only 4-5% is allocated towards agri.

(4) Excessive dependence on vagaries of monsoon
Irrigation is not part India (Network of irrigation – inadequate)
Around 55% of total area is unirrigated.

(5) Low insurance cover – only 26% area is insured (26.1%)
so crop failure is to be entirely borne by the farmer

(6) Lack of institutional credit
Inadequate

(7) Avg monthly income of agri HH is ₹ 6426/month
⇒ Abject poverty in rural India

Agri HH is defined as a HH in which at least one member is self employed in agri. and receives a value of produce of more than ₹ 3000 per annum from agri.

The no. of agri labourers is more than self cultivators
↓
income is even less than agri HH.

Out of ₹ 6426 - 47% is from cultivation
- 13% from livestock
- 32% from wages & salaries (MNREGA like schemes)
- 8% from non farm business activities

Non rewarding { More than 50% income of agri HH is coming from other sources than agri cultivation

(8) Problem of Indebtedness - a. Source of debt - Large no. of farmers particularly the marginal & small farmers do not have access to institutional credit so rely on local moneylenders who charge high rate of interest when they extend loans.

Productive purposes | Consumption

b. Due to globalisation, the material desires of all sections of society have risen. But corresponding income has not risen. To improve income, technological upgradation & modernisation is reqd.

GR was a state sponsered programme but in the era of globalisation, the ruling ideology was of roll-back of states so the similar kind of instrumental role that govt played back in 1970-80s was not seen in 1990s.

⇒ So farmers undertook risky debt without govt support

— Due to which they entered into debt trap with moneylenders.
⇒ Stuck in a vicious cycle of debt and poverty.

∈ Much of the loans are for consumption purposes (marriage of daughters, medical expenses) rather than productive purposes. Diversion of loans for Consumption purposes
51.9% of all agri HHs are indebted.

(9) Quality of soil – has worsened due to excessive use of fertilisers, pesticides etc.

(10) Role of middlemen – Middlemen collect produce from farmers & sell in agri mandis. So the markup paid by the consumers is largely pocketed by middlemen.
In European & American mkts, farmer get 65% of price paid by the consumers. However in Indian mkt, farmer gets only 10–15% of the price paid by the consumer.

Soln * Farmer empowerment – better information
* Provision of storage facilities / infrastructure (roads)

(11) Small / unviable size of landholding
more than 90% of farmers are marginal, small or landless. — so do not use modern technologies

(8) Loan waivers
* short term and partial measure
* Populist response / measure
* Only address those who have access to institutional credit and large section of farmers who are indebted due to non-inst. credit agencies
* Low agri prodⁿ remains unaddressed.
* Those who pay back regularly penalised

* will have -ve impact on banking sector
* Govt. exchequer
Burden on.

Suicides in areas like U.P, Bihar are less due to the Social stigma attatched to it unlike areas like Maharashtra, A.P where no such thing (stigma) exists.

12) Lack of non agricultural source of income in rural areas

Feminisation of Indian Agri. (Analysis).
Since agri has become ↑singly non-remunerative, men ~~have~~ migrate to urban areas so the lands are left on the shoulders of women.

- Actually a double work for women — domestic chores / duties, cultivation
- Returns are not commensurate (prodⁿ has not ↑sed) despite with the efforts put in.

Solutions to Improving Agricultural condition

Ashok Dalwayi Committee estd. by PM Narendra Modi with an objective to double farmers income by 2022.

Policies currently address by 2 measures :- (Govt. measures are currently aimed at 2 things)
Procuring at MSP (P_o) — subsidising inputs (P_i)

Committee:
Focus should be - farmers income ~~and not the price or~~ → includes quantity also.
and not just the price of output or input.
Focus should be reoriented towards quantity of o/t & qnty of input also.

Fork to farm approach : Traditionally farmers were producing & consumers were purchasing whatever supplied.

Signifies dd driven approach to prodⁿ ⇒ consᵐ patterns are ~~[illegible]~~ so the farmers [illegible]

- The concerns of Indian farmers are varied - the agri prodt is diff. in diff regions, diff. concerns relating to farm holding size, qlty of soil etc ⇒ so do not have one policy for all & customize the policies according to the farmers.

eg. 85% — small & marginal → so require inclusive subsidy driven approach

- Growing mkt for horticultural products — dd is ↑ing
- Livestock sector — committee suggests that livestock sector can emerge as the engine of growth for primary sector → can play an imp. role in risk mitigation.
- Rice and wheat occupy more than 1/3rd share in cropping pattern so there is a scope for diversication
- Technology adoption

* only 2% of rice and wheat growers use hybrid so there is massive scope for use of hybrids.
Also significant scope in millet, groundnut, tur for using hybrid.
* Drip irrigation etc

- Food processing industry needs to be promoted
- Incentivise the corporate sector to invest in rural development and agri.
- No o/t on farm should be wasted - everything should be fully harnessed ⇒ extract monetary value from every drop & every grain produced on farm. (no product / bijproduct should go waste)

⇒ Lay a roadmap ~~but~~ but not possible till 2022.
clear, workable

PEASANT MOVEMENT - in India have always centred around land ownership & distribution of land

scholars like Barrington Moore Jr. - were of concerned behavior that Indian peasantry is not capable of revolt and - is passive and docile because of very strong hold of caste system and fatalistic attitude / slave mindset. lack revolutionary potential

However several scholars of Indian Peasant mvt. have highlighted how time & again Indian Peasants have risen against exploitation & oppressions.

Ranjit Guha - there were more than 100 Peasant revolts & uprising during the colonial period.

Academic interest on studying Peasant uprising began in 1970s.

[Post independence (1950s-60s) - Structural Function approach of Srinivas etc dominated Indian ⑤ during 1950s-60s & emphasised on cooperation & harmony, downplayed conflict & unrest in society]

Structural functional approach - inspired by Gandhian view

But during 1970s, there was a shift from Gandhian views to views of Ambedkar.

* Reasons Land failures of land reforms started becoming evident.
* Mode of prodn of agri was significantly ding towards Capitalistic form
* Peasants Mvts in Latin America - so western academic circle started taking interest
* Naxalite uprising in late 1960s in India

Analysis of Peasant Mvt

By D.N. Danagare → "Peasants Mvt. in India :- 1920-150"

↓

analyses from a Marxist perspective

Indigo revolt (1859-60) Bengal, agt European planters. Ended Indigo plantation

During colonial period, several Peasant Mvt :-

① Deccan riots - Maharashtra around 1875 → uprising against Gujarati & Marwadi moneylenders

② Gandhian peasant Mvts - *Champaran Satyagraha - 1917 - against British indigo planters (Bihar)

* Kheda satyagraha - 1918, ~~1928~~ (Gujarat)

④ Bardoli (1921, 1928,) → Mopilla uprising → against uppercaste Hindu landlords

Termed as communal riots - but Danagare claimed it to be economic clashes.

⑤ Kisan Sabha Mvt ~~(1920s)~~

Launched local agitations, demanded abolition of zamindari and aroused political consciousness in the peasantry.

⑥ 1954 - Congress Socialist Party

Leaders - Ram Manohar Lohia

→ worked with Kisan Sabha mvts in uprising.

⇒ Economic factors led to various uprising & revolts by peasants. (Acc. to Dhanagare)

* Structural changes brought about in Indian agri particularly through Land Tenure System

* Peasantry was subject to eco. hardships due to famines, price rise

Economic exploitative arrangements - begar → bonded!

* According to Danagare, the Gandhian mvts favoured the big landlords - promoting the int. primarily against the eco. int. of British

* He highlights how the Gandhian mvt. did not dd a hike in wages of agri labourers, or a significant redistribution of land.

Foreg

In Gujarat, Gandhian mvts. did not attack the economic basis of the Hali system (Patidars - landowners Dubla - labour).

Gandhian mvt. asked landowners to be benevolent towards Dublas which could improve agri prod^y inturn benefitting the landowners.

He reasoned that better work conditions for Dublas will translate into more prosperity for the Patidar landowners.

Mvts. near independence Mvt

* Tebhaga Mvt (W.B - 1946-47)

~~Peasants want~~ Bargardars demanded sharecroppers wanted to retain 2/3rd & part only 1/3rd of the produce to Jotedars

* Telangana Mvt (Andhra 1946-52) - ownership of land was in the hands of few ruling class & actual cultivators were subject to high rent, Ising Indebtedness & system of free labour

* Naxalite Mvt (1967-71) → Leaders - Charu Majumdar, Kanu Sanyal - WB → to eliminate the class enemy.
↳ to secure rights of the marginalised section of agri community.

⇒ Qualitatively diff. from Gandhian Mvt.

→ Support for these Mvts. came from the Communist Party (and not Congress). Ideology is radical → so demanded transformative ses

- Redistribution of land
- Stopping of tenants eviction from lands

Objectives of the mvt. remained unmet.
Dhanagare has analysed reasons for failure of Naxalite uprisings :-

* Huge gap in the armed might b/w Naxals & govt/ state
* Naxal leadership overestimated the support that the mvt would enjoy among the peasantry.
(Leaders did not have peasant background so were unwar of ground realities).

During late 1970-80s ⇒ New farmer's mvts. took place.
capitalist farmers who have gained reference after reforms & GR

① Shetkari Sangathan led by Sharad Joshi in Maharashtr
↳ coined India v/s Bharat

② Bhartiya Kisan Union (BKU) led by Mahendra Singh Tikait in UP
↳ marched to Delhi - conducted a rally

⇒ All classes of agrarian society participated in these mvt.
- claim to represent the int. of all agrarian classes.
However it was only the big farmers which took to gain. (Acc. to Dhanagare)

DD - • higher MSP for various agri. product
put forth
• DDed subsidies on various agri inputs

Only big farmers gained because only they ~~have~~ are ~~mark~~ able to produce marketable surplus.

Leaders of the mvt. posited that city as the common enemy of the villagers projected
which means rural communities are ignored & all resources are directed towards cities.
So was able to mobilise all classes of agrarian society
~~Sought to put pressure on state (typically aff from Naxalite (mvt))~~

Measures like - rasta roko, rail roko, withdrawing of agri produce from markets were followed (peaceful / non violent).

↓

[because rich landowing class have much to lose than gain as agri labourers can also engage in violence against them]

Since globalisation

Globalisation has introduced new variables in Indian agri - the last 3 decade has been a period of acute agrarian distress & farmer's suicide. (Problem of indebtedness).

* Singur in WB - Tata planned Nano car project - for which land was to be procured from farmers ⇒ large protest. Also against SEZs

⇒ Protest against land aquisition

In 2018, more than 1 lakh farmers marched to Delhi under the banner of "Kisan Mukti March"

Mvts. have achieved support from mainstream political parties like AAP, congress etc.

DD : a. Loan waivers, b. High MSP [more remunative prices for agricultural produce] ↓ not only for few products but almost all

c. Passage of 2 bills by the Parliament.

- One time full waiver of all agri loans.
- To Bring about Institutional Δes to ensure that farmers are not pushed into debt again.

Concern - diversion of agri land for industrial purposes.

- WTO negotiations : GoI is under great pressure to withdraw farmer subsidies.

Technology like BT cotton, GM brinjal is clear.

- Infusion of foreign fruits due to multi brand retailing system products.
- Corporate farming - has given ↑ed control to MNCs to farming ⇒ and implies on loss of decision making for farmers.

- BT Crops
- WTO negotiations,

Mandsaur (M.P.) farmers threw away produce like potatoes etc. demanding ↑ price

URBAN SOCIETY

ccording to 2011 census, 31.16% of India's popⁿ is urban.
nd by 2050, it is expected that 55% of India's popⁿ
ill be urban / living in urban areas.
(living in cities / town)

rban areas can be of 2 types :-

) Census towns
Meet the following criteria :
. Population : 5000 (Min.) persons and min. popⁿ density of 400 / sq km
. At least 75% of the adult male working popⁿ is engaged in non agri-activities

② Statutory towns
those which have been so declared by statute and have a municipal corporation / municipality / cantonment board

Town are classified as followed :- (by Census)

Class I, Class II, Class III, class IV, class V, class VI
↓ popⁿ more than 1 lakh
↓ 50,000 - 1 lakh
20K-50K
10-20K
5-10K
< 5K
Statutory town.

Cities - towns with more than 1 lakh popⁿ is called a city

According to 2011 census, 97.5% of Delhi's popⁿ reside in urban area. (most urbanised)
2nd - Chandigarh (97.25%)

Amongst the states, Goa - 62.17% of popⁿ reside in urban areas.
↓ most urbanised

TN - 48.45%

Least urbanised - HP → 10.04%
Bihar - 11.3%

History of urbanisation → movt. of popⁿ from rural to urban areas.

Industrialisation leads to urbanisation (No)

MSA Rao claims that considering viewing urbanisation only/solely as a byprod of (I) ~~is not nonsensical~~. ignores the rich pre-colonial / pre industrial history of (U) in India. Throughout the history. civilizational journey India has experienced the period of prospering of cities or decay of cities. ↳ A/c to Ramachandran

a. Harappan civilization was the 1st urban civilization around 2500 BC

b. During Mauryan & Post Maryan period (300 BC – 600 AD) – there was ↑se in (U) both in N&S India. However after the Gupta's period (600 AD – 1000 AD) there was a decline in urban living in Northern India but a period of ↑sed urban activity in S. India in 800 AD – 1200 AD.

d. from 13th c till British rule – was a period of urban flourish

f. Various factors responsible for emergence of cities & towns in pre colonial India reaching peak in Moghalpd.

Ramachandran – Pre colonial urb. due to various causative factors :–

(1) Centres of trade and commerce eg Kanchipuram, Madurai

(2) Hubs of politics and administration – Pataliputra, Delhi
centre Rise & fall of kingdoms.

(3) Education centres – Nalanda, Taxila

(4) Centres of Pilgrimage – Haridwar, Varanasi

Some of the ancient cities are wiped out – Nalanda, Taxila and some have continued existence.

e. During Mughal period (16th c) – there were 120 big cities around and more than 3200 towns.

Delhi was bigger than Paris (most populated city of Europe)

Agra was bigger than London (in terms of population etc).

Contribution of Britishers (with advent of East India Co., process of U entered into a new phase)

- Process of industrialisation began during the colonial period. ⇒ cities emerged as industrial hubs (Surat, Delhi etc)
- Port cities towns were estd - Kolkata, Madaras
- Hill stations emerged as urban areas - Shimla, Mussoorie, Dalhousie
- Railway lines were estd which supported market area and thus U

Tea & plantation areas developed as cities

- Cantonment areas
- Civil lines (residence for civil servants)

Municipal administration (Lord Rippon)

Post independence development

Pace of U has picked up post independence :-

- Heavy industrialisations - Noida, Gurugram
- Massive expansion of education - Kota, Pune, Banglore
- Centres for administrative purposes - Amravati after split of Telangana
- IT houses/hubs - Bangalore, Gurugram, Pune (Post-globalisation)
- Influx of refugees ~~from both si~~ popⁿ shed - towns & cities developed.

Analysis (from Sociological perspective)

Urban areas are best understood in opposition to rural areas.

→

U Definition - a process of transformation which involves urban world migration of rural popⁿ under the impact of pull & push factors & consequent Δ in size, density & heterogeneity of the city's popⁿ

Urban (city)	Rural (village)
* Heterogeneous popn	* Homogenous popn
* Large size popn	* Small size of popn
* Engaged in industrial & service sectr	* Engaged in agrn.
* Physical infrastructure (roads, electricity etc) are well developed	* Physical infra. is poor
* Complex DOL, specialised work	* Simple DOL, non-specialised work
* Social infrastructure (edu., health facilities) are better developed.	* Soual infra - not developed
* Thinking dominated by scientific temperament / rationality	* Thinking is dominated by religion
* Class is imp.	* Caste is imp - rural comm are stratified more on caste
* Nuclear family structure	* Joint family structure
* Madern society	* Traditional society
* Relations are unemotional, transactional, impersonal, short-lived	* Relations are emotional, bonds are durable
* Impact of technology is vibrant (surrounded by man made env.)	* Man is living closer to nature

⇒ Rural-urban dichotomy

However acc. to scholars like Robert Redfield, the proposed concept of opposition btw rural and urban does not capture the strong interlinkages & exchange btw rural and urban areas.

Robert Redfield developed the concept of * folk-urban continuum while studying Mexico.

- There is no opposition rather, urban areas are in continuous contact & exchange with rural areas.

Rural and urban societies borrow cultural traits from each other.

Strong linkages are maintained b/w people in the cities and villages. Several city dwellers have their families back in the villages. Several people maintain residence in rural areas while being employed in urban areas. Many villages are in close proximity to cities and are well connected through a network of highways, roads with regular services of buses and trains. People in the villages are well informed about the developments in the cities through newspapers, tv, radio, mobile phones, whatsapp etc.

Mckim Marriott - given the concepts of universalisation & parochialisation ∃ explain exchange of cultural elements.

Ruralites are dependent on urbanites for their banking and credit needs, purchase of agri. inputs, marketing of farm produce.

Urban sector is dependent on rural sector for food ss, cheap L, vast mkt of manufactured goods.

Parochial - narrow/local

Little Tradition and Great Tradition

developed by Milton Singer

Little Tradition is followed by the masses residing in the villages. The little tradition consists of the ~~rights~~ rites & rituals, local customs, dialects, folklore, local legends etc which are popular amongst the uneducated masses. It is popularised at the village level by local storytelle street performers, folk artists, fortune tellers etc. (followed blindly)

The Great Tradition refers to the culture of the city-base elites or the reflective few. It consists of complex philosophies, ancient scriptures, mythologies and great epics that are interpreted & reflected upon by the high priests philosophers & preachers.

McKim Marriott considers that the 'Little Tradition' & 'Great Tradition' do not operate in isolation. There is a continuous exchange of cultural elements b/w them through the processes of Universalisation & Parochializati

(U) is the social process by which elements of the Little Tradition are carried into the Great Tradition. When (U) takes place the simple cultural elements of the Little Tradition are refined & made more complex.

(P) refers to the social process by which some cultural elements of the Great Tradition are passed down to the Little Tradition. This process of localisation involves ~~making~~ reducing the el cultural elements to their less reflective dimensions so that they can be easily understo by the uneducated mass.

foreg :-
McKim Marriott studied Kishangarhi village in UP. The local goddess of wealth & prosperity in Kishangarhi "Saurti" had been universalised as goddess Lakshmi in the Great Tradition of Hinduism. (U)

In Bhagwat Puran (Great Tradition), Krishna is worshipped as Govardhan [nourisher & protector of cows] : In Kishangarhi village, it has become Gobardhan (worship of cowdung wealth).

⇒ Form of (P)

Several studies have revealed that various cultures of rural society are present in urban society :-

* Caste (Quote from caste system) → Residential segregation in Indian cities NCRB reports
* OM Lynch conducted study in Agra - found that Jatavs (untouchable caste groups) residential quarters are segregated.

Harold Gould conducted a study amongst rikshawpullers of Lucknow - in pursuit of their occupation they were not concerned of caste while in their personal sphere, ~~the~~ caste dominated. (were concerned who was coming to their house)

* Joint family
M.S. Gore, Milton Singer studies

* Religion
Public celebration ~~display~~ of festivities, public dispay of religiosity (large donations), etc (eg - Ganpati visarjan - Mumbai)

large no. of religious places/centres
~~in urban areas~~

Anonymity - No, Mohallas

Locock - Villages & urban centres in I are elements of the same civilizn.

So, ⇒ Imp.

Structural continuities b/w rural and urban society. Traditional social structures of caste, joint family etc. greatly determine social interaction in urban areas also. Yet the city and the village have significant differences. Traditional social structures though present are under much strain in urban areas. The sheer size & density in urban areas ensures that the traditional social structures have to adapt and operate differently than they do in rural areas.

Indian cities are not similar to European cities. But they are also not similar to I villages.

URBAN DEVELOPMENT

Need

- Secular trend of urbanisation - % of popⁿ living in urban areas is always rising
- Need to ensure standard of dev. for people as is expected that by 2050 will rise to 55-60%.
- Urban areas are the engines of eco. growth - more than 2/3rd of GDP is generated in urban areas so if urban infrastructure is developed, GDP can be raised
- As popⁿ in urban areas is concentrated - the lives of the chunk can be impacted qualitatively. (easier to focus on dev. in towns and cities). in around 8000 towns.

Problems concerning Urban India

① Problem of Slums - Growth of slums is a peculiar problem to urban areas which generally come up near industrial or railway lines, ports, platforms, river banks, wholesale mkts.

According to 2011 census - 17.4% of India's urban popⁿ reside in slums

Maharashtra - state - highest slum popⁿ

AP - 2nd highest

UP - 4th

(Census definition)

Slums are those residential areas where dwellings in any respect are unfit for human habitation because of dilapidation, overcrowding, faulty arrangement & design of buildings, narrowness, faulty arrangement of street, lack of ventilation, light, sanitation and other such factors which are detrimental to the health, safety and morals of its residents.

A slum is characterised by lack of durable housing, insufficient living area, lack of access to clean water, inadequate sanitation and insecure tenure.

Slums are undesirable because are dens of criminal activities, arise due to encroachment on public lands thus illegal settlements, deviant behaviors like drug abuse, theft etc. are rampant, not conducive for a wholesome development of children, unpleasant to aesthetics of cities.

Slum popⁿ is a very integral part of urban economy — their hands actually move the wheels of urban society

: Part of urban demography whose needs to be taken care of ⇒ humanitarian ground

: So need to improve the condition of their living (and cannot simply remove them).

(1) State should construct houses & give to slum dwellers

(Problems →)

(2) Govt should regularise the slums and spend money on physical & social infrastructure such that can provide a better qlty of life to slum dwellers

(2) Problems →

roads, edu. inst.

~~railways~~ ~~[illegible]~~ health care facilities

Community toilets

① Problems faced by govt.
- Land acquisition
- Bureaucratic corruption
- Trust deficit b/w govt and slum dwellers
- Houses that govt come up with are grossly inadequate.

Acute shortage of affordable housing for EWS, poor (pvt. sector don't find it profitable to construct houses for poor & lower middle class people).

(slums are prone to floods, warring & fire. No proper drainage & sewage leads to water borne diseases (jaundice, cholera)

② Problems
- Will encourage squatting
- Are new migrants so do not have social obligations (regularising won't work)

Ⅱ Overcrowding
- Puts an excessive strain on urban infrastructure
- Encourages apathy and indifference
  Middle class particularly have become immune from the problems of marginalised and poor. (do not want to get involved in others persons affair)
  Eg - Response to societal crimes has significantly reduced (people have become mere onlookers)
- Rapid transmition of diseases
- Married couples do not get privacy (lack of privacy)
- Depersonalisation of social relationships
- High levels of psychological disorders, mental stress
- Higher rates of crime due to anonimity offered by overcrowding

Ⅲ Transportation
- Inadequate public transport
- Large no. of pvt transport (vehicle) ⇒ contributes to
  → Pollution
  → Traffic jams
  * problem of road rage

Problems: (with public transport)

- Last mile connectivity
- Lack of funds to modernise
- city residents cannot afford high fares for transport so are kept low due to which govt suffers annual losses.

Sound transportation network is a pre condition for public urban development.

(IV) Traditional social structures like caste, joint family etc are a source of identity, gives a sense of belonging ~~to cause a discomfort~~ As these bondages are getting weakened in urban life, tensions emerge & causes a discomfort.

(V) Water shortage

- Drinking water ss

Niti Aayog in its report in 2018 highlighted that India is facing its worst water crisis.

- 600 million Indians are facing high to extreme water stress.
- 2 lakh people die every year due to inadequate access to safe water.
- India has only 4% of the world's fresh water and for 16% of the world's popn.
- India is the largest extractor of groundwater
- 21 big cities in India will run out of groundwater by 2020 (including Delhi, Chennai, Bengaluru)
- 40% of Indians will have no access to drinking water by 2030
- 75% of HH do not have access to drinking water on premises
- India ranks 120 out of 122 countries in the water qlty index.
- 70% of our water is contaminated
- Some states with large urban pop such as Maharashtra, Gujarat, TN, Kerala are able to provide drinking water to

53% - 72% of the urban popn

Water Mgt Index - Niti Aayog

Problems

* Tanker mafia - monopolize water & deny its access to poor & marginalised. the access to municipal taps

* According to Niti Aayog report, 40% of water is lost due to leakages in urban areas.

* Water mgt

Niti Aayog report estimates that there would be 6% loss to country's GDP if water crisis continues by 2050

* loss of man hours
* long ques for collection of water
* Depleting ground water at a faster rate

(XI) Lack of Sanitation

Is not just about being unpleasant to eye but is a massive social issue and has various dimensions to it.

2014 India had the highest no. of people in the world who practiced open defacation.

overall in world 1.1 bn people practice open defacation. out of which 59% are Indians or half of India's popn was practicing open defacation.

Lack of sanitation is very visible in public littering, unclean toilets, mounds of filth, land fill sites, clogged sewers, human excreta, kitchen waste etc.

Consequences of lack of sanitation

- Poses serious threat to health

* It is one of the reason why India reports highest no. of diarrhoeal deaths of under 5 children.

* Indian children are more prone to malnutrition, stunting, pnemonia due to lack of sanitation.

- According to World Bank estimate, around 40% of India's children are stunted because of lack of sanitation.

⇒ future is being adversely affected Poshan Abhiyan is also affected

- Has economic cost

According to UNICEF study, in an ODF village each family saves more than ₹ 50,000 per annum (as saves on medical cost, prod^n ↑se, time is saved)

- Dignity of women

Women are prone to sexual attacks when go ~~out~~ for open defacation.

- Caste dimension

Untouchables are engaged in manual scavanging

Swachh Bharat Abhiyan (SBA) - launched (came into practice) on 2nd oct 2014

Objectives

- To eliminate open Defacation
- Existing in-sanitary toilets should be converted to pour flush toilets.
- To eliminate manual scavenging
- Collection & scientific processing of municipal solid waste

Solutions

* Infrastructure construction
- Toilets, dustbins
- Maintenance of infrastructure - tap, mug
- Require adequate ss of water
- Active municipal staff

[illegible] not only specified but also implemented (specified, published & implemented)

* Broken window Theory - to be applied on social behavior like littering
- ie whenever there is any littering it should be immediately cleaned such that no further littering takes place.

* Exploit existing social structures to promote sanitation & cleanliness:
Foreg - restricting women to go out for defacation (exploiting in name of patriarchy)

In Hindu culture, there is emphasis on ritual purity. According to Louis Dumont, ritual purity is intimately connected to physical cleanliness - [Notion of cleanliness is confined] So use this as a tool for raising consciousness among people.

* Inculcate a sense of civic ownership beyond one's residence to encompass the neighbourhood, town, city, nation.

* Ranking of cities based on sanitation (In Swachh Bharat Mission to promote Competitive Federalism)

* Behavioural change - encouraged to use toilet
- Celebrity endorsement
- Advertising campaign - Band Bajaa by Abhitabh Bachchan
- Evoke sentiments among the people
- Innovative sol's to bring about behavioural Δ.

* Removal Eg - A black dot in urinals such that people do not urinate outside.
- Putting images of gods on walls (particularly men)

- Odisha Govt - deployment of Swachh Saathis (rural level workers) - to encourage people to segregate wet waste & dry waste

* Make it a people's movt (Jan Aandolan) (to bring behavioral change at HH level)
- By performing them on regular basis.
- Encourage religious leaders, school teachers etc. to motivate people to maintain sanitation.

Analysis (SBA).

- In 2014, (before mission), 38.7% people had access to toilet. Today 99.9% is the sanitation coverage.
- More than 5.89 lakh ~~have~~ villages have been declared ODF.
- 32 states & UTs have been declared ODF.

A study was conducted in 2019 by UNICEF (Bengal, Odisha, Bihar) - found that risk of fecal contamination of ground water was 11.25 times more likely in non ODF villages compared to ODF villages.

Risk of fecal contamination of food was 1.48 times more likely in non ODF villages compared to ODF villages.

Study by UNICEF (2017) - found that every HH in ODF village benefitted by ₹ 50,000 / year. Out of which ₹ 8000 were in terms of medical costs averted, around ₹ 24500 for value of time saving and around ₹ 17500 for value of saved lives.

The property prices of houses experienced an one time increase of around ₹ 19000 and several non-monetised benefits as convinience, privacy, safety of girls and women etc.

Several issues as follows :- (Swachh Bharat Abhiyan)

Standing Committee on Rural dev. (Parliamentary) submitted a report in 2018 highlighting following issues with SBA :-

1. Sanitation coverage figures may not reflect the ground reality
2. Low quality of raw materials used in the construction of toilets
3. Availability of water supply was inadequate
4. Fall back rate of ODF villages was very high so require regular audits

Capacity building - 85% toilets are not twin pit

Bezwada Wilson, Safai Karamchari Abhiyan - SBA may worsen the problem of manual scavenging

W/o Modern sewage sys & mechanized cleaning of septic tanks

(VII) Pollution

- Report by WHO in 2018 - 14 of the world's 15 most polluted cities are in India.
  [Kanpur, Faridabad etc]

- Major factor for disease (It is cause) - stroke, lung cancer, chronic obstructive pulmonary diseases, respiratory infection

- Report - "Health of the Nation states" in 2016
  Found that HH air pollution was responcible for 5% of total disease burden in India ~~in 2016~~.
  And outdoor air pollution was responsible 6% burder of total disease.

- Deteriorates quality of life

Solution

* Odd-even scheme for personal (pvt.) vehicle
* Effective public transport

Niti Aayog came out with report "Breathe India" 2018 wherein they outlined 15 points-

- Last mile connectivity needs to be ensured by public transport
- Phase out pvt diesel vehicle by 2022
- In the most polluted cities, the polluting powerplant should be decommisioned in coming 5 years
- At major construction sites, construct smog free tower (such that absorb pollutants and release clean air) by 2019
- Usage of crop residue should be incentivised
- Incentivise the usage of crop ~~usage~~ residue
- Taxes to be imposed on land-fill sites
- Measures to tackle forest fires

• Promotion of Electric vehicles
• Promote use of cleaner fuels inside houses.
Feebate policy – polluting/ inefficient vehicles should incur a fee while efficient ones should be given a rebate.

VIII) Electricity

- Problems regarding uninterupted continuous power ss. Reqd in HH, industrial purposes, construction sites etc. can hamper industrial prodn or may lead to reliance on generators which ~~may ↑se per~~ ↑se per ~~per~~ unit cost & contribute to ↑sed pollution.
which in turn will be transferred to customers in terms of higher prices.

In order to prevent disruption in industrial prodn, industries might rely on generators.

IX) Green cover

- Provide Natural cleansing mechanism
- Soln Green architecture, vertical gardens
- Sustainable dev.
- Getting depleted – ∵ Unplanned and haphazard nature of growth & dev. in India
- Multiplicities of authorities →

Solutions

Indian state has undertaken various measures for Urban Dev as follows :–

1). 74th CAA – 1992 – Constitutional status to Municipality ⇒ 3 types of urban bodies to be estd.

a. Municipal councils for small urban areas
b. Municipal corporations for large urban areas
c. Nagar panchayats for transitional areas.

They need to be elected bodies with term of 5yrs
• Reservation to SC, ST, women
• Several areas are specified in 12th schedule
• State Finance Commission estd. for distn of funds, etc.

state govt & municipalities.

2) Jawaharlal Nehru National Urban Renewal Mission (JNNURM)
(2005-2014)

- focussed on 67 cities to improve qlty of life and infrastructure.
- Tried to provide a massive inv. push - an inv of 20 billion USD was made.

Components

a. Urban infrastructure & governance - focussed on areas like water ss, roads, transport etc

b. Basic services to urban poor

* In order to be eligible under JNNURM programme, several reforms were encouraged -
Modern accounting system to be adopted, rationalisation of stamp duties, revision of building bylaws etc.

3) Smart Cities Mission (2015)

Smart city project was launched with the objective to promote sustainable & inclusive cities that provide core infrastructure and a decent qlty of life to its citizens.

- Adequate water ss
- Electricity (assured)
- Sanitation
- Efficient public transport
- Affordable housing

In order to achieve this, IT solutions may be used / incorporated for traffic mgt, e-governance, digitalisation, citizen participation, providing healthcare services to the citizens etc.

smart cities

Challenges faced
- Acquisition of land
- Mgt of financial resource
- Technological upgradation of cities
- Capacity building of city officials

4) Swachh Bharat

5) AMRUT (Atal Mission for Rejuvenation and Urban Transformation) 2015 → Focus: 500 small cities

Purpose: to ensure that every HH has access to tap with assured water ss, to develop greenery & well developed open system/spaces.

5) HRIDAY (National Heritage City Dev. & Augmentation Yojana)

Focus: Dev. and preservation of heritage cities (12 cities are covered)

Ajmer, Amritsar, Amravati, Puri, Varanasi etc

- Provision of toilets
- Surveillance facility

7) PM Awas Yojana

Aim: to construct 2 crore houses b/w 2015 & 2022 in urban areas,

In-situ rehabilitation of slum dwellers, providing credit link subsidies

) Deen Dayal Upadhaya Antyodaya Yojana

Aim: skills dev. for urban poor so that they can avail mkt based empnt opportunities & help them set up self empnt ventures.

Further suggestions / way forward

: Regional planning rather than city based planning

- Satellite townk developments

Linkage / connectivity → bus services

Industries should be incentivised to move to backward areas

Municipal corporations should become financially strong/ independent

Adequate collection of taxes

Simplicate the system such that no evasion

- Bring stamp duty equal to market rate
- Municipal infrastructure can be used for advertising (Bus stops, metros, schools etc).

* Decentralisation of power

RWAs - Residential Welfare Associations
- Bills collection
- water conservation

* Encourage people's participation at the local level - political activism

* For public infrastructure
- Municipal bonds
- Foreign inv.
- PPP model

* Encourage provision of urban services to rural areas + Manage the flow of migration to urban areas.

↓

Socio-cultural problems
- Breakdown of traditional social structures - family, marriage, kinship, neighbourhood.
- Expectations - high → unlikely to be fulfilled
- Divorce rates high
- Depersonalisation of social relationships
- Encourages apathy & indifference
- Crimes ↑se → anonimity

Psychological problems
- Trust deficit
- ↑sing mental stress, disorder, anxiety
- Alienation

* Promoting inclusive cities - making urban living affordable for all including urban poor through suitable land policies & sol^n's to migration

* local capacity building - engaging competent technocrats, civil servants, professionals in managing urban affairs.

* Urban local (level) self govt - encouraging urban people participation in urban governance

refer to mass prod & goods in a factory setting with some degree of mechanised prod^n tech.

INDUSTRIALIZATION in India

- Began during colonial period - ∴ India's experience of Ind^n was greatly shaped by the forces of colonialism.
- In West there was Δ in mindset / behavioral Δ → eg - growth of scientific temperament, growth of individualism, decline of religion + technological Δes.
- In India - people did not undergo / develop structural Δes.
- The colonial state was at the centre of India's ind^n experience.

Role of British

* Introduction of railways ⇒ transportation of men and goods made easier
* Modern factory system with modern machinery
* Modern education system ⇒ with research, engineering institutions.

⇒ Played a very instrumental role in exposing India to the forces of ind^n.

However Dominant paradigm / view of Nationalist - British ruined the Indian traditional manufacturing industries. Before the advent of Britishers, India was a "Golden Bird". Naoroji, RC Dutt

Pre-British, thriving industries (shipbldg textiles)

Before British, there were thriving indian industries - manufacturing, metallurgy, artisan, handlooms

Shachi Tharoor speech at oxford

Dhaka Muslin ⇒ finest fabric

Deindustrialization of India

Britishers actually prospered on the economic ruins that they created in India. The way free trade

Cheap, machine made Brit goods

They used India as a mkt for British capital and flooded their goods. British ind^n was premised upon India's deind^n

India's share of world economy before the advent of British was 23% which reduced to below 4% at their departure.

World trade ⇒ 27%. later - less than 2%.

INDUSTRIAL CLASS STRUCTURE

1) Capitalist class

~~Initially,~~ First capitalisers were Britishers in Indian manufacturing industries.

During this period, There emerged a class of collaborators who ~~were~~ served as a link b/w British Kist and Indian masses (traders, merchants, wholesalers, moneylenders)

- came from specific communities such as Mamsadis in Calcutta, Jains & Parsis in West, Chettiars in South, Khatris and Aroras in Punjab.
- for some of these families, the size of turnover ↑sed but there profit margins were less

→ some decided to establish industries. — and became 1st Indian Capitalist.

Strong continuity from past — traditionally trading castes & communities became 1st Indian Capitalists.

~~Birlas - estd~~ 1st Jute Mill ~~(1919)~~ (1855) Bengal

FICCI (1927) 1st cotton textile mill in 1853 in Bombay by Nanabhoy

The colonial state favoured the class interest of British Kist and framed policies which were against Indian Kist. (Thus Indian Capitalist supported & financed the freedom struggle).

OR discouraged Indian Kist

Nationalist leaders also recognised the importance of industrial growth and dev.

Thus The seeds of Indian indn were sown during the British period but it flourished past independence.

FICCI was estd. during colonial rule — leaders like G.D. Birla envisaged FICCI as a ~~role of~~ guardian for India's ~~national~~ trade, industry & commerce.

Purushottam Das Thakur Das

Nationalist leaders like Motilal Nehru, Gandhi frequently consulted ~~with~~ industrialist while ~~framing~~ making policies/decisions.

Jamnalal Bajaj (Industrialist) - continuously in contact with congress party. (maintained close relation)

Congress was regarded as ~~Capitalist~~ the class Party of Indian Kist.
↓
relied on financial support from capitalist class.

To checkmate (ideological int.) the leftist or interest within the congress, the industrialists supported the rightwing leaders. Indian capitalist wanted to control the nationalist mvt thus provided funding, support & consultations. Capitalist tried to establish a sink with the Congress party) (Congress → Indian kist class) work in cohesion

C. Rajagopalachari (business minded)

2 views on Industrialisation

(i) Gandhian view

- Gandhi is regarded to be against Western-like (style) Indⁿ.
- Had romanticised notion of traditional village life
- was against excessive (mindless) consᵐ (which is promoted by mass prodⁿ)
- cherished varna system, small scale industries, cottage industries
- Wary of a powerful state / vesting too much power in state

Considered - ~~most~~ rich ~~are~~ to be simply the trustees of societal wealth

(ii) Nehruvian view

Dams & Steel plants

Big industries will be the temples of Modern India" - Nehru

Impressed by mighty eco. progress of West

In favour of large scale & rapid indⁿ

- Heavily influenced by soviet model - following which he envisaged a very pre-eminent role of Indian state for industrialisation
⇒ Indian state ~~was to~~ should " occupy the commanding heights of the economy.
:- Path chosen is of mixed economy where private and public sector work (together) simultaneously
→ Capitalist class which emerged was dependent on Indian state for its growth. The social base of Indian Kist did not expand.
State put in a regulatory regime for pvt sector - private enterprise was largely regularised
eg state would give out quotas for prodn, licensing
⇒ Enabled few capitalist families to grow in stature

1991 - LPG reforms
Indian economy entered a new phase
- Monopoly enjoyed by capitalists was broken - MNCs started posing several challenges to capitalist Houses.
- Indian businesses were forced to shape up / shut down
Benefit - economic growth fed
- Govt. control & regulations were removed
- Capital inflows (Huge influx of $)
- Infusion of new technology (mgt practices, work ethic)
- social base of Indian Capitalist class has broadened (Traditional continuity with caste & community has broken).
eg Dalit Capitalist, Muslim businessman, OBC Kist

2) Middle class – Defined in terms of :–
- Social strata which has middle level income [(a) Income Criteria
₹ 20K-1lakh / month → HH income

(b) Nature of occupation
- Generally engaged in mental labour & not manual labour
(white collar labourers) (professionals)

(c) Consumption patterns
Those left with sufficient disposable income after having met their basic needs for non essential purchases.

Estimates for middle class popⁿ
30 mn – 300 mn

Historical evolution of Middle class

* Roots in colonial period
→ During the colonial period, modern middle class began to form. Traditional High caste typically Dwijvarna caste began sending their children to the modern educational institutes estd. by the British.
Through this, children imbibed modern values, skills scientific temperament, knowledge & when they grew up, they took up modern middle class professions like doctors, teachers, public servants etc.
- They initially first assisted the British in the admⁿ of the country (as lawyers, police officers, public servants etc.)
educated middle class
- They launched socio-religious reform mvts and later the nationalist mvt to challenge the British regime.
⇒ Pawan Varma (scholar)
B.B. Mishra – middle class arose during British rule
↳ product of British benevolence

* After 1947, middle class expanded very gradually due to the regulated nature of the economy. The bulk of middle class grew in the period of globalisation

NCAER: CHH income of Rs 3.4 lakh - Rs 17 lakh p.a at 2004-05 price levels)
In 1996, India's middle class pop was 2.5 crore (Rs 2-10 lakh p.a at 2004-05 price levels)

By 2013, it had become 16 crore

By 2015, it had crossed 26 crore

So middle class in India are regarded to be children of globalisation / owe their emergence to globalisation.

⇒ Gurcharan Das (exploded after globalisation)

- According to Andre Beteille ~~that~~ since its inception it today, Indian middle class has become heterogenous and is drawn from various castes, linguistic background religion, region, profession, so, he says that we should give up the concept of Indian middle class & should talk in terms of "Indian middle classes" / multiple middle classes

However as per Pawan Varma, despite this heterogeneity among middle classes, there is something common to whole of middle class → similar income range due to which material possessions are similar, significance attatched to education, aspirations are similar, conscious of respectability.

Middle class : TRADITIONAL / MODERN

In various societies, middle class is considered as harbinger of modernity.

In Indian society also, it was the middle class who were 1st to take up modern education, began performing modern occupation, started educating girl child.

But as per Andre Beteille, the Indian middle class, neither fully modern nor it is traditional rather it is transitional. Its norms & values are still unstable and many of them are contradictory.

eg Indian girls have attained superficial emancipation middle class women

Political role of Indian Middle class (IMC)

During the nationalist Mvt, Middle class was at the forefront - were in leadership positions.

After Independence, the Indian Middle class guided by the Nehruvian vision contributed to nation building as bureaucrats etc.

But by 1970s, the IMC got hugely disillusioned with the political system. Started having a dim view of political leadership thus became inward looking and aloof/distant from political system. (corruption in the system).

Also political class neglected the middle class because were numerically few & focussed on catering to the working / poor class.

However the political role of IMC greatly ↑ed during globalisation. (Middle class literally woke up from its slumber). Middle class began to assert itself in public sphere through civil society activism.

* Jessica Lal Murder Case
* Nirbhaya protest
* Anti-corruption andolan (Anna Andolan)

5/ - Today, IMC is politically active but lacks national leadership and is largely diversified.

Satish Deshpande - view → that the IMC is a minority that claims to speak for all Indian citizens (because control ideas of society)

Harsh Mander in his book "Looking Away" developed a strong critique of IMC. ⇒ Middle class has perfected the ability to "look away" and have become the staunchers & promoters of globalisation thus ignore the adverse effects of globalisation on marginalised sections.

because are the greatest beneficiaries.

IMP

3) Working class

Blue collar workers - ~~wo~~ manual working labor

- Largely in unorganised sector (concentrated)
- lower levels of literacy

IMP

Working class Mvt.

Impact of globalisation on working class Imp. (

* Not homogeneous - The composition of working class in India reflects the diversity of Indian society

- Sharit Bhowmik

as ~~drawn from~~ drawn from various castes: SC, ST, contract labour, bonded laborer, migro workers, working in diff. scales of industries in diff sectors of eco.

large, medium small

plantation workers, mining workers, agri labourers, service sectors, construction workers

divided in terms of gender, child labour, linguistic, regional caste

Acc. to 2011 Census - around 150 million female workers

out of which 122 million are in rural areas and 28 million are in urban areas.

~~8.5 million women workers are in the industry~~

According to sanjay Joshi, the most significant division in Indian working class is formal & informal workers. These represent 2 separate classes - i.e diff social groups - int., wages, job security, working conditions etc are different.

Formal sector (organised sector) comprises of various unincorporated pvt. enterprises whether owned by individuals/ partners / HH that employ less than 10 workers. (Ahuja)

Unorganised workers are those workers, whether in the organised sector or unorganised sector who do not enjoy job security & social security.

It is estimated that around 50% of India's economy ties in informal sector.

NCEUS (National Commission for Enterprises in Unorganised Sector) haired by Arjun Sengupta (2004) found :-

(Need not learn ✓ just analysis)

Sector	Employment (in millions)		
	Informal workers	formal workers	Total
1999-2000			
Unorganised sector	341.3 (99.6%)	1.4 (0.4%)	342.6 (100%)
Organised sector	20.5 (37.8%)	33.7 (62.2%)	54.1 (100%)
Total	361.7 (91.2%)	35 (8.8%)	396.8 (100%)
2004-05			
Unorganised sector	393.5 (99.6%)	1.4 (0.4%)	394.9 (100%)
Organised sector	29.1 (46.6%)	33.4 (53.4%)	62.6 (100%)
Total	422.6 [illegible]	[illegible]	457.5 [illegible]

Analysis

* The total size of Indian workforce is 45 crores for 2017. it estimated the size to be 55 crores

* More than 92% of the India's workforce are informal workers.

* In unorganised sector, the workforce is almost entirely informal and hardly any formal workers.

* While in organised sector there is significant chunk of informal workers. (46.6%)

* There is an increase in empt of informal workers in organised sector [Informalisation of workforce in organised sector]. (Mainly because of contracting jobs)

* Out of 45 crores, around 39 crores workforce is in unorganised sector thus unorganised sector is the major empt provider/ job creator. (so policy focus should be reoriented to the informal sector of economy)

* Of the 4 types of empt, informal jobs in the informal sector are the most significant group.

* Rate of growth of empt has slowed down from 2.03% during 1983-93 to 1.85% during 1993-2004 (Globalisation)

But eco. growth was ↑ing thus era of globalisation is called jobless growth. (Empt growth rate ↓ Eco. growth ↑)

The working class came into being with the rise of first.

MoP.

ural

Implications of having large workforce in Informal Secto

High degree of uncertainty associated with livelihood - continuation in empt is determined by factors like - personal relations b/w employer & employee, likes & dislikes and not necessarily performance of employee.

No access to social security net which fosters a continued dependence on institution of family in old age.

Low levels of prod^y because of no training programme due to which prod^y of overall national economy remains low.

Lack of access to benefits of pro-labour laws / legislation

Do not receive benefits of unionisation (Trade unions have neglected the workers in informal sectors)

Lack interactions with people from different social backgrounds due to which workers are not exposed to wider influences.

WORKING CLASS MOVEMENT (WCM) (Trade Union Mvt)

- Evol^n in India began in mid 19th c - it ruined Indian agri, traditional artisans, handicrafts etc. local crafts was destroyed because there was mass imports of cheaply produced Britain goods.

⇒ led to impoverishment of rural pop^n which then became a ready pool for cheap labour (in cotton, jute industries, railways, plantation)

- From the beginning, there were sporadic workers protest

In 1862 - railway workers went on strike at Howrah Station

In 1882 - workers in Bombay Textile mill went on strike demanding better wages

Bombay strike is also regarded as the beginning of the working class mvt. in India (By Kamik)

- There were sporadic-shortlived protests and agitations by workers in Bombay, Calcutta, Madras from time to time.
- Fresh impetus for the WCM came during world war- as work hours ↑ed, pressure to ↑se prodn, ↑se in prices (real wages declined due to inflation accompanying war years), food availability reduced.

- The workers of the textile mill in Bombay went on a general strike in 1919-20.

- Russian revolution - victory of Bolshevik party encouraged WCM throughout the globe with spread of communist ideology.

⇒ Increased unionisation in India.

* In 1918 - 1st modern Trade union was estd "Madras Labour Union"
* Textile labour Association was formed in Ahmedabad in 1920
- Establishment of Communist party in India - 1925 - also gave push to these mvts.
* All India Trade Union Congress - estd in 1920. (AITUC)

3 factions
→ M.N. Roy, Dange
→ Nationalists led by Gandhi & Nehru
→ Moderate leaders like N.M. Giri, M.N. Joshi

} differed with each other regarding the objectives of WCM and nationalist mvt.

- How should workers perceive British
- How far India should have ties with Int'l org^n
- How radical should be the working class mvt

Post Independence several studies were undertaken regarding nature of Indian Working class.

A study by Morris D Morris found that the working class was drawn from diff. castes & caste differences did not prevent workers from working with each other.
However untouchable caste workers were systematically excluded from the spinning sector of the mills.

Clark Kerr said that Indian social structure prevents the development of committed labour. because of various factors- attachment to family, land.
↓
Working class has an attitude which is conducive to industrial society.

In Indian society, the caste system, joint family, attachment to land are impeding the commitment of labour to industry. Committed labour in western society stays on the job, acquires proficiency (expertise), has severed his ties to land and village community & has an attitude & behaviour which is conducive to the industrial way of life.

However studies by Richard Lambert and N.R Sheth found that traditional structures & cultures promote labour commitment to industry.
He in his study of factory workers in Pune found them (Lambert)
to be overcommitted. They consider the factory owner as their patron and serve him with religious zeal.
Indian culture has always emphasized specialised on task specialisation & ∴ is consistent with the needs of ind.

NR Sheth found that recruitment of labour was done through traditional networks of personal ties of caste & kinship.

(Benjamin).

Mark Holmstrom is of the opinion that factory workers in India are not very different from workers in developed countries.

Andre Beteille - at the time of independence, India had a small middle class and a small working class. There was a clear distinction b/w the 2. Middle class were educated & in non manual occupations, were in "Respectable job profiles" and worked in offices. Working class were uneducated, in manual occupations, in rough jobs and worked in factories.

However both have expanded considerably bringing sections of the working class closer to the middle sector particularly for organised/formal workers.

Many members of working class have acquired education, many middle class occupations (teachers, lawyers, etc) have unionised like the working class and adopt working class style measures (strike etc).

After Independence (WCM)

The most striking feature of WCM is politicisation of working class.

Indian Trade Unions have been greatly politicized since beginning. Most TU are aligned with one or the other political party.

AITUC came to be dominated by Communist Party of India

In 1947, INTUC (Indian National TU Congress) was estd.

CITU - associated with CPI-M &

Bharatiya Mazdoor Sangh - ~~estd by~~ associated with BJP & several regional parties which mushroomed or had their own TU wing.

[Political backing
Connections to (secure) further the int. of workers]

The politicisation of WCM has a significant bearing on the Indian working class. Often TU leaders are not workers and are full time activists of the political party. This is advantageous for the mvt. since such non worker team leadership cannot be victimised by the mgt. However on the other hand, TU leaders may not be able to assess the real problems & concerns of the workers.

Studies by V.D. Kennedy and H. Crouch found that the involvement of political leaders in TU activities led to TUs getting diverted from their main goals of protecting workers interest. The political leaders were manipulating the workers to serve their political ambitions. However According to EARamaswamy the influence of the political party on the trade union was confined to the period of elections and in their day to day functioning & work related matters the political influence was not felt.

Politicisation benefits the mvt. as the workers get access to the expertise, knowledge & networks of outside political leaders.

According to Ramaswamy, politicisation provides the union with some committed members who provide leadership.

However politicisation has also led to a fragmentation of WCM. N.R Sheth found that bulk of the workers refrain from union activities bacause of strong commitment to the empleyer.

Mamkootham in study of Tisco plant found that many workers consider the recognised TU as a Palal of

the Mgt" and a mere rubber stamp.

① Impact of Globalisation on working class & WCM

- Indian political system was dominated by Nehruvian view.
- mixed economy (Prior to ④, Indian
- ⓐ State - played a pre-eminent role in economy
- ⓑ PSUs - large no.
- ⓒ Govt. was "Model employer" - not driven by profit motive.
- ⓓ Socialist goals - ensuring decent qlty of life to people, reducing poverty
- ⓔ Pvt sector activity largely regulated by State (State through its policy framework regulated the pvt sector economic activity (licence permit raj))

With globalisation

* State is slowly withdrawing from economic sphere ⇒ disinvestment - selling off various manufacturing units

⇒ Workers losing "Model employer" → but now these workers are on the roles of pvt players who are solely driven by profit motives.

↓ pension benefits, insurance coverage

Frequently privatisation is accompanied by removal of workers from their jobs.

* Nehruvian India created a robust framework of several pro-labour legislation - min wage, work conditions, etc. decent std of living for workers

while in era of ④, there is mounted pressure on govt to withdraw/reform labour laws. (acts as impediments to eco. growth)

Influence is now towards Ease of Doing Business.

⇒ This actually hurts the working class

* Tripartite dispute resolution mechanism ~~system~~ (Before globalisa for industrial disputes
- Workers represented by TU
- owner " " mgt
- State

Now with (G) there is largely bi-tartile system as state is rolling back from the dispute resolution mechanism.

⇒ So earlier workers had a strong ally in state to preserve their interest vis-a-vis the owner but now this is Δing and workers are left without an ally.

* Broad political consensus regarding which economy is moving i.e political parties are advocating pro-globalisation and carrying those policies - disinvestment, sectoral caps ↑se for foreign investors

* Strong relation b/w TU and political parties ⇒ controlled by parent party ⇒ compromises the ability of WCM to challenge the forces of (G).
Thus the critisism for these parties is muted

* New technology is being infused - so workers have to become adaptive by acquiring skills / through skill upgradation.

* Also, it means that Indian workers have to compete with other workers ⇒ exposed to intⁿ compⁿ ⇒ Cos will invest where they find cheap & skilled L

* Also implies greater intⁿ mobility of workers

(G) ~~Hs~~ put stress on ILs.

* Intⁿ Labour standards / Intⁿ Labour orgⁿ ⇒ ↑sed stress on Intⁿ Labour standards. - Human rights & workings
- Reducing child Labour, RTE etc. - work conditions ext.

* Incidence of child labour has significantly come down
⇒ ILS has popularised the notion of "Golden childhood" which stresses on child dev.

Biswajeet Ghosh - has argued that globalisation has posed several serious challenges before the working class mvt. which has far reaching implications for the workers, their org^n and mvts.

Foreg - informalisation of organised sector
- Period of jobless growth
- Feminisation of workforce

In some industries permanent male workers have been replaced by casual female workers on a mass scale.
(Can be paid less; less militant ⇒ thus more manageable
- But sharply declined which is reflected in the no. of workers who have being part of TU.

Importance of TU is

Earlier used to be dependent on socialist state but now associate themselves with TU such that can secure their interests.

TU	-- 2008	2013
INTUC	4 million	33 million
BMS	6.5 mn	17 mn
AITUC	3.4 mn	14 mn
CITU	3 mn	5.5 mn.
HMS	3.2 mn	9.1 mn

Massive ↑ in workers being associated with TUs.

⇒ The hitherto neglected sections of workforce (informal workers, female workers etc) are today approached by TUs.

Also civil society org^{n}s have become active to take up developmental and welfare activities for the unorganised & coy employed workers.

Ahmedabad - SEVA
headed by Aruna Roy

- Pune City's Domestic Workers ~~Associati~~ org^{n}
- Working Women's Forum of Chennai

} to cater to the needs of unorganised sector workers.

KR Shyam Sundar has shown that ~~post~~ in reforms pd., esp. the 2000s saw a surge in workers' mobilization in indl. conflicts in newly industrializing areas in U.P, Haryana, Punjab, TN & MHR. These areas have seen some serious, sometimes prolonged, sometimes bloody conflicts. India remains in top 5 work-stoppage prone countries.

As industrialists looked for green fields for investments; TUs " " " for unionizat

PERSPECTIVES TO STUDY INDIAN SOCIETY

Indology - Ghurye
Structural functional Approach - Srinivas
Marxist - A.R. Desai

INDOLOGY

- pioneered by G.S. Ghurye (father of Indian (S)).

The Indological approach to the systematic study of Indian society was introduced in Indian (S) by G.S. Ghurye.

The term Indology refers to the systematic study of Indian society and culture. The Indological approach considers that Indian society & culture is unique. Western concepts, theories or models are inadequate for the study of Indian society. To understand social interactions amongst Indians, sociologists will have to develop an understandi of Indian values, Indian philosophies and Indian (Hindu) religion. To fully understand Indian philosophy & religion it is imperative that the ancient Sanskritic scriptures are be thoroughly studied. Consequently the Indological approach lays emphasis on studying various Dharmashastras, epics, upanishads, vedas etc.

ancient literary works, historical documents, archeological evidences etc travellers a/cs., inscriptions by kings.

Various factors influenced & enabled the use of Indological approach in Indian (S) :-

* There was a rich body of Indological literature that predated Ghurye which facilitated Indological studi in (S).

- Way back in 1784, William Jones estd the "Asiatic society of Bengal" with an emphasis on the study of ancient Indian Text.

Henry Maine's Ancient Law (1861), Max Muller's (1879) Sacred Books of the East
- Charles Wilson translated Bhagvat Geeta into English.
- Several other org's such as :- Theosophical Society, Bhandarkar ~~Oriental Research~~ Institute, Pune (1917) (1882) (~~1917~~), Oriental Research Insti. Mysore (1891)
Banaras Hindu University (BHU) - 1916

⇒ Became imp. centres of Indological studies ⇒ engaged in translation work, critical commentaries, research etc.

* Ghurye's expertise over Sanskritic language & his familiarity with sanskritic text - facilitated adoption of Indological approach.

* Colonial masters & Christian missionaries had developed a critique of Indian/Hindu society & culture as regressive, inhuman, oppressive, irrational etc. In response several social reformers and some nationalists had revisited the ancient scriptures and emphasised on glory of Indian society & culture.

* Approach employed by various other scholars - though Ghurye pioneered it
K.M Kapadia, Iravati Karve, Louis Dumont (Bougle), R.K. Mukherji, McKim Marriott, Pocock, B.K Sarkar,
More recently - Wendy Doniger, Devdutt Pattanaik, Romila Thapar

Critical analysis of approach

- The Indological approach ensured that Indian (S) did not blindly follow western (S). It charted an independent course. It is undeniable to the naked eye that how Indian culture is vastly diff. from western society & culture.

Indology was an indigenous approach that enabled an appreciation and analysis of Indian society

in village, Singh power in equation

from the perspective of a native.

- The daily life of the ordinary people, their language interactions, etc are to this day governed by indic concepts, philosophies etc. So, a thorough understan of indic philosophies greatly facilitates the analysis of social life.

- Ghurye though proposed the Indological approach he did not impose it on other scholars. ~~Apart from~~ ~~Under~~ him, various ideas were structured which were diff. from his approach. His students - MN Srinivas, IP Desai, MSA Rao, AR Desai, I. Karve, ML Sharma

Ghurye used multiple methods to accompany Indologic approach like diffusionist approach, field studies surveys etc. propogated by W H R Rivers

However approach is severely criticised on various grounds :-

- Srinivas - criticised his approach as "Book View" ⇒ ie his approach is merely based on text and lack context, so Srinivas proposes field study. (~~Termed~~ can be as Ivory Tower approach)

- Many critics argue that whatever written in texts was prescriptive & not descriptive.

- The Indological approach was criticised as ahistorical ie they ignore the significant Δes that have taken place in Indian society & cultures. (Foreg the western ~~influence~~ notion of Liberty, equality, fraternit influence Indian society) (Advent of Islam, Bhakti mvt etc)

- Is conservative and preserve status-quo~~et~~/justify social inequality

- Criticized for equating Indian society & culture with Hindu society & culture and ignores multi cultural, multi religious Indian society.
- Did not even appreciate the diversities within Hindu society & culture and philosophy.
(there is much beyond Brahminal culture within Hindu culture)

STRUCTURAL FUNCTIONALISM (SF)

In initial phases (colonial period), indological approach dominated Indian (S)
But post independence, Indian (S) became to be dominated by M.N. Srinivas's (1950s-60s) approach of structural functionalism

focuses on < Structure / Function

Tries to decipher the social structure ⇒ how various parts in society are formed. and
Function -- the way particular social structure / institution contributes to the society as a whole.
(maintenance and welfare of
~~Function~~

The structural dimension means the society is viewed as a whole. The approach focusses on how order is maintained in society. ✓

- various parts of the society are interrelated & interdependent - they perform diff. functions. On the whole society is viewed as stable & cohesive. ✓

⇒ Eg - Jajmani in caste system

- His approach was greatly influenced by his teachers (British anthropologists) AR Radcliff Brown, Evans Pritchar

* This approach emphasises on how social institutions are interrelated and interdependent and each of which perform various functions which contribute for maintenance & wellbeing of the society as a whole.

Foreg - Joint family structure - ensures that property remains within the family (stability is maintained)

He adopted the method of field study in Indian (S) or participant observation.

This approach with field study was in stark contrast to Indological approach which Srinivas regarded as "Book view" as he believed that complete analysis of society cannot be achieved through merely reading texts.

A large no. of field studies were conducted by various scholars:-

M.N. Srinivas studied Rampura village in Karnataka
Andre Beteille studied Sripuram village in Tanjore district in TN
S.C Dube studied Shamirpet village near Hyderabad
F.G Bailey studied Bhishipara
Mckim Marriott studied Kishangarhi village in UP

~~Andre Betotte~~

Critical analysis of SF approach / field study / village study

* Became dominant approach in Indian (S) during 1950s - 60s.
* Provided a corrective to the Book view of the Indologi approach.
* Highlighted, for instance the dynamic nature of the caste system, (in village affairs - non Brahmin peasant caste-dominant) Sing. pattern of land holdings in village, Sing power equations caste etc.

Book - Interrogating Caste

Dipankar Gupta wrote Discrete castes and muddled Hierarchies - class hierarchy is not clear, is not unambiguous and there can be as many caste hierarchies as there are castes.

He cites that diff. castes trace their origin from diff. times. There are innumerable caste mvts / conflicts which highlights that there is no single consensus on caste hierarchy's pattern.

Instead of viewing caste system as given (from above) he argues that every caste has its own version of caste hierarchy. The lower caste particularly do not quitely accepts the lowly status attributed to them by the higher caste. Typically a so called lower caste places itself much higher in the caste hierarchy than castes would. They would weave glorious stories of illustrous origins from great rulers, mythological character, undertake caste based revolt etc.

Castes were discrete units based on separateness - separate social group. (views & village studies)

The time of village studies in Ⓢ and anthropology is over. Indian Ⓢ is way beyond analysing Indian village - village are changing very rapidly particularly in eco. sphere - earlier village community centred around agri, but was not completely dependent on agri & pattern is changing.

→ Indian society is not static and various factors like legislative measures, democracy, education, constitution, land reforms ensure that Indian society is undergoing significant changes.

* Enabled social scientists, to assess the impact of public policy on the life of the villagers. policymakers

* Also served as an input in policymaking process

* This perspective enabled development of various concepts - Sanskritisation, dominant caste etc.

(Srinivas studied Coorg from where sanskritisation emerged)

* Facilitated study of Indian Society

Andre Beteille field study (Sripuram, Thanjavur ~~dist~~, TN).

Book :- Caste, Class & Power

There were typically 3 caste groups -

① Brahmin - (24% popn)
② Non-brahmin peasant caste (49%)
③ Adi-Dravidas (26.5% popn)

Total Vill. popn. = 1400 in 349 Households

Till about 1940, there was a great degree of overlap b/w these 3 axes (caste, class, power) - i.e Brahmins, who scaled high on ritual purity were the wealthiest & were powerful (controlled the village panchayat).

However after 1940s, the scenario ~~s~~ changed.

Major reasons :- ① Land reforms
② Democratic politics

Now lot of Brahmins moved to cities & started selling their lands & non-brahmin peasant castes acquired ownership. Gradually the latter also acquired power over panchayat because of numerical strength and power through participation in political parties.

Due to these ~~ses~~, ~~more caste ki~~ wealth & power has not remained a mere fn of caste and moreover class & power have become independent of caste.

The system of cumulative inequality has transferred into dispersed inequality. Thus there ~~was a~~ clear distinction is no more maintained.

Due to contacts with the city, there are ~~ses~~ taking place in the village.

✓ According to Beteille, till about 1940 caste, class & power were fairly overlapping in Sripuram. ~~However~~ The Brahmins & the Adi-Dravidas lived in separate parts of the village. The former were the most dominant economically & politically & also ranks highest in the ritual hierarchy. They stayed in

Agraharam which were exclusively Brahmin parts of the village. The non-Brahmin peasant caste though numerically more numerous (49%) were inferior to Brahmins on the ritual scale and also in terms of (24%) wealth & power and it was the Brahmins who owned most of the village land & assets.

Adi Dravidas were the untouchables, considered as polluting (ritually impure), were agricultural labourers with no wealth or power; lived in Cheris which Brahmins do not enter.

Brahmins also dominated the village panchayats.
Non-Br. lived in 'Kudiana'

However since 1940s, things have significantly changed in Sripuram. If earlier the caste of a villager determined his class as well as his position in the power hierarchy, today it is no more so. New economic & political systems have evolved which are not entirely or even mainly dependent on caste. The caste system no more provides an adequate framework for an analysis of Indian village society today. Changes have been brought about due to land reforms, democratic politics, modern education, contact with the city etc.

Criticism of field study / SF approach

* These studies were pre-occupied with finding functions/ tve contributions of various parts of the social structure. So, with their influence on cohesion & interdependence they ignored conflicts, tension, factionalism, violence in villages.

* Criticised as conservative / status quoist because tend to justify various social arrangements.

* Incapable of capturing the diversities across Indian villages and developed pan-Indian concepts based on

few villages. (like sanskritisation)

* SF view was greatly influenced by British anthropology thus do not emanate from Indian society.

Marxist Approach in Indian (S)

- A.R. Desai
- Emphasised on the study of economic factors
- During 1950s-60s when Indian (S) was dominated by SF approach, AR Desai was the lone scholar/voice who emphasised the marxist approach in Indian (S).
- Employs Marxist framework to analyse Indian society through its history.
- (1) Pre Colonial era
  - Indian villages were nearly self sufficient - material needs of the villagers were met from within.
  - Economy was feudal characterised by jajmani system (land was inherited from one gen. to another)
  - Pre British feudal system was exploitative and oppressive.

(2) British rule
- Destroyed the self sufficient character of Indian villages.
- Jajmani system which was based on ritual purity became monetised.
- Land became to the market economy ⇒ became tradeable
- British introduced new land Tenure system in the country side
- Introduced factory based prodⁿ in cities ⇒ thus Capitalist development of country / Indian economy started developing on capitalistic lines ⇒ due to which new class emerged — Capitalist
  Educated Middle Class
  — Industrial Working class.

- In rural areas, new classes emerged
  - Absentee landlords
  - Agri labourers.
- Contributed to economic ruin of India - price rise, shortage of essential commodities including food
- Self sufficiency of villages was jeopardised, artisan, handicrafts destroyed

(3.) Indian nationalism
- led by Congress Party

→ All class mvt - various / all sections of society supported Indian nationalist mvt be the labourers, owners, workers female, male ⇒ wide social base
to secure its own class int.
↓
encompassing support of almost all sections of society.

→ Unlike the West; In India, nationalism was fostered because of favourable conditions created by colonial rule. Indian nationalism became the only ideology that could successfully challenge colonialism.

(where cultural homogeneity was the reason for nationalism)

* Introducing modern education
* criticising traditional social structures like caste system
* Dev. of Indian middle class which provided leadership

- ultimately it was the Indian capitalists which were able to dominate the nationalist struggle through its class party - Congress.

** The membership, programmes under Congress clearly reflects its class character.

Indian Capitalists financed the national mvt., participated in setting of policies, selection of candidates for election etc.

— Congress consulted the Indian Bourgeisie constantly — advocated boycott of foreign goods & promoted Indian made goods, gave prominent position to Indian Capitalists within the party structure.

④ Post Independence

- Indian Constitution is a Bourgeoisie Constitution as it secures various rights of the Indian (B). It completely neglects or is mute for the rights of the mass marginalised section of society. It enshrines various rights which are of interests for the propertied class.
- Indian state promoted a myth to be a welfare state' & in reality was a capitalist state.
- Capitalists in India were dependent on the state unlike the West where (B) controlled and dominated the functioning of the state.

(Those who controlled the prodn/ economy also controlled the State apparatus) - west

- In the West, the (B) had launched a class struggle against the feudal lords, abolished feudalism and established capitalism However in India, acc. to Desai, the (B) were unable to perform the same historic role that they did in the west.

There were 2 reasons :-

* They were semi-feudal (Indian kisti)
* They were weak (not very wealthy and worked as middlemen (British time) so independent Indian state ensured the transition / dev. of Indian economy along Capitalist lines.

foreg- Establishment of PSUs because Indian Capitalists were weak.,

↓ Abolition of zamindari, dev. through 5-Year Plans

Through its policy of regulation of pvt. sector economic activity (licence permit quota raj), the Nehruvian state ensured the growth of several Indian business houses. The Indian state also ensured the dev. of

Indian agriculture along Capitalistic line through its policy like zamindari abolition, Green revolution etc.

⇒ Indian (B) were dependent on Indian state

Also in order to ensure Capitalist dev. in Indian economy the Indian state has ruthlessly crushed the people's movement. (like Naxalism)

Indian state had extentively relied on military might to trample upon rights of masses and crushed dissent.

To promote Capitalism, democracy has been sacrificed by Indian state.

Critical Analysis

* Marxist view of Indian society gave an alternative interpretation in constrast to S.F view that dominated in 1950-60s.
* It provided a corrective to S.F approach which emphasized on cohesion, harmony, interdependence by diverting to conflict, tensions.
* S.F view was a micro approach while Marxist view was like a bird eye view
* Unlike S.F approach which stressed on village studies and particularly the caste syetem, the Marxist approach of Desai used the Marxist method of Historical materialism & underlined the importance of economic factors.
* For the structural functionalist, audience was ltd to their fellow students (academic world) & atmost for policy makers. In constrast, Desai work for all/ masses and his study was not merely an academic theory. He was ideologically committed to Marxism.

- Though he was a doctrinaire Marxist, Desai was acutely aware that classical Marxism will have to be somewhat modified for its application in Indian society. (state - preeminent role in dev. of Indian economy on capitalistic lines)

Criticised

- Focussed only on economic factors and ignored cultural factors like religion while studying Indian society
- Marxists including Desai have been criticised for ignoring caste system as an imp. system of stratification in Indian society.
- Due to his political inclinations, his writings cannot be regarded as scientific as he ignores cooperation & consensus in Indian society.

TRIBAL SOCIETY

Tribals / Adivasis are considered to be the original inhabitants of a land. A tribe is a small scale society characterised by backwardness and use of primitive technology. Tribal economy is grossly underdeveloped, tribals are engaged in basic economic activities like hunting and gathering, this economy does not generate much surplus. Therefore tribal society does not have a well developed hierarchical system. Tribes are fairly egalitarian. They reside in geographically secluded areas and difficult terrain such as deep inside the forests, on hill tops, inside caves, in desert regions etc. They have a distinctive culture - a tribe would have its own language, patterns of dress, food habits etc. They have their own unique religious systems - have their own tribal deities, rituals. Their religion typically involves nature worship, spirit worship, animal worship etc. They have distinctive racial features. Tribal lifestyle and culture is intimately connected to their environment. Tribals live in the lap of nature.

In the Indian context, tribes are defined in terms of their distinction from castes, Hindus or mainstream popn. (UPSC)

Tribes	Castes
- non Hindus (worship nature, animals, spirits)	- Hindus (follow Hinduism)
- Geographically secluded areas and difficult terrains	- Reside in villages & cities in plain ⇒ relatively more civilized
- Egalitarian society	- Hierarchical
No notion of ritual purity & pollution	- Notion of ritual purity & pollution is imp. concept
- Each tribe has its own language	- Castes have same language
Jana	- Jati
Gender inequality not present	- Gender inequality / patriarchal society

- The Lokur Committee recommended the following criteria to identify tribals :-

* Primitive traits
* Distinct culture
* Geographical isolation
* Shyness of contact with others
* Backwardness

The committee also suggested use of some other criteria - "Those still living in caves", "Very isolated", "Having tribal characteristics".

* (UPSC)

Definitional problem / Diversity in Indian Tribes

This definition of tribes was developed by European colonisers during period of colonialism when they studied colonies in Africa & Asia. But this definition does not do justice to the characteristics of tribal society as prevelant in Indian society. (does not capture diversity in tribals).

As per 2011 Census there are 705 STs encompassing more than 10.4 crore people or 8.6% of India's population.

Indian tribal population can be broadly divided into 5 regions :-

1. Himalayan region < N-W - J&K, HP, Uttarakhand & UP - 2.03% of all STs; N-E - Sikkim, Arunachal, Nagaland etc - 12.41%.
2. Central region (Bihar, Jharkhand, MP, Chattisgarh, Odisha, WB) - 29.5%.
3. Western region (Raj, Gujarat, Maharashtra, Goa) - 27.6% of STs. Max no. of STs = 15% of all STs; 2nd Max - 10.1% of all STs
4. Southern region (TN, AP, Karnataka, Kerala) - 5% of all ST Popn.
5. Islands region - Andaman & Nicobar, Lakshwadeep - 0.11%.

55% of India's tribal popn resides in Central India. But in terms of areas with highest propotion of tribals are in - Island region (Lakshdweep - 94.8% popn tribal), Himalaya region (Mizoram - 94.4%, Nagaland 86.5%.

Areas with least tribal popn - UP (0.5%), TN - 1.1%; Bihar - 1.2%.

- Indian tribal popn lives across India (both in cities and villages) though.
- Indian tribals are not small sized groups.
  Foreg- Bhils are more than 1.2 crore and spread across states of AP, Chattisgarh, Tripura, MHR, Rajn., Guj.
  Gonds numbering more than 1 crore spread over Bihar, Odisha, MP, Bengal, Jharkhand, Chattisgarh
  Santhal numbering more than 58 lakh across Odisha, Bihar; Bengal, Jharkhand
- Some on the other hand are ~~typically~~ particularly vulnerable tribal groups because are on the verge of extinction. (PVTG)
  Foreg = Birjia – 17
  Great Andamanese – 43
  Onge – 96
  ~~Santhels~~ – 39
  less than 100 members
  PVTG (end)
- Diversity in occupation
- Some tribals have developed hierarchical structures
- Economic activities – diverse including hunting, gathering, settled agriculture, pastoralists, rope making, labourers in industry, domestic helps in cities, agriculture labourer, folk artist, also in administration etc, collecting forest produce
- Racial diversity – tribes with Indo-Aryan features, Onge, Jarwa, Sentinelese Dravidian, Monoploid, Proto-Australoid, Negrito Khonds Garo, Khasi, Jaintia Bhil, Santhal, Gond, Munda, Oraon
  Many tribals have adopted the language spoken in local region.
- Are at diff. levels of integration & contact with non tribals.

According to historian Niharranjan Ray → jana-jati interaction has been continuous throughout Indian history. Eg – Bhim's wife Hidamba, Dronacharya's student Eklarya, vanarsena in Ramayana.

(Historian)
- Kosambi argues that caste system was built block by block by accretion of various tribes to the Hindu fold / culture.

- According to N.K Bose, "Hindu Method of tribal Absorption" argues that tribal economy was fragile while caste economy was robust so the tribals sought economic security in the superior caste based economic system. The caste system provided eco. security to tribals but tribal group had to join caste based economy at the lower levels.

The relation b/w ~~tradition~~ tribal and caste was symbotic though unequal.

Thus, jana and jati are not dichotomous.

According to F. G. Bailey, the notion of dichotomy b/w jana & jati should be done away and he proposed a concept of tribe-caste continuum. was both tribal & Caste society has features of one another. eg. Endogamy, Occu. Specialisation

Role of Tribes in Hindu society

Mythalogist Devdatt Patnaik writes that forests have been central to Indian mythalogy. Eg- Ram spent 14 years in vana

Andre Beteille has also highlighted that forests were a great source of learning, enlightenment, spiritual pirsuit in Hinduism (vanaprastha ashram).

Ghurye regards tribals in India as "Backward Hindus" -ie imperfectly integrated section of Hindu society. Tribal deities are given place of veneration in Hindu temples, Hindus also worship nature, animals, spirits like tribals. (Distinction b/w religion of tribals & Hindu is artificial). Many Hindu dieties retain animal like features (Shiva, Ganesha).

Beteille - distinction b/w tribals and mainstream is drawn because of administration purposes, and in social reality there is no clear distinction b/w tribals and non-tribals.

TRIBAL DEVELOPMENT

The autonomy, independence, self-sufficiency that tribals enjoyed was disrupted during the colonial rule. The colonial state through its policies violated the traditional rights that of tribes ~~enjoyed~~ over their land & products of nature.

Foreg - enacted forest laws
- Aimed to commercially exploit India's rich resources.

Verrier Elwin claims that our (colonial) forest laws are such that every forest dweller breaks at least one law everyday during his course of life.

Colonial state created a web of legislation such that tribals ~~do not~~ lose access to forest resources so that these can be exploited commercially by itself.

They encouraged the ~~prodⁿ of Dikkus~~ (belonging to Hindu caste) intrusion of tribal areas by Dikkus who were engaged in commercial activities (Baniyas, Marwadis). They entered as moneylenders, traders, merchants, contractors etc.

Thus state and Dikkus together disrupted the traditional nature of autonomy of tribals.

Consequently there were tribal uprisings and revolts.

Dikkus also had easy access to legal process to deny rights to tribals.

The national leadership was acutely aware of the disruption of tribal rights and exploitation by colonial state thus their dev. achieved much attention by Indian state post Independence.

India's State approach to Tribal Development

(1.) Isolationist approach

Proponent : Verrier Elwin

He proposed that tribals should be allowed to ~~have~~ live in isolation. Indian state should not encroach on the tribal way of life and should not impose its ways of development / progress on the tribals. They argued that tribals are not inferior to the non tribals so they should be allowed to maintain their distinctiveness.

Moreover if state impose their ways of dev. it will lead to loss of cultural distinctiveness of tribals.

Thakkar Bapa criticized isolationist approach to tribal dev. as "National Park Approach" ~~because~~ to maintain cultural diversity, they are suggested to be left for their own. Rather Indian state has certain responsibilities to all its citizens & the dev. accruing to rest of the country should not be restricted ~~from~~ tribals. Bapa criticized that anthropologists wanted tribals as 'specimens in a zoo' so that their field laboratories would always be available.

(2) Assimilition approach

Proponent : Ghurye, I. Karve

Acc to Ghurye tribals are "Backward Hindus" and part of Hindu society & just not ~~at~~ imbibed Hindu culture. ~~Their~~ Thus according to him, include them / make / assimilate them in Hindus.

In his perspective, tribal culture suffered from some defects so integrating them into full Hindus would ensure their development as these ~~cultures~~ defects would be ~~lost~~ eliminated.

- Cons^m of excess alcohol
- Cons^m of intoxicants • {loose sexual morals}

However this was an ethnocentric view of Brahminical Hindu culture as superior. This is against respect for cultural diversity that Indian society is based on.

③ Integration

Proponent : Nehru

Approach argued that the forces of dev. & modernity should also be offered to tribal people but without imposition of such ways on them. Their traditional culture must be respected and not trampled upon.

There was a doubt that integration could result into assimilation. So, the approach that Indian state adopted was of Controlled integration for tribal development.

- The approach of Indian state towards tribal dev. was outlined in form of 5 principles / Panchsheel :- (Nehru)

(a) Tribals should be allowed to develop according to their own genius, we should avoid imposing anything on them. Infact we should encourage everywhere and in every way there traditional art & culture.

(b) Tribals right over land & forests should be respected

(c) We should try to train and build a team of tribal people for their administration and dev. Initially some technical people from the outside may be needed but we must avoid introducing too many outsiders into tribal territory.

(d) We should not overadminister these areas with multiple schemes. We should work through and not in rivalry to their existing socio-cultural institutions.

Tribal Panchsheel

Five fundamental principles for tribal development, as outlined by Pt. Nehru were–

1. People should develop along the line of their own genius and we should avoid imposing anything on them. We should try to encourage in every way their own traditional arts and culture.
2. Tribal rights to land and forest should be respected.
3. We should try to train and build up a team of their own people to do the work of administration and development. Some technical personnel from outside will no doubt, be needed, especially in the beginning. But we should avoid introducing too many outsiders into tribal territory.
4. We should not over administer these areas or overwhelm them with a multiplicity of schemes. We should rather works through, and not in rivalry to, their own social and cultural institutions.
5. We should judge results, not by statistics or the amount of money spent, but by the quality of human character that is evolved.

CONSTITUTIONAL PROVISIONS

Several provisions have been incorporated in the Constitution for safeguarding and promoting the interests and rights of the STs in various spheres so as to enable them to join the national mainstream. An overview of the provisions is as follows.

Art.	Title
Preamble	
342	Scheduled Tribes
366	Definitions
II.B - Educational, Economic and Public Employment-related Safeguards	
15	Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth
16	Equality of opportunity in matters of public employment
19	Protection of certain rights regarding freedom of speech, etc
46	Promotion of Educational and Economic interests of Scheduled Castes, Scheduled Tribes and other weaker sections
335	Claims of Scheduled Castes and Scheduled Tribes to services and posts
II.C- Political Safeguards	
330	Reservation of seats for Scheduled Castes and Scheduled Tribes in the House of the People
332	Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States
334	Reservation of seats and special representation to cease after sixty years

243D Reservation of seats (in Panchayats)

243T Reservation of seats

II.D- Agency for monitoring safeguards

338A National Commission for Scheduled Tribe

Reservation in educational institution has been provided in Article 15(4) while reservation in posts and services has been provided in Article 16(4), 16(4A) and 16(4B) of the Constitution.

Article 23 which prohibits traffic in human beings and beggar and other similar forms of forced labour has a special significance for Scheduled Tribes. In pursuance of this Article, Parliament has enacted the Bonded Labour System (Abolition) Act, 1976.

Similarly, Article 24 which prohibits employment of Children below the age of 14 years in any factory or mine or in any other hazards activity is also significant for Scheduled Tribes as a substantial portion of child labour engaged in these jobs belong to Scheduled Tribes.

Other specific safeguards have been provided in Article 244 read with the provisions contained in Fifth and Sixth Schedule to the Constitution.

Other provisions applicable in specific states

- Article 164(1) provides that in the States of Chhattisgarh, Jharkhand, Madhya Pradesh and Odisha there shall be a Minister in charge of tribal welfare who may in addition be in charge of the welfare of the Scheduled Castes and backward classes or any other work.
- Article 371A has special provisions with respect to the State of Nagaland.
- Article 371B has special provisions with respect to the State of Assam.
- Article 371C has special provisions with respect to the State of Manipur.
- Article 371F has special provisions with respect to Sikkim.

Where tribals are numerically dominant, two distinct administrative arrangements have been provided for them in the Constitution in the form of the **Fifth and Sixth Schedules**. The Sixth Schedule areas have been given special provisions under Part XXI of the Constitution. The extension of such provisions to newer areas has been the result of political mobilization and social movements. Similarly, there are States where the provisions of the Fifth Schedule are in force. The Fifth Schedule is aimed at providing protections to the tribal population through separate laws for Scheduled Areas, including a special role for the Governor and the institution of Tribes Advisory Council. The provisions of the Fifth Schedule have seen further legal and administrative reinforcement in the form of Provisions of Panchayats (Extension to Scheduled Areas) Act, 1996.

Translation into reality

→ Constitutional provisions and various measures.

* Article 15, 16 * Schedule 5, 6

* discrimination on the bases of race (tribal)

→ Article 29 - religious and linguistic minorities can protect its culture

→ promotion of education e.g Eklavya model, residential school,

→ Special multipurpose tribal block renamed as Tribal development block.

→ some committee established like Shilu A o, L P. Vidyarathi the committee identified that a lot more needs to be done for upliftment of tribal (1st plan)

↳ key finding - Paucity of funds, fund allocation ↓

→ 5th Plan onward - Tribal Sub plan Approach

↳ fund allocation in proportion to the share in population at both central and state level.

→ Bodies like - TRIFED, Ministry of tribal affair, Governor spcl responsibility, NCST, scholarship given to tribal populat.

→ Laws like PESA act, Forest right act, Prevention of Atrocities against SC/ST act. 2006

Analysis :- Many tribes have been mainstream through education

→ political empowerment

→ huge sum of money spent, → significant infrastructure creation

→ On various developmental indices there has been improvement e.g literacy,

→ Reservation - adequate political represent in lok Sabha, Vidhan sabha, panchayats.

→ Administrative jobs to tribal - led to the emergence of tribal elite. distinction of rank & status stark.

They are providing leadership to tribal groups and movement. e.g creation of Jharkhand and Chattisgarh

However several Dalit and anthropologists are of the view that development has adversely affected.

* Alienated from their land. Beggining from British era it gathered pace e.g dam construction, mining

led to displacement of the tribals from their land where they have lived for years - (Walter Fernandes).
Nehruvian model of development - demanded rapid exploitation of natural resource - led to disproportional adversely effect on tribal and they can be called as victims of India's developmental exercise.?
Though 8.6% population - constitute 40% of displaced persons according to (NC Saxena) and (Walter Fernandes).
Because of which serious question mark on India's developmental project. Beneficiaries of development are non tribals.
In terms of policy, India has a very well laid down framework for Rehabilitation and resettlement.
→ compensation is not adequate.
→ job are given, they don't gave skill
→ land given in lieu of land (their own) is barren, degraded
→ Not just of economic consequences like poverty, vicious cycle, livelihood is threatened. but also cultural alienation as their culture is connected to their natural environment. (ancestoral native place). * loss of housing, clothing, medicine system.
→ Various developmental project by govt. but tribal are worse off than non tribal.
2011
* literacy among 58.96% tribal
* % population below poverty line (22% of India is BPL)
43% are BPL in S.T.
* Access to basic amenities like taped drinking water (43% of India) among STs 24.9% only
→ % household without bathing facilities (41.6% in India) amongst STs - 68.6%
→ % household without latrines (53.1% in India)
ST - 77.4% do not "
→ % household with T.V (47.2% of India)
ST - 21.9%
→ % household with car, jeep, ~~land~~ Van (4.7% India)
ST - 10.6%

Xaxa Committee acc to the committee, the representation of ST in gov service ↓ than their share in population particularly in group A & B.

→ In central govt as on 2003 - Group A - 1.7% were ST and in Group B - 3.72% is ST.

Over-represented in Group C, D.

→ Representation in central universities is very ↓ - only 0.24% prof are ST by UGC.

→ Xaxa comm - there continues to exist extra-ordinary form of discrimination towards ST even today.

→ In terms of health, tribals are more prone to certain ailments and diseases. (types - 3)

① Diseases of underdevelopment - malnutrition, low birth rate, anemia, maternal and child health problem - diarrhoea

② Particularly common among ST - sickle cell anemia, animal bites.

③ diseases of modernity - ↑ high stress, ↑ alcohol consumption, tobacco consumption ↑,

According 2015-2016 NFHS4.

use of alcohol by men -

among others - 21.1%

among ST 41.3%

use of alcohol by women among other 0.5%

among ST women - 6.5%

% who use any kind of tobacco other 5%, ST - 17%

current affs - Ladhak asking for Tribal area status

→ National commission for ST GOI, Art - 338A - 89th CAA of 338

TRIBALS IN EDUCATION

① huge problem of teacher absenteeism in remote area school

② Public education system is characteristic by "Eklavya syndrome". Strong bais against schedule tribes. by Xaxa committee.

~~eg~~ Higher education Institution - strong anti tribal psyche. * lot of time content is alien to them
* frequently the teacher are non tribal - cultural disconnect b/w teacher and taught.
* shortage of teacher, quality is also low, method poor.
* Tribal dominated regions are conflict ridden. i.e an armed conflict like left wing extremism, inter tribal warfare,
① Indian state V/s Insurgents, Naxalism
② B/w tribal groups. * traditional occupation etc and way of life are under stress due to modernit^n e.g Jhoom cultivation
③ AFSPA

In 2019 Feb, SC order eviction of more 19 lakh tribals across bcz their claim to those lands could not be proved. This was under Forest right act.

~~Way forward~~ → few tribes have benefited & been covered ~~by~~ & many tribes still lag behind

~~People's survey Report~~

People of India Report by Anthropolgical survey of India
no. of communities practicing hunting and gathering decline by 24%
Traping of birds and animal ↓ by 36.8%.
Shifting cultivation ↓ 18.14% ~~pasti~~
→ Pastoral activities by 12.5%.
→ traditional crafts disappear e.g spinning ↓ by 25.5%.
dyeing decline by 33.3%

Way forward :- Tribal at the center of policy making ~~of policy making~~ and implementation.
→ XaXa comm suggested participatory self governance and an empowered citizenry is essential.
→ land must only be taken with consent of gram sabha, to be given a share of wealth generated from those resources.
→ one ~~fit~~ size fits all approach can't be adopted.
~~fo~~ 705 tribal face diff, policy has to be customized according to needs to the tribes.

SOCIO - ECONOMIC STATUS & PROBLEMS

Despite special provisions, tribes are among the poorest and most marginalized sections of Indian society. Although numerically only about 8.6 %, they disproportionately represent the people living below the poverty line, are illiterate and suffer from extremely poor physical health. In 1993-94, 63.7 % of tribal people were living below the poverty line, almost 20 % than the rest of the country. The poverty figures were 37.7 and 60.0 % respectively in the year 2004-05. The scenario has been similar in the sphere of education and health. The literacy rate of tribes in 2001 was 47 % as compared to 69 % for the general population. Moreover, as per the National Family Health Survey, 2005-06, the Infant Mortality rate was 62.1 per 1000 live births among tribes, and Under-five Mortality was as high as 95.7 per 1000 live births.

Tribal communities face disregard for their values and culture, breach of protective legislations, serious material and social deprivation, and aggressive resource alienation.

Disruption of Tribal Economy: Changes in tribal livelihood patterns

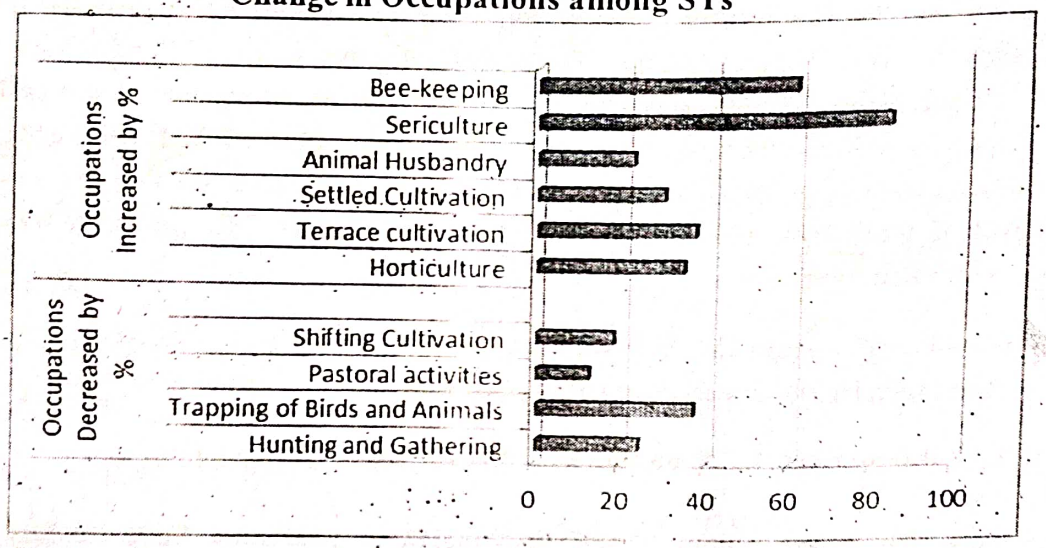
Over the decades, the tribal economy and the livelihood strategies have undergone substantial changes. Since the tribes were traditionally dependent on natural resources, the change was all the more visible due to the depletion of resources. With reduced forest cover and implementation of Wildlife Protection Act, hunting and foraging are on the decline among those tribes dependent on them traditionally. Shifting cultivation is also in decline, due to land shortage and increase in population. In addition, the Government policy dissuades the tribes from practicing shifting cultivation.

In post-independence period, the rapid phase of urbanization and industrialization alienated the tribes from their traditional natural resource base and forced them to search for newer livelihood options. Increase in population among some tribes, lower availability of food and alienation from natural habitats, made the tribes dependent on urban markets. Many of them left their homes and migrated to urban areas, in search of income and employment. As a result, the already vulnerable tribes were exposed to all kinds of exploitation and marginalization in the new, unfamiliar urban space. Those who continued to live in their original habitats diversified their occupations to ensure their sustenance.

The shift in tribal economy and diversification of occupations has been corroborated in the People of India report by the Anthropological Survey of India. The report maintains that "... the number of communities practicing hunting and gathering has declined by 24.08 %, as forests have disappeared and wildlife has diminished. Ecological degradation has severely curtailed the related traditional occupations. For instance, trapping of birds and animals has declined by 36.84 %, pastoral activities by 12.5 %, and shifting cultivation by 18.14 %. Many of the traditional crafts have disappeared and spinning, in particular, has suffered (25.58 %). Related activities such as weaving (3.32 %), dyeing (33.34 %) and printing (100 %) have similarly suffered. Skin and hide work as also stone carving has

declined." Report further states that, in tribal areas "...business has gone up by 77.46 %, trade by 42.14 % and industry by 100 %."

Change in Occupations among STs



Source: Census of India, 1981

Current Occupational Structure Two-thirds of STs are still working in primary sector, whereas this proportion is lower for Non-STs population (43 %). The involvement of STs is low in tertiary sector (15 %), as compared to Non-STs population (29 %). *Source: NSSO 68th Round, 2012-13*

Employment in Organized Sectors Data on group-wise distribution of ST representation in Central Government Services reveals that the %age of Groups A & B services is much lower than their total representation and their representation in Groups C & D services.

ST Representation in Central Government Services

Year	Group	Total	ST	%
01.01.1994	A	59016	1727	2.92
	B	103198	2902	2.81
	C	2381613	128228	5.38
	D	1023285	62945	6.15
	Total	3567112	195802	5.49
01.01.2004	A	80011	3311	4.1
	B	135409	6274	4.6
	C	2040970	136630	6.7
	D	802116	53776	6.7
	Total	3058506	199991	6.5

Source: Planning Commission (Government of India). 2008. Eleventh Five Year Plan 2007-12, Vol. I

Table below clearly reveals that %age of STs in Group A & B services is very meager.

%age Share of ST in Central Government Jobs (By Categories)

Years	Service Groups			
On Jan.1	A	B	C	D
1960	0.07	0.42	21.98	77.53
1990	0.86	1.20	57.82	40.12
2003	1.70	3.72	65.62	28.96

(Source: Thorat and Senapati 2007)

%age of ST Employees in PSEs, 1971-2004 (By Categories)

Year	Service				
On Jan.1	A	B	C	D (Excludin	Total
1971	0.43	0.46	36.71	62.39	100
1990	1.25	1.98	58.31	38.46	100
2000	4.16	5.03	58.90	31.92	100
2004	5.27	7.84	58.87	28.02	100

Source: Thorat and Senapati 2007

As the Government informed the Lok Sabha on 5.12.2012, the representation of STs in Central Government employment as on 1.1.2011 was 4.8 % in Group A, 6 % in Group B, 7.7 % in Group C, and 6.8 % in Group D (including Safai Karmacharis), as per Asian Centre for Human Rights (ACHR) report, 2013.

%age Distribution of ST Employees in Public Sector Banks (By Categories)

Years	Officers	Clerks	Sub Staff	Total
1980	7.60	59.02	33.38	100
1990	17.22	55.90	26.88	100
2000	24.62	49.83	25.55	100
2004	33.34	42.25	24.41	100

Source: Thorat and Senapati 2007

As of 8 May 2013, a total of 29037 backlog vacancies for STs in the Central Government were identified. Out of them, a total of 16842 were filled up. The remaining 12195 vacancies are pending unfilled. These account for 44.36 % of the total backlog vacancies of 27488 for all social categories.

Representation of STs in Central Universities is very low as per the data provided by the UGC. Representation of the STs have come down from 3.88 % in 2006-07 to 0.24 % in 2010-11 in the post of Professors.

The evidence reveals under-representation of STs and pending vacancies in Central Government services. The main reason for this is lack of seriousness in the implementation of the provisions of reservation for STs. The ACHR states that "...'non-availability of eligible candidates', 'no suitable candidates found' have become the modus operandi to de-reserve the reserved seats and fill up the same with general category candidates, thereby

perpetuating denial and deprivation through sophisticated means." Thus, there is an "extraordinary form of discrimination" towards STs in the country even today.

Employment under MGNREGA The participation of STs in this scheme has been decreasing from its inception in 2006. Person-days of employment generated for STs for year 2006-2007 was 36 %, and it came down to 17.19 % in year 2013-14. This decrease is despite the fact of increasing total person-days, besides more job cards issued and more employment provided to households over the years.

Occupational Distribution Among urban households for 2009-10, STs have the lowest share in the self-employment (23.3 %) and regular salaried/wage employment (38.4 %) than that of all groups. However, STs in casual labour (21.1 %) and 'others' category (16.9 %) has the highest share than that of all groups.

Employment distribution of Urban Households among STs & All by Household type

Social Group	Household Type				
	Self-employed	Regular Salarie	Casual Labour	Others	All (incl. n.r.)
ST	233	384	211	169	1000
All	347	397	134	121	1000

Source: NSSO (2012), Report No. 543, p.A-2

Income & Expenditure

ST households have lowest annual income of Rs. 32,345 compared to general population. Also the proportion of poor among the ST is comparatively larger than general population.

Household incomes, consumption and poverty among STs and All

Household incomes, consumption and poverty across social groups			
Social group	Average income (Rs)	Average consumption (Rs)	% of poor
Scheduled Tribes	32345	29523	49.6
General	72717	65722	12.0

Source: IHDS, 2004-05

The average **productivity of food grains** in tribal populated states is far less than the all India average. Moreover, farm income in India is more volatile and uncertain than other sources of income. Higher the proportion of tribal population of the state, lower the productivity compared to the national average.

At the all India level, the **expenditure** of STs is predominantly in the range of Rs. 120 to 235, whereas the per capita expenditure for all social groups is mostly above Rs. 210. Income sources of STs are comparatively less than others.

Poverty Profile

Panagariya and More computed the estimates of the poverty rates for STs and all social groups based on NSS reports. In rural India, in 1993-94 poverty rate was 50.3 %. Among STs, it was quite higher at 65.9 %. In reduction in the poverty levels between 1993-94 and 2004-05, STs lagged behind all social groups. STs have poverty rate reduction by only 3.7 % points, whereas for all groups it was around 8.5 %. The poverty rates are higher among STs.

Value of Assets and Average Asset Value

In rural areas, average value of total assets among STs is Rs.1, 36,640 compared to Rs. 2, 65,606 for all social groups, which is 94 % higher than average value of assets of STs.

The share of STs in the total assets value is only 5.2 %, which is nearly half of their share of households (10.2 %). The average value of land and buildings per households for STs has relatively lower value (Rs. 1, 16,281) than that of all social groups (Rs. 2, 30,280) in rural areas. In urban areas, STs show lower average value of assets (Rs.2,40,295) by 42.4 % than that of all social groups (Rs.4,17,158).

Development indices

Mortality

IMR for STs was 88 per 1000 live births against all-India estimate of about 68 (including STs) as per the Census of India, 2001.

Total Fertility Rate for STs and Others

	STs	Others
India	3.12	2.35

Note: 'Others' does not include Schedules Castes and Other Backward Castes.
Source: International Institute for Population Sciences (IIPS). National Family Health Survey, (NFHS-3), 2005-06: India.

Disease Patterns

The diseases prevalent in tribal areas can be broadly classified into following categories:

A) Malnutrition – Low birth weight, under-nutrition of children, lower body size of adults, anemia, iron and vitamin A and B deficiency.

B) Maternal and child health problems – higher IMR, U5MR, neonatal mortality, acute respiratory infections, and diarrhea.

C) Communicable diseases – malaria, filaria, tuberculosis, leprosy, skin infections, sexually transmitted diseases, HIV, typhoid, cholera, diarrheal diseases, hepatitis, and viral fevers.

D) Accidents and injuries – including the burns, falls, animal bites, snake bites, violence due to conflicts, and more recently, motor cycle accidents.

E) High consumption of alcohol and tobacco in most areas and of drugs in the Northeast region.

F) Hereditary diseases such as the Hemoglobinopathies (Sickle Cell) and G-6 PD deficiency.

G) Mental health problems – especially in the areas affected by conflicts.

H) Speciality problems – especially the orthopedic and surgical problems, gynecological problems, oro-dental problems and eye problems.

I) Non-communicable illnesses – hypertension, stroke, diabetes, and cancers.

Generally, the Scheduled Tribes in India suffer predominantly from:

A) The diseases of underdevelopment (malnutrition, communicable diseases, maternal and child health problems),

B) Diseases, particularly common in ST population (Sickle cell disease, animal bites, accidents)

C) Diseases of modernity (hypertension, high consumption of alcohol & tobacco, stress).

Prevalence of Tobacco consumption (Smoke/Chewing) among Men aged 15-54

States/UTs	STs			Non-STs		
	Urban	Rural	Total	Urban	Rural	Total
India	60.3	73.3	71.7	50.0	60.3	56.3

Source: International Institute for Population Sciences (IIPS). National Family Health Survey, (NFHS-3), 2005-06

Consumption of Alcohol

It is a part of social rituals in many tribal communities. About half of ST men (51 %) consume some form of alcohol. The prevalence of alcohol consumption was found to be much lower among non-ST men (30 %). Drinking alcohol is bound to have negative effect on their health.

Table 7.10: Prevalence of alcohol consumption among men aged 15-54 years

	STs			Non-STs		
	Urban	Rural	Total	Urban	Rural	Total
India	44.9	51.3	50.5	30.6	30.3	30.4

Source: International Institute for Population Sciences (IIPS). National Family Health Survey, (NFHS-3), 2005-06: India.

Drinking water and sanitation

Census 2011 shows that just about 11 % of tribal households in the country have access to tap water and only 3 % households have tap water from treated source. Only 17 % of ST households have access to improved sanitary facilities as compared with 44 % among non-ST households.

Only about 6 % of the ST households have closed drainage facility (19.4% of non- STs), and about 17 % of ST households have open drainage facility (34.7% of non- STs) and above

three-fourths (77 %) of ST households do not have any drainage facility (45.9% of non-STs).

Maternal and Child Health Care

There is a large gap in institutional delivery between STs (32.8%) and non- STs (49.8%).

Source: International Institute for Population Sciences (IIPS). District.Level Household and facility Survey, (DLHS-3), 2007-08

Coverage of newborn care is 34.4 % for ST children, whereas it is slightly above 51.4 % among Non-ST children. In Coverage of children for immunization, there is gap of 10 % points between STs and non-STs (46 % versus 55 %).

	Indicators	ST	Other	% diff.
1.	Infant Mortality Rate	62	49	27%
2.	Under Five Year Child Mortality Rate	96	59	39%

The **life expectancy** at birth in the ST population was 61 years, several years less than in the general population in 2001.

The nutritional status of Scheduled Tribe children as well as of adults reveals a sad picture.

i) 53 % boys and 50 % girls in preschool age were underweight, and 57 % boys and 52 % girls were stunted in height.

ii) 49 % of ST women had a body mass index less than 18.5 indicating chronic energy deficiency.

iii) 40.2 % of ST men had a body mass index of less than 18.5 including chronic energy deficiency.

iv) Dietary intake of tribal households showed large deficiencies in protein, energy, fats, iron, calcium, vitamin A and riboflavin.

Tribal cultures have carried a heritage of **traditional healing methods** through the use of medicinal herbs, which address both mind and body. These traditional beliefs and methods are different from the modern scientific worldview and emerge from their living in forests rich with medicinal plants.

Electricity usage

In rural areas, 46.20 % of ST households and 55.30 % of all social groups use electricity for lighting. The use of electricity among STs is about 9 %age points less than that of all social groups. However, kerosene is the main source of lighting for 50.93 % of ST households, which is 7.77 % points higher than that of 43.16 % of all social groups.

In urban areas, 86.47 % of ST households uses electricity for lighting, it is 6.21 %age points less than the usage of 92.68 % of all social groups.

Main Source of Lighting among Households of STs and All, 2011 Census

Source	Electricity		Kerosene		Solar energy		Other oil		Any other		No lighting	
Category	ST	All	ST	All	ST	All	ST	All	ST	All	ST	All
Rural	46.20	55.30	50.93	43.16	1.21	0.55	0.31	0.24	0.32	0.22	1.03	0.53
Urban	86.47	92.68	11.89	6.48	0.29	0.22	0.25	0.12	0.25	0.17	0.85	0.34

Source: Houses and Household Amenities for STs, http://tribal.nic.in/Content/STATISTICSDivision.aspx

Only 19.7 % households get water from within the premises, which is 26.9 %age points less than that of all groups of 46.6 %. About 46.7 % and 33.6 % of Scheduled Tribe households fetch water from near the premises (within 100 meters) and away (beyond 100 meters) from the households, respectively. The problem of accessing drinking water is endemic in many tribal areas.

Among the main sources of drinking water, about 39 % of ST households depend on hand-pump, which is 5.7 %age points higher than that of all groups of 33.5 %. It is also observed that 19.1 % of ST households depend on uncovered wells, while it is just 9.4 % among all social groups. About 14.6 % of ST households depend upon tap-water from treated source, whereas it is 32 % for all social groups. About 9.8 % of STs have access to tap-water from untreated sources and 7.8 % of them get water from tube-well/borehole.

Location and Source of Drinking Water for STs and All Households, 2011 Census

Location and source of drinking water	**STs**				**All**			
	% of HH by source	**Within premises**	**Near the premises**	**Away**	**% of HH by source**	**Within premises**	**Near the premises**	**Aw**
% of households by location of drinking water	100	19.7	46.7	33.6	100	46.6	35.8	17.6

Source: Houses and Household Amenities for STs, http://tribal.nic.in/Content/STATISTICSDivision.aspx

As regards sanitation, STs lag behind all social groups. 77.4 % of ST households do not have latrine facility within the premises, and 74.7 % of them go for open defecation.

%age of Household having Latrine and Bathing Facility within Premises, 2011

	Total number of households	% of HH having latrine facility within the premises	Night soil removed by human	% of households not having latrine facility within the premises	Open defecation	% of households having bathing facility within the premises	Waste water outlet connected to (Closed drainage)
ST	23,329,105	22.6	0.1	77.4	74.7	17.3	6.1
All	246,692,667	46.9	0.3	53.1	49.8	42.0	18.1

Source: Houses and Household Amenities for STs.

Education

Literacy rate of tribal people has been lower than the entire population. During the period, 1961 to 2011, the gap in literacy rate between STs and the whole population increased from 19.8 % in 1961 to 27.2 % in 1981 and has declined to 14.6 % in 2011. The gap can be said to be persisting in the trend analysis. If the Northeast areas are excluded, the gap in the literacy rate between tribal and overall population is fairly high.

Absenteeism of teachers in schools in remote areas has increased. Left Wing Extremism and inter-ethnic violence has resulted in further absenteeism and there is a need to adopt different strategies for addressing these issues. Security of children, particularly girls, has become a concern in many locations. Aspiration for higher education has led the government to institute scholarships for tribal students, but the uptake has been low.

The most disturbing trend is steadiness of **decline of the tribal children's learning level.** One of the factors behind this is the poor quality and inadequate number of teachers. Traditionally, education has been an area of discrimination against dalits and tribals. In case of the tribal children, teaching-learning is not always friendly. The classrooms are not free from the traditional social prejudice against the tribal children. In a recent report, Human Rights Watch records that the Ghasiya tribal children of Sonbhadra District in Uttar Pradesh were made to sit in a single grade irrespective of their ages, that also separately from the other students. The problem has become endemic. Tribal Students also suffer from Language Barriers.

Anti-tribal psyche is stronger in higher technical institutes. This is revealed by reports of various Government enquiry committees. For instance, the Thorat Committee Report on AIIMS (2006) and Mungekar Committee on Vardhman Mahavir Medical College (2012).

Along with the shortage of teachers, the quality of teachers and their approach and method of teaching has been a serious issue that engaged the Dhebar Commission half a century back. Recently, the subject has been the concern of the National Curriculum Framework, 2005.

Land Alienation, Development- induced Displacement & Enforced Migration

The Development model in India is a carry forward from the pre-independence British period which was based on exploitation of natural resources and human capital for extraction and export of surplus for boosting industrial revolution in Britain.

In spite of all the promises in the Constitution for protection and special treatment for tribal people and other weaker groups this colonial emphasis did not change in independent India.

The Expert Group on Prevention of Alienation of Tribal Land and its Restoration set up by the Government of India estimates that, of the total displaced due to development projects, 47 % are tribal population. Given that the STs constitute about 8% of the country's population, they are clearly disproportionately represented in the number of displaced persons.

Conflicts affecting tribal populations

Violent conflicts plague large parts of the Northeast and this has been so since 1947. Across the region, there are conflicts between the State and tribal groups, between different tribes, and between tribes and non-tribal groups. Armed Forces (Special Powers) Act, 1958 is in operation in the states of Manipur, Assam and Nagaland as well as parts of Tripura and Arunachal Pradesh. This Act gives considerable powers to the armed forces to arrest and search without warrant as well as shoot to kill on mere suspicion, once an area has been declared as 'disturbed'. In central India, the most well-known conflict at present is the armed conflict between the CPI (Maoist) and the Indian state. These areas are tribal-dominated and it is tribal civilians, who have been worst affected by the conflict. The conflict has only escalated in recent years, following the initiation by the state of a counter-insurgency operation known as the Salwa Judum in Chhattisgarh.

Particularly Vulnerable Tribal Groups (PVTGs)

Certain tribes have been characterised as Particularly Vulnerable Tribal Groups (PVTGs) (earlier known as Primitive Tribal Groups) on the basis of their greater 'vulnerability' even among the tribal groups (although the precise contours of their vulnerability has not been clearly defined). PVTGs, currently including 75 tribal groups, have been identified as such on the basis of the following criteria: 1) forest- dependent livelihoods, 2) pre-agricultural level of existence, 3) stagnant or declining population, 4) low literacy rates and 5) a subsistence-based economy.

The vulnerability of the PVTGs primarily stems from the loss of their traditional livelihoods, habitats and customary resource rights through the gradual exploitative intrusion of the market and State into their areas in the form of industrial projects, conservation efforts, tourism, and the forest bureaucracy and so on. These conditions have led to the loss of their land and resources resulting in chronic malnutrition, starvation and ill health among these groups.

The groups most under threat have been identified as the Shompens, Sentinelese and Jarawas of the Andaman Islands; the Bondos of Odisha; Cholanaickans of Kerala; Abujh Marias of Chhattisgarh and Birhors of Jharkhand.

ROADMAP FOR THE FUTURE

The solution to these issues should enable the tribals to protect their own interests. The perspective that forms the foundation for tribal development, should include:

- An empowered citizenry and a functioning, participatory (including participation of women) self-governance is the best guarantee for a democratic nation;
- Due share in socio-economic progress for tribal people and their habitations, including facilities like health, education, livelihood, drinking water, sanitation, roads, electricity and sustainable income, in situ;
- Protecting the land and forest rights of tribal communities is equivalent to protecting their livelihoods, life and liberty. This remains one of the critical necessities of a welfare State. Therefore, laws protecting tribal land from alienation must be upheld at all costs;
- The right to natural resources in tribal lands has to be protected. They should only be accessed with the consent of the Gram Sabhas of the villages (both directly affected and in the zone of influence);
- While tribal lands hold much of the natural and mineral wealth of the nation, these resources cannot be alienated against their will. Moreover, communities who part with their lands have the right to share in the wealth and income so generated from its resources.
- Hence, a reasonable share of the wealth generated by the resources in their homelands must accrue to them by law, and
- The right to preservation of their language, culture and traditions, and to protect themselves against the loss of identity, must be recognized, protected, documented and allowed to thrive as a dynamic living culture.

Foreg - PVTG - should encourage fertility rates (∵ dwindling in nos)

POLITICAL SYSTEM

Topics
- Regionalism
- Role of religion in Indian politics
- Role of caste
- Ethnicity
- Political decentralisation
- Evaluation of Indian democra.

REGIONALISM

The term regionalism refers to the emergence and growth of a strong sense of identification, loyalty and attatchment with a particular ~~with~~ territory. Regional consciousness emerges amongst people in a territory because of some shared element of culture such as a common language, religious identity ethnicity etc. Regionalism has been a strong force in Indian politics and has manifested in various ways as follows :-

- Statehood dd - formation of states on liguistic lines
  Eg - creation of Telugu speaking state - Andhra, Bodolant (Assam)
- In form of sessionist movt -- dd separation from union Eg - Khalistan mvt., Dravidanadu Movt., separate country for Nagas - Nagalim
- Interstate dispute regarding water, migration
  Cauvery water dispute, Belgam dispute
- Centre-state dispute - as states have ltd. autonomy
- Regional parties across India → YSR, BJD, Asom Gana Parishad
  Rise of
- son of the soil Mvt. Eg Shiv sena Mvt (demonise the outsiders) Maharashtra - 80% of the jobs for the locals. (Migrants are threate
  AP, MP 4 Job res. for locals.
  if industries want GST incentive then
- Glorification of regional heros. language
  Eg. statue of Shivaji in Maharashtra.
- Assertion of regional pride
  Dravida Nadu Mvt argues that Dravida language is ancient to Aryans-sanskritic language.

Causative factors

Reasons to explain Regionalism in Indian politics & society

1) Emanates from nature of Indian society - heterogeneous society so people have attatchment to their own social group. (multi-lingual, multi-cultural)

2) As a consequence of Economic backwardness - those areas which are underdeveloped the start demding autonomy to ensure regional dev. (regional deprivation)
Eg Telangana's rich resources were being diverted to rest of Andhra Pradesh due to inadequate representation in political and administrative structures so added separation.

3) Regional mvts are simply an expression of rising aspirations of regional elites

4) Nature of economic model that India has followed since independence → centralised planning
- state authorities / leadership were subordinated to the strong all pervasive centre. so they were unable to serve regional interests.

5) Flows from ~~mystery~~ history - India's civilisational history has been ruled by diff. rulers / regional heads administing separate regions.
Eg 500+ princely states

6) Geographical diversity - unequal dist" of natural resources

Impact / Consequences of Regionalism

Pandit Nehru while addressing ~~the~~ National Integration Council in 1961 cautioned against "evils such as casteism, communalism and regionalism" ⇒ clearly highlighting regionalism as undesirable and detrimental to national unity & equating to caste based and communal based politics.

Under the Nehruvian vision thus as strong emphasis was laid on centralised planning, states being financially were

dependent on centre, state govts. could be dismissed under Art. 356.

Critics argue that if (R) is left unchecked will lead to Balkanisation of country. Excessive attachment to a social group / subnational identity clearly militates against the overall overarching process of nation building.

Thus there is a need to yield these groups together rather than encouraging (R).

Ghurye - in modern Indian society there are 5 major sources of threat to our national unity including the linguistic minorities because they have an excessive attachment to a particular social group rather than nation as a whole.

India's cultural unity has been built up over a long period of time due to result through of Brahminical endeavours.

⇒ Thus (R) is a threat to national unity, territorial integrity as provokes one region against another. It is a parochial identity & limits our vision towards a particular group. Has instigated armed rebellion and led India at a war with itself so must promote National identity, has adverse impact on eco. dev. Regional identity can also be exploited by neighbouring countries (Pak, China) for arousing separatist identity., promotes cultural rigidities, develops feeling of insecurity.

Dr. Manmohan Singh while addressing the National Integration Council in 2005 claimed that:

"as a pluralistic society & polity, we have adequate space for regional and sub regional identities & culture. They are not necessarily inimical to our larger concept of Nationhood. We must rejoice at the blossoming of these regional identities & lay emphasis on harmony rather than uniformity."

Today (R) is not viewed as a threat to Nation ~~building~~ mood. Rather It is regarded as a constructive force in Indian politic. Regional identity & mvts. are becoming acceptable in our political life. (R) is healthy because regional parties & leaders are able to better articulate the interests & concerns of people in the region.

Regional mvts. take politics closer to the people, makes democracy more participatory, ~~makes India a true federation~~ as powers are clearly distributed b/w Centre & States, checks / holds centre accountable.

many argue that regions with strong regional parties experience better dev. These parties are better acquainted with regional culture. Equitable dev of various regions.

To check excessive (R) we can have administrative system:
Foreg- Inter water state water dispute can be checked through tribunals.

It must be considered a threat when it actually goes against nation / ~~secessionist~~ secessionist mvt (becomes anti-nation)

can cooperative ~~competitive~~ federalism.
Encourage
promotes fiscal prudence, efficiency

Ethnicity | Ethnic group | Ethnic Movt

Race (Paper I)

Race is a classification system to categorise human beings in different groups based on biological, genetic or physical differences amongst them. Race emerged as scientific concept in Europe in the 17th c.

Blumenbach in his work "The Natural varieties of mankind" divided the human popn into 5 races namely — Caucasoid, Negroid, Mongoloid, Malayan and American Indian.

As Once this system/concept was developed then it was used to justify colonialism. Caucasoid were considered to be superior to other races so they evolved superior economic, political system and was moral obligation of Caucasoid to take these system to the inferiors (other races).

Also used to rationalise/justify slavery in American society

All this while, race has been considered as scientific & scientific tests were conducted to justify inferiority

Foreg - IQ test conducted b/w whites & blacks where blacks scored low. (inferiority justified).

Problem arose when Hitler used the concept of race to justify discrimination against Jews.

UNESCO issued a statement in 1950 signed by several scholars titled "The Race question" in which it denounced the concept of race as unscientific. It (Statement) argued that there are no significant differences b/w people with diff physical i.e. attributes in terms of their intelligence & capabilities & NO correlation can be drawn b/w race & ability, all human beings irrespective of colour, body type, hair type etc are equally deserving of

human dignity. It ~~must be~~ Race must be given away & replaced with ethnic groups

According to Joe Feagin, contemporary American society half a century after the civil rights movt., several centuries after the abolition of slavery continues to be a racist society. In American society today, Feagin writes that most white observers think that racial discrimination is no longer and imp. issue, legal segregation of the people based on colour has ended & there are no policies that discriminate against African Americans, Infact today's America is celebrated as a post racial society. ~~However~~ Several African Americans have occupied numerous professional managerial positions, they have entered several org^n's that were historically all white. However racial discrimination and oppression persists in American society even today. Several African Americans experience everyday racism - denial of oppurtunities, discrimination in housing, casual racist remarks being passed etc. Racial prejudice is still very strong in American society.

According to Du Bois, racism in America was not just at the level of individual but it was institutional & systemic. The United Nations Int^n convention on the Elimination of all forms of Racial Discrimination - discrimination is defined as any distinction, exclusion, restriction or preference based on race, color, dissent or national or ethnic origin which, impairs (nullifies) the recognition & enjoyment of human rights & fundamental freedoms for an equal footing.

Lester Frank Ward (one of founders of American socio) rejected notion that there were any funda. diff b/w ppl. of diff^t. races.

According to Feagin, contemporary patterns of ~~integration~~ discrimination are based on the benefits that the whites have historically secured ~~from~~ 9 centuries of racial oppression in North America.

CH Cooley - Biological diff. b/w races were 'natural', bio. diff. [illegible] result in diff in intellectual abilities [illegible]

Racism today is reflected in common anti-Black attitudes, racial profiling in social gatherings, routinised discrimination in housing, employment, politics etc. Social norms governing racial discrimination are mostly unwritten and informal.

Blacks are disproportionately in prisons, are homeless.

India – racism manifests itself in form of –
- Discrimination of those who come for medical tourism (on basis of race).
- Beauty is attributed to white complexion.
- Racial discrimination experienced by N-E people
- Sev. scholars (incl. Ghurye) have interpreted caste as a form of race
- Dalits took the issue of UN

Ethnicity / Ethnic group

It is group of people who identify with each other due to a shared element of culture such as a common language, a shared religion, a common heritage, assumed common descent etc. Ethnicity thus is based on primordial ties and unites those who belong to the same ethnic group. Ethnic groups are identified based on socio cultural differences in contrast to race which claims a biological/genetic basis for classifying people.

→ existing from very beginning

Different views –

① Primordial view

Proponent : Clifford Geetz

Ethnic identification is very strong because people have always attributed great power to primordial ties of shared blood. Ethnic groups are based on kinship ties and have always existed in human societies.

② Modern view

Proponent : Fredrick Barth

View holds that ethnic groups are not natural/fixed based on kinship ties instead ethnic boundaries are continuously shifting ~~rather~~ being renegotiated.

Every person belongs to multiple ethnic groups and which of them becomes dominant depending upon the the situation.

According to Barth, ethnic groups are not fixed or continuous. Ethnic boundaries are continiously redrawn in interaction with other social groups. Every person may belong to several ethnic groups at the same time, which ethnic identity of the ind. becomes salient depends on the socio-political situation. Ethnic identities can be broadened or narrowed depending on the needs of political mobilisation. Thus, the defining & redefining ethnic identity depends on "The Other".

According to Donald Noel:- ethnic stratification emerges in a society when different ethnic groups are in contact with one another & the situation is characterised by high degree of ethnocentrism, competition for ltd. resources & differences in power. Thus the origin of ethnic stratification can be traced to ethnocentrism - i.e an individual's predisposition towards the culture and lifestyle of one's own social group which he regards as superior to that of others.

India is home to multiple ethnic groups including multiple castes, multiple religions, linguistic identity based groups, tribal groups etc.

Distinctive autonomy of social, political, eco. & ear. institutions from the matrix of religion.

Role of Religion in Indian Politics

Indian state is characterised as secular state

Secularism (S)

~~Indian meaning of secular~~

Indian (S) is very diff from Western (S) because in both societies the concept of (S) emerged in diff socio-political context.

It is in aftermath of French revolution that western society developed (S)

- ~~Had~~ largely a mono religious society (Church)
- Western leaders were trying to free western politics from religious leaders/authority thus (S) emerged as an effort to free the state from the interference of the Church.
- Δ in mindset, ~~pract~~ social behavior, way of life

Indian society

It was during the freedom struggle that concept of (S) develop

- Unlike the West, India is a multireligious society.
- Leaders were fighting against the colonial policy of Divide and Rule and the ideology of communalism

∴ Meaning of (S) in India & western society is different.

West - Clear separation of religion & state (church)

~~Regional~~ - Religion has been relegated to the pvt. sphere

India - (S) means that all people have freedom of conscien practice, profess and propogate their religion

b. - State will not discriminate against any community on the basis of religious identity

c - State shall not use any public property to promote any particular religion

a. There is no state religion

d. Indian laws are not derived from Hindu scriptures

f - No taxes can be collected for the promotion of a

g particular religion.
Can administer their religion in the way people want (unless it comes in way of public order, morality)
Hindi version of the Constitution uses the term-
- Panth Nirpekshta' or religious neutrality -i.e Indian state is neutral in terms of religion.
(Panth = sect, Nirpekshta = neutrality)

However several scholars view that this term does not do justice to Indian way of (S) and is better captured in "Sarva Dharma Samabhava" meaning an attitude of equal goodwill towards all religions.

Indian state in contrast to west do not maintain distance with religion rather engages with religion.
West : Western state is equidistant to all religions
India : Indian state is equiclose to all religions

In domains of politics, (S) is expressed through engaging with all religions.
Indian state has used its secular power to bring about definite socio-religious reforms in keeping with the principles of constitutional morality. (one way window)
triple talaaq bill, sabrimala temple entry etc.

Indian state involves itself in managing temples, organising yatras, etc. It entails not only a secular responsibility but also reflects adherence to religious sentiments.

Reasons :
India throughout its civilizational history has been secular, various socio-religious communities political system have coexisted in the country with peace harmony. cohesion, brotherhood.
Composite culture of India is a result of peaceful coexistence of various communities throughout Indian history
Hindu India prospered under Muslim rule for several years (centuries)

* Hinduism is diversified from within (not monolith) — there is no one path, one book, one sentiment to god.
the truth is one and wise call it by diff names —
[Ekam sat, vipra Bahuda vedanti]
So people are accomodative in nature.
Hinduism is cosmopolitan

* Modern history: At the time of independence when India was divided on religious lines, there was a massive bloodshed.
Significant popn of Muslims ~~chose to~~ stayed in India so it is an assurance to minorities that there rights would not be trampled upon — state chose the path of secularism.

* Hinduism is continuously questioned and challenged about

* Born out of sheer practicality — huge chunk of our popn belong to Non-Hindu faiths — thus in a multireligious society like India the practical way of organising our polity is through (S)

Communalism

Communalism refers to an ideology that identifies a religious community as a political group. It underlines the distinctiveness & even opposition of the culture of a religious community to that of other religious communities. Communalism involves the identification & mobilisation of a group of people based on their religious identity for political purposes. (C) seeks to protect/advance the socio economic interests of the religious group through their political mobilisation.

Manifested in form of communal violence, vote-bank etc.

Reasons / Factors contributed to © in Indian politics

Communalism in India is a product of colonial policy of Divide and rule reflected in Partition of Bengal, separate electorates and finally the Partition of the country.

(culminating into various religious communities were living side-by-side in harmony & brotherhood)

According to some historians the intermixing of politics and religions has been there throughout Indian history.

T. R Sharma - religion has been used for political purposes in varying degrees throughout Indian history

- The political authority of the king was sanctioned by Brahmin priest, Pushyamitra Shunga destroyed Buddhist temple

H Temples: What happened to them? Ashoka ~~declared~~ promoted Buddhism ~~to be the state religion~~ (?)

Sita Ram Goel, Ram Sun (Mughal)

During the medievel period, Qutub Minar and Kuwut-ul-Islam were dedicated to political victories of Islamists, constructed by demolishing Jain temple

thousands of temples

large no. of Hindus were threatened to be converted to Islam or being killed, jazia (tax) imposed on Hindus, sold into slavery, treated as second class/non-citizens (Zimmis), slaughtered.

k) British era

- Divide & Rule
- Socio-religious reformers in order to defend Hindu culture from Christian missionaries divided history into One which was ruled by Hindus - Golden period & other ruled by Islamists where social evils arose in Hindu society
- Pakistan Mvt made an imp. contribution to © -

Pakistan ideology - Hindu & Muslims are culturally very diff from each other, ~~these are 2 diff~~

Historically these communities have lived as separate nations and absence of brotherhood is evident in absence of marital ties

In terms of philosophy - diff.

After independence, Muslims who would be in minority ~~with~~ (from Britishers)

~~Post independence, the Muslim's (minority) culture,~~
So in order to prevent socio-economic and cultural interests, they must have a separate country.

(*) Nationalist leaders / ~~also played~~ mvt. also contributed to (C)

- It was Congress who acknowledged Muslim League as party of the Indian Muslims!
- It supported 'Khilafat Mvt' which led to politicalisation of their religious sentiment
- several right wing leaders were part of Congress fold (those possessing right wing ideology)
- National leaders used religious festivities to propogate political message (Ganesh Chaturthi in Maha.). Led to further ~~but~~ The imagery, language used etc. ~~pro promoted~~ of (Bharat Mata) (Vande matram) religious differences.
- Hindutva ideology was formulated by leaders like Savarkar.

The concept of Hindutva was explained by Veer Savarkar in Hindutva : Who is the Hindu'

↳ He refers Hindutva as Hinduness (quality / characteristics of Hindu).

Hindutva according to Savarkar refers to the quality of being a Hindu. Roughly the word Hindutva may be translated as 'Hinduness'. He asserts Hindutva as different from the religion of Hinduism or Sanatan Dharma. Hindu refers to all those who consider Bharat varsha (a definite geographical territory) with clear natural boundaries as their fatherland & holyland. Hindutva thus is an (land of ancestors) (land of religion)

ideology of cultural nationalism
culture (heritage is the source of unity).

According to critics, Hindutva is a communal ideology. The Hindutva mvt seeks to politically unify & mobilise the Hindus, seeks to defend Hindu interest, demonises the non Hindus particularly ~~non~~ Muslims; engages in divisive politics pitting one religious community against the other (eg. Ayodhya mvt).

They regard the Hindutva ideology as the mirror image of the communal Pakistan ideology.

*) Recent past

Independence of the country was accompanied by bloody partition of country on communal lines due to which scars are left on people ⇒ sown deep rooted seeds of mistrust b/w various communities

(women raped, money looted)

A study ~~recent~~ by Varshney found ~~that~~ ~~to~~ 8 cities which are prone to communal riots — these were the cities which had history of communal riots. (mutual mistrust b/w communities) — Ahmedabad, Bombay, Hyd, Baroda, Aligarh, Meerut, Delhi, Calcutta

→ ~~Both Include Srinagar, Aligarh, Muzzafarpur.~~
These 8 cities have 46% of all H-M riot deaths (& only 6% of I popn)

• cultural reasons: According to several scholars including G.S. Ghurye, Hindus and Muslims have opposing belief system, opposing practices, doctrine etc. ~~which appa~~ apart from just having diff cultures. [Fundamentally diff.]

Forg - Muslim / Islam prohibits idol worship & In Hindu religious practice it is an everyday thing. (celebrate idol worship)

- Hindu society is based on the notion of hierarchy, Islam on the other hand preaches equality. (egalitarian).

- Worship cow v/s slaughter of cow

- Islam - monotheistic while Hinduism - has multiple god/goddess

Paul Brass = analysed communal riots in public discourse.
claims that ~~whenever~~ riots ~~occur, media~~ / explained ~~them~~
as a spontaneous outburst of public anger.
However acc. to him they are not spontaneous
outburst & compares them to street theatres as H
are minutely ~~everything~~ is planned, organised and executed with great
detail. It is basically the local (regional) level
politicians who contribute towards swift execution.
Steven Wilkinson - role of state - If govt wants, it can & does stop c. riots.
Govt wants if ruling pol. party depends on M vote
Ashutosh Varshey - communal riots in India by & large an
urban phenomena → take place in metropolitan areas.
This is because urban society is characterised by high degree
of anonimity where people are becoming unknown to
each other so a fertile ground is provided to people
to engage in communal riots. H-M riots from 1950-95
studied - only 4% deaths in villages though 70% popn. in villages.
Pritam singh - there is a strong bias in favour of Hindus
against Muslims throughout Indian polity.
(pro Hindu - anti Muslim bias).
There is institutional bias in Indian polity which actually stems
from Constitution of India - name Bharat, protection of cow (DPSP),
centralizing tendencies
Hindu rats imagery on constitutional pages, provides an
Consti. reform of Hinduism, To consolidate H identity
institutional basis to Hindu majority polity (one man one
imp. of Sanskrit, cow protection, assimilative view of Jains, Sikhs & Budh. T.A.
vote), Hindus by virtue of being numerical majority
also enjoy a substantial political dominance and
cultural hegemony.
H-M combined TUs, biz assocns,
Varshney - role of civil sty assocl. integrn. lawyers bodies, doctors assocns,
can prevent c. riots. film star fan clubs in south.
TN Madan - in Indian society, religion cannot be separate
from politics because the major religions in India
are totalising in character
↳ have a comprehensive life system
Forep. - does not only guide relation b/w man & divinity
but also relation of man in his family, caste & also polity.

Norman Palmer - India is the most unlikely ~~state~~ place to establish a secular state because it is a religiously impregnated society.

⇒ Communal riots often take place due to several local factors

- Land disputes
- Incidents of eve-teasing, rape
- Rivalries between adolescents etc.

Pratap Bhanu Mehta - What would a Hindu state ~~will~~ do that secular state has not done already? ~~done~~ - It codified a unified body of Hindu law transcending regional divisions, SC acts as authoratative interpreters of Hindu rlgn, state runs 1000s of temples, Cow protection, anti conversion legislation

CASTE AND POLITICS

Minority representation is v. meagre in state instis.

Caste system and Modern democratic Political system are supposed to be antithetical (opposite) to each other ∴ This is because caste system is traditional, based on hierarchy but democratic political system - modern, based on equality, is inclusive

Caste system
- ~~Includes some~~
- Regressive
- Excludes some communities.
- Ritual purity, acts
- Indiv. based

- Progressive
- Based on numerical strength.
- gp. id

One school of thought - Modern democratic political system will weaken the caste system as it progresses.

However another school of thought →

Andre Betille - democratic political system has ressurected caste system.

Rajni Kothari : According to Kothari, politics involve identifying and manipulating existing & emerging identities and alliances in order to mobilize support. In Indian society, caste provides a readymade basis for political mobilisation. Moreover an imp. but often neglected dimension of the interplay of the caste system with

modern electoral politics is that not only has Indian politics got caste ridden but caste had been also politicised. Cast your vote on Vote your Caste

Caste ⟷ Politics

Srinivas highlights the -

Horizontal stretch of caste - nearby castes or sub castes are functioning as clusters in order to secure benefits such as access to political power, modern education, administration jobs, govt. contracts (economic benefits)

Earlier, caste operated at local level. But spread of comm. facilities, mass media, pol. consciousness & realization that pol. aggregation will result in benefits enabled castes to go beyond village (local) level.

Dominant Caste : particular caste dominate the village level affairs.

Suhas Palshikar - caste as an organising principle in politics has reached its limits ⇒ Indian politics cannot simply be organised only on basis of caste. This is because other factors have also gained importance. ↓

Caste composition of diff constituencies are factored by almost all political parties thus ↑.

According to Dipankar Gupta, any caste would have atmost 20% of people from the same caste in a given constituency so if political appeals are made on caste it will lead to alienation of some electorates.

eg. Yadavs are only 11% of UP popn, only 15% of Bihar's popn

Western UP considered 'Jat stronghold' has ~9% Jat popn.

- No 1 caste numerically controls any constituency, no 1 caste can win el. on its own strength alone
- Caste votes are also divided.
- To analyse elections in purely caste numbers terms (as is very popular) makes little sense.
- Caste alone does not win an election.

Caste based mobilisation / Movements

OBCs

Mobilization in S. India

Self-Respect Movement

Justice Party (1916) - leaders like TM Nair, Mudaliar, C.N. P.T. Chetty - as a platform for the non-brahmin caste to secure the greater share of govt. jobs

formally anti-Brahmin - challenging over representation of brahmins in govt jobs)

1929 The nature of mvt. transformed when leadership came in hands of Periyar [EV Ramaswamy Naikar] from Justice party Mvt to Suriya Mariyadai (Self Respect Mvt) started in 1925

It was based on: securing

Principles of rationalism, eradication of caste and self respect for the individual.

Initially anti-Brahmin but as evolved it became anti-Aryan / anti North Indian → argued that caste system is a product of Aryan culture and Aryans have subjugated Dravidians.

Dravidian society was egalitarian over which the inegalitarian caste system was imposed by brahmins.

Mvt. glorified Dravidian culture - foreg - one element was to glorify Tamil language, poets, culture, literature

Mvt. caste system is viewed as alien to the Dravidians due to this people have lost their self respect and it is necessary that it must be reinstated through challenging the caste system.

Mvt. also took Anti-Hindi, Anti-Congress, Anti religion fold. pro Brahmin party promoted rationalism

Anti-Hinduism

criticised & rediculed:

being ritual laden,

irrational, superstitious,

against gender biased

Ultimately became anti-national and demanded separate from India and a country/ homeland called Dravidnadu.

Analysis of Self respect Mvt
- ~~not~~ successfully challenged Brahminical hegemony (also holding power). (69% - reservation in TN)
- Mvt. was quite successful to maintain Anti-Hindi agitation. (Till date maintained - National Draft Edu. Policy - TN agitation)
- Politics is led by DMK and ADMK which were actually born from self respect Mvt (succeeded in aquiring political prominence) (CN Annadurai, Karunanidhi → MGR, Jayalalitha)
- Anti Congress - (challenged) Leaders like Anna Durai + etc MGR etc. had opposing ideology to Periyar - mvt. split
- Mvt. envisaged some sort of unity amongst Dravidian people but the political impact of mvt. was confined to TN.
- Secessionist demands were diluted and did not maintain considerable ground.
- Hinduism still revered in S. India.

Mobilisation in N. India:

During 1950-60s, several measures were taken by the upper caste dominated party (Congress) -
- Land reforms
- Green revolution

Due to this there were significant ses in land holding pattern, wealth & relative dominance of diff. social groups. Particularly some castes that were ritually low ranking emerged as dominant caste in diff. parts of the country.

~~As~~ They ~~became economically dominant~~ sought to assert their numerical strength by way of political power. (economic power)

Thus members ~~who were part of Congress~~ started forming their regional parties. At state level challenged

the political authority of Congress party.
Political assertion of OBCs culminated in form of Janta Party govt at the centre. 1976 - first jaat PM - Chaudhary Charan Singh
Estd. Mandal commission chaired by B.P. Mandal
Reservation for OBCs were implemented in public administration and education under V.P. Singh (1990) govt
Implementation of the report saw massive protests by students from general category. — Rajiv Goswami set himself afire - 1992 → Indra Sawhney judgment, Unified Reservn 200 students 50+ died
In the aftermath of Mandal commission report, OBC leaders like Lalu Yadav, Mulam Singh Yadav played a very imp. role in hindi heartland.

RESERVATION

- SC (Constitution)
- OBC → PM V.P. Singh [Indra Sawhney -- Case]
- EWS → PM Modi

Broad consensus in society for reservation for SCs.

Reservation for OBCs

- Public empt
- Education

Sizeable presence in legislature also (despite no reservation)

→ Outcome of Mandal commission which was estd. by Morarji Desai govt. in 1979, and implemented by V.P. Singh govt in 1989. In 1993, Indra Sawhney judgement was passed by SC giving OBC reservation a legal consideration.

According to Mandal Report -

SCs constitute 15%. Non Hindu 16.16%
ST " 7.5%. (OBCs & nonOBCs) 7.4% 7.76%
~~Non Hindu~~ forward Hindu Caste 17.5%.

Forward Hindu Caste

Brahmins	5.5%	Vaishya Baniya	1.88%
Rajput	3.9%	Kayastha	1.07%
Marathas	2.2%	Others	3%

Hindu OBCs - 43.7%

Total OBCs - 52%

- Broadly those castes belonging to Shudra varna are the OBCs.
- Both Central and State govt. maintain separate list for OBCs. For Centre, a caste may be OBC in some states & not in others.

In UP - Ahir/Yadav, Kurmi, Rangrez, Naat (excluding those in SC list), Mochi (ex. those in SC list), Mevati, Salmani, Hajja, Lohar, Sonar, Banjara, Nayak, Darzi, Fakir

Rajasthan - Banjara, Bhat, Badhai, Dhakad, Dakaut, Gujjar, Nath, Jogi, Lodhi, Lohar, Saini, Ravan Rajput, Swami, Daroga, Wazir

Punjab - Gadaria, Julaha, Kanjar, Ghasi, Gorkha, Kanchan, Thangad Brahmin

Odisha - Asur, Godda, Dhaner

Maharashtra - Charan, Devli, Gopal, Damuvala, Das, Bahun, Gudgudki, Bandi

MP - Beragi, Vasudev, Kasab, Dafli, Pindari, Chimpa, Chippi

J&K - Shikarawala, Kulfakir, Barigar, Madari

HP - Gorkha, Dahiya, Ghassi, Ghai, Bhimad

Haryana - Rohilla, Malla, Kashyap Rajput, Chidimar, Salmani

Bihar - Angori, Kasab, Kadar, Kalandar, Chandra Vanshi,

Namshudra, Kapadia. Christian converts from SC

engal – Sutradhar, Chitrakar, Chudihar, Swarnakar, Patidar, Muslim jamadar, Muslim dhafadar, Muslim Lardar, Qureshi

ujarat – Bavri, Teli, Shravan, Mistri, Mahiya, Bhandari, Muslim Jaat

ssam – Ahom, Ghosh, Baria, Manipuri (including Manipuri Brahmin & Manipuri Muslim), Nepali, Beldar, Chamar, Kotwal

TN – An Enadi, Eravallar, Kambar, Chetti, Aluar.

arnataka – Jogi, Patra, Sanyasi, Vasudev, Chappar ban, Gowda

Critical Assessment of Reservation policy

- Reservation for OBCs has been criticized on various grounds :-

) Against the principle of merit - will not help in creating meritocratic society

) Against the notion of equality which is embedded in Constitution. (Art. 15 specified that no discrimination on grounds of caste)

People

) Patently unfair & unjust to other sections (non reserved) of society.

) Form of reverse discrimination against people belonging to general category. Now these people are actually made to pay for forefathers sin.

) will dilute the quality of output in elite institutions. world-class IIT, IIMs.

) It is very much responsible for keeping caste system alive / for perpetuating caste in Modern India.

7) Introduced inefficiency in administration

8) It was based on very outdated data
Report
Mandal commission submitted its report in 1980 considering the 1931 census regarding the % of OBC which is (still continued.
(52% popn belonging 3743 caste)
Kalelkar Commission under Art. 340 → first backward class commission.
2399 social groups comprising 42% of total popn

NSSO - 36% popn is OBC.

A survey was ~~considere~~ conducted to identify the backwardness of OBCs by Mandal commission - but not representative because covered 2 villages ← 1 urban block in every district - - -

9) ⇒ It confuses class with castes.

The constitution ~~mentioned in Arts~~ mandate was for making spl. provisions for class and not castes. Class represent difference in wealth while caste represent difference in social identity.

If at all reservations are given it should be on the basis of class and not caste.
(encompassing all poor).

10) Some sections of OBCs are quite well off so simply do not deserve benefits arising from reservation

11) Reservation benefits are actually cornered by some dominant caste and the disprivileged among the these castes remain in their position

12) Reservation policy cannot address various social issues confronting the OBCs.

So it is more of a populist measure. ~~to~~

- To address their problem, we require systemic & fundamental measures. →

(a) Advancement of education
(b) Creation / Generation of jobs

3) Reservation was meant to be a temporary provision but now has almost become semi-permanent. The list of OBC caste goes on expanding rather being corrected.
⇒ Takes the entire country in a backward position.

§ reservations would be allowed in pvt sector
- will hamper competitiveness of cos.
- Restrict foreign capital inflows §

Rationale behind reservation policy

Today there is strong social & political consensus for reservation

1 What is to be demolished is--merit myth...-
Merit not only is a f^n of intelligence or hardwork but also ind. endowments gets determined by the social environment.
Mandal report states that "there is equality only amongst equals. To equate unequals is to perpetuate inequality."
Several communities are exposed to dip. kinds of discrimination. So to provide a level playing field to those born unequals we require a policy of reservation/ positive discrimination.

4) (R) is not an employment generation policy, is not meant to resolve the economic problems of certain sections of society rather its objective is social justice.
Those communities which were historically downgraded should be encouraged towards

3) People who are able to use reservation for upliftment are indicators of empowerment for others.
Benefits may also percolate to the rest of community

4) Study by Ashwini Deshpanda (2005) on the impact of reservation for SCs & STs and other backward castes in Indian railways (Collected data from 1980 – 2002)
Found that (R) does not lead to a decline in efficiency in any sector / dept. On the other hand (R) led to an ↑ in efficiency in some areas.
This is because those who avail (R) benefits are always under pressure to prove themselves as capable.

5) (R) policy merely acknowledges the reality of caste and does not perpetuate caste.
↳ Public policy must factor in the social reality which (R) policy actually does.

6) There are word class institutes of academic institutions where the efficiency is not being diluted by (R) policy.

7) Quantum / Data
The share of population of reservation is in accordance to their share of popⁿ.

8.) Reserve reservation for forward caste –
50% of reservation is for 25–30% of popⁿ.

9) Mandal commission identified social & OBCs using Social, Educational, Economical criteria –
Social criteria – Caste which are considered socially backward by others.
– Caste which mainly depend on manual labour
– Castes where at least 25% females & 10% males (in rural areas) and 10% females & 5% males (in urban areas) get married before the age of 17 years. above state avg.
– Castes & communities where participation of female in work is at least 25% above state avg.

Educational - caste in which no. of children aged 5-15 yrs who never attended school is atleast 25% above state avg.
- The student dropout rate b/w the ages of 5 to 15yrs is atleast 25% of above state avg.
- Those castes in which the proportion of matriculates is atleast 25% below state avg.

Economic criteria - those castes for which avg. value of family asset is 25% below state avg.
- Those castes for which no. of families living in Kutchha houses is 25% above state avg.
- those castes for which the source of drinking water is beyond half a km for atleast 20% HHs.
- Those castes in which who have taken Consm loans is at least 25% above state avg.

Social, Edu. & Eco. criteria were given weightage of 3, 2, 1 respectively. And all those castes which ~~not~~ scored 11 out of 22 ~~score~~ were regarded as backward. (so an approach was followed and not arbitrary).

Ambedkar - caste is a form of enclosed class
Oxford dictionary - caste is a form of social class.
SC - In India there is a strong relation b/w caste & class.

i) Creamy layer criteria was identified by SC in Indra Sawhney case to segregate the privelege section from using reservation benefits.

ii) Justice Rohini Committee constituted to subdivide OBCs ~~based on their economic status~~ into better off & worse off

12) Private sector are also an part of society - so nothing wrong if reservation is to be provided.

EWS RESERVATION

Economically Weaker Section

103rd CAA – inserted Article 15.6, 16.6

15.6 – enables reservation for EWS in educational inst.
16.6 – provides for reservation for EWS in public empt

Criteria for identifying EWS

* Persons who are not covered under reservation for SCs, STs, OBCs and whose annual family income is less than ₹ 8 lakhs.
* Those families which possess any of the following are excld
  - 5 acres or more of agricultural land
  - A residential flat of 1000 sq. feet / above
  - A residential plot of 100 sq. yards in municipalities & 200 sq. yards in other areas

Assessment

- It was criticized as a political ploy / move
- It was to deflect attention from economic misgovernar
- Limit of ₹8 lakh is regarded as too high & will allow almost 95% of popn to come under reservation provisio
- Documentary proof of income can be easily manipulated: prone to misuse
- It will not withstand judicial scruting – Courts have set aside income based reservations in Indra sawhney case.
  SC stated that Economic criteria alone cannot be the basis of reservation.
- Attempts (similar) of various state govts. in Haryana, Gujarat etc. have been set aside by respective Highcourts.
- It violates the 50% cap for reservation set by SC (as allows for around 59%)
  → This actually opens pandora box for more reservations by diff. sections of society.

(R) is based on following rationale:-

(R) on economic basis has been a long standing demand of general category people.

There is a strong socio-political consensus on reservation for EWS. (BJP, Congress, BSP etc).

There provision has been added through constitutional amendment act thus might withstand judicial scrunity.

50% is maintained for socially & Educationally backward classes and as this 10% is based on economic criteria thus does not violate the cap.

PANCHAYATI RAJ INSTITUTIONS

local bodies of self governance at village level since time immemorial.

Gandhi was strongly in favour of village level governance. He believed that India lived in its villages thus advocated for gram swarajya.

→ He favoured restoration of village level autonomy or gram swarajya.

Post Independence

Nehruvian state paid a lip service to panchayati raj while through it was advocating for centralised planning. Nehruvian model was the civil servants led model of dev.

73rd CAA 1992

↓

Narsimha Rao govt

↓

identified gram sabha, independent body of state finance commission, State election commission for conducting free and fair elections. for devolution of funds

Reservations for SCs, STs and women, powers of taxation under schedule 11. Part IX

Ambedkar believed in power of legislation

- not so enthusiastic of village level autonomy

Impact

- Led the developmental exercise - made it more participatory ~~of the gov~~
- People irrespective of caste, race, religion, gender are mobilising at village level
- It has contributed to deepening of democracy - has taken governance close to people → changed the equation b/w state and people
- Potentially can challenge caste hierarchy
- Led to mass participation in governance & politics
- Provided a platform for articulation of group interest
- Led the competition for power at the local level - different social groups on a regular basis are striving for power
- Led to rise in social tensions - for instance numerical strength is becoming an imp. factor in determining power holding their ritual rank.
- Nature of politics at grass roots level is not actually secular and greatly determined by caste, religion etc (diff. than what was conceptualised by political elites at the time of independence).
- Main stream political parties both at national & state level are participating enthusiastically.
- Contributed to rise in violence, inter caste conflict, factionalism within the village community

Case study by Yogendra Singh

Analysed village ~~area~~ in Bulandshahar in UP district

- Elections were fought b/w members of one or two dominant caste in the village
- Panchayati raj elections witnessed extensive campaigns including raising of funds.
- Campaigning for a candidate was done on the basis of

kinship, friendship, casteism, self interest.

Some of the basis on which votes were cast were-

* Land ownership
* Caste
* Perceived honesty of the candidate
* Whether candidate has a helping attitude
* Polite and courteous behavior of candidate & his family member

Upper castes voters also factored in family prestige & resourcefulness of the candidate

Lower castes also factored in the ability and intent of the candidate to protect them from atrocities.

In some panchayats where the candidates were belonging to the low castes, there educational profile was an imp. ~~candidate~~ consideration.

The Panchayati raj Institutions were working for the welfare of ~~disad~~ disadvantaged & overall village dev. such as construction of houses, drain, fair price shops, post office etc.

Ability of a panchayat to ensure dev. of the village was greatly affected by the ~~the~~ relationship ~~of~~ the elected representative and the bureaucracy. (Block dev. officer)

INDIAN DEMOCRACY

Democracy in India was chosen by western educated, liberal, political elite.
Thus its consequences are bound to be diff. ~~as to~~ from west - where it culminated from the grass-root level.

West : Birth of democracy was accompanied by individual decline of religion, spread of rationalisation, idea of egalitarianism, decline in the importance of birth based identities.

India : At the time of adoption of democracy, collectivity was still imp, ~~there was not on~~ religion was not on decline; birth based identities were still considered imp.

Success or failure ?

Yogendra Yadav - analysis of Indian democracy

Whether Indian democracy is successful can be interpreted in 2 ways:-

① whether India is successful in implementing democrac

② whether democracy in India has succeeded in achievi its goal

① The answer to first question is yes. Procedurally, India has all the ingredients of a functioning democracy - like free & fair elections, multiplicity of political parties, vibrant civil society, free press, universal adult franchise, independent body for implementing election. Thus India has soundly succeeded in implementing democracy. It stands out when we view our neighbours in S. Asia.

Sri Lanka - civil war

Pakistan - democracy or military rule

Base of democracy - is protest culture → * thus people assert their rights

Shiv Vishvanatham - Indian society has localised Western democratic ideals. People have internalised democratic ethos that we are obsessed with election process. Foreg - sports body - chairman. etc

(Yadav).
Protest culture - is testomony of strength in democracy. Democracy is the only game in town → Indians would never experiment a new system say a theocratic state, military regime etc.

However according to Yadav, there are some threats to Indian democracy :-

1. The main vehicles of democratic system in India are undemocratic internally. (political parties)
2. Intimate relationship b/w the economic elites & political elites.

These threats may lead India to ~~turn~~ have into low intensity democracy.

(2) question

Goals/objectives of adopting the democratic political system (acc. to Yadav)

* To reduce inequalities in society

Acc. to Yadav, caste based-inequalities have been sufficiently challenged by democratic politics but gender inequality has remained almost undisturbed by democracy.

National integration

Using the Indian model of integration, ~~pro~~ we have developed a sense of Indianness which overpowers our parochial identities.

* Material wellbeing of the masses

Single biggest failure of Indian ~~fast~~ democracy — millions of people cannot afford basic necessities of life.

- How has Indian Polity evolved with time (Yadav)

Indian polity over the past 70 years has passed through various phases:- Layman perspective

① Nehruvian era - Golden period of Indian democracy (1947 - ~~47~~)

Politics was in the nature of service to people, large scale corruption had still not crepted in system, polit leadership enjoyed greater goodwill among the masses, leadership was accountable, opposition was given due respect by those in power.

② Mid 1960s - late 1980s - witnessed a steady decline of Indian politics

Corruption reared its ugly head, period of defection (Aaya ram - gaya ram) took place, politicians were regard as ~~s~~ of seeking, authoritarianism became dominant culminating into emergency, experienced growth of personality cult (all powers came to be held in PM), psychophancy became rampant.
(high command culture)

③ After 1989

Politicians were seen as scoundrels, corruption has become endemic (eaten political system) & it is not just accepted but ~~except~~ expected, political opportunism is the order of the way, rampant use of ~~m~~ muscle power, appeal to specific castes,

religion ⇒ political instability

social scientist perspective

Story of Indian Politics is so intimately connected to story of congress party.

Congress party at its inception was in nature of interest/pressure group.

Later it transformed into a mvt. (national mvt.) spear heading the struggle against British.

Then it transformed into a Party. (post 1935 GOI Act).

After independence, Indian Party Politics has transf. passed through various phases :—

① 1947–67

Rajni Kothari terms this phase as 'Congress System' — by and large it was the Congress party which had comfortable majority at national & state level.

Congress was like an umbrella org which contained diff. ideologies within itself — capitalist, pro-labour, middle class etc. where diff groups sought to secure their interests.

Contributions (acc. to Yadav) → democratic institutions were well estd. (like independent EC, free press etc)

Urban educated middle class drawn from traditional high caste were in leadership (typically lawyers) political elites

② 1967–89

During this phase, Congress was no more able to represent the political aspirations of diff. sections of society.

'Congress–Opposition phase' → regional elites separated from Congress and gave rise to regional/state level political parties.

Social background of new political elites

- Belong to ascendent castes
- Had rural background
- Did not have same commitments to liberal values
- Made appeals to parochial identities of caste & religion

40% of the MPs and MLAs hailed from such social backgrounds. Their prime purpose was to challenge Congress ~~continued to be~~ hegemony in Indian polity, united by anti-Congress ideology.

③ 1989-2014

'Post Congress' phase of Indian polity

- Regional parties became imp. at national level - apart from state level - were able to challenge Congress.
- Era of coalition govt.
- Dominated by 3 M's

Market	Mandir	Mandal
(Era of globalisation)	• Ascendents of Hindutva mvt.	• Caste base mobilisation
• Economic domain is separated from politics.	• People being mobilised on Hindu religious identity	
• Mgt of economy is in hands of technocrats / economists.		

- Congress was no more an organising principle in Indian Politics.

According to Yadav, these 3 phases are the phases of deepening of Indian democracy, social base of political elites is widening (it reached out to those sections which were hitherto not part of it).

According to several scholars, Indian Democracy has entered a new phase since 2014.
(Ahas Palshikar)
- marks the emergence of BJP as a central force in Indian politics.
After around 30 years, one party managed to secure such a large mandate.
The instability at central level was eliminated.
Modi emerged as a pan India leader with true mass appeal.
, Era of single party dominance
- Political influence of BJP has ↑sed
2014 - BJP in power in 5 states } saffronisation of Indian map politicfl.
Dec 2017 - in 12 states
- A near complete decimation of congress party
Analysis
~~Several repurtion repurcutions~~
Concerns
, Some analysists raise the alarm for death of federalism
, Right wing politics is two-pronged -
(1) militant Hindutva
(2) vikas/development
. Some have highlighted that there is Congressisation of BJP in terms of its character.
→ BJP has been transforming from a cadre based politics to mass based politics.
ideologically driven
Leader-centric

INDIAN DEMOGRAPHY

Demos - people
graphy - study

Demography - systematic study of pop^n

Source : Census → takes headcount of a pop^n, captures various characteristics of pop^n like rel sexiage, occupational profiling
(Jana ganna)
No. sampling - and entire pop^n is considered

Captures great wear of info. ⇒ thus enables sociological analysis.

Collection of data on pop^n
finds its place in Rig veda, Arthashastra

Arst modern census collected during colonial period - (1865-1872)
⇓
non synchronous census → not time coordinated (spread across a very long time period)

1881 - beginning of synchronous censuses in India
(snapshot of pop^n at a given moment)

conducted every 10 years - mammoth exercise

• Cost effective
Globally it cost around $4.6 per person to collect info. through census.
India - less than 1/2 a dollar per person

• India is the 2nd most populous country after China.

2011. world pop^n → 690 crore (6.7 billion)
out of which India's total pop^n was 121 crore
(around 17.5% | 1/6th of world's pop^n)
vs - 4.5%.

India's pop^n is ~~greater~~ larger than total of next 5 populous country.

dia is also densely populated

nong 10 most populous country – India is 2nd most dense country after Bangladesh.

.8 persons / sq km → Popn density

ia is supporting 17.5% on 2.4% of the

rld's surface area

opn Distn within India

UP is the most populous state (16%)

Maharashtra, Bihar (9%)

east populated in India – Sikkim

nalysis of Popn growth in India

s per B/w 2001-2011, India's annual growth rate of popn was 1.64%.

- 1901 – 24 crores → During colonial period, growth rate was much lower
1951 – around 36 crores
2001 – " 102 crores → Much growth is after independence
2011 – " 121 crores → 1911 – 21 → only decade which witnessed negative population growth

[Causes: famine, world war I, global enfluenza]

→ B/w 1901 – 1951 → annual growth rate has been ≤ 1.33%

→ ~~B/w~~ After 1951 → significant ↑se in the popn growth rate

B/w 1961 – 1981 → popn growth rate was around 2.2% per annum

Since 1981 – growth rate has been declining (from 2.2% to 1.64% (in 2011))

② Demographic Transition Theory

- formulated in 20th C
- Warren Thompson, Frank Notestein
- Significant improvement over Malthusian theory
- The rate of growth of human popn depends on the socio-economic dev.
- Describes how society passes through various stages:-

① Pre Industrial society

- Agrarian . Technology is not highly evolved
- Popn growth rate is low / stable
- Birth Rate ↑ , death rate ↑ (high)

② Society begins industrialising

- DR dec significantly
- Modern medicine, public sanitation is improved, better food availability, vaccination
- BR continues to remain high
- Behavioural change does not take place so immediately (reproductive behavior did not Δ).

⇒ stage of popn explosion

③ society further industrialises

- BR significantly decline
- women empowerment, late / min age of marriage, universal education, adoption of contraceptives, urbanisation, Δ in mindset, public policy begins to bear fruit.
- Popn continues to grow because large PT in reproductive age group

4) Society achieves high standard of living, rich country
- BR ↓ , DR ↓ (slow)
- Popⁿ growth rate is low or may be negative.

⇒ stable / declining popⁿ.

- India can be regarded to be in 3rd stage while there is lot of regional variation (some might be in 4th stage also).

BIMARU Model

(Bihar, MP, Raj, UP)

- Term coined by demographer Ashish Bose (in mid 1980s)

These states which a/c for significant bulk of Indian popⁿ are performing poorly on various demographic parameters as well as in socio-economic terms.

like age at marriage, no. of children per woman, high ~~low/poor~~ Infant Mortality rate, Maternal mortality rate, also performing poorly in gdp growth.

- The policymakers should focus on these states, if these could improve on various indices then country as a whole could prosper.

- Several views are that MP, Raj are now pulled out of BIMARU states.

In the 11th FYP (2007-12), avg. economic growth rate of BIMARU exceeded the national avg.
Bihar grew at 12%.
MP, Raj had growth rate of 7% per annum.

Vineeta Sharma (demographer) – recalculated the various socio-economic parameters for BIMARU states. (2015-16)

(Notes)

found that there is significant improvement in some areas of BIMARU states yet there continues be a significant gap b/w BIMARU states & southern states. And acc. to her, no state has been able to move out of BIMARU grouping.

* EAG and non EAG states

EAG – Empowered Action Group

Govt. estd EAG to focus on 8 states which were lagging behind others in containing popⁿ growth.

Bihar, Jharkhand, MP, Chattisgarh, Raj, UP, Uttrakhand, Odisha (BIMAROU)

→ Contain around 45% of India's total popⁿ.

B/w 1951-71 → popⁿ in both EAG and non EAG states were growing at a reasonable rate contributing to BE in the overall popⁿ.

The popⁿ growth of non EAG was higher than EAG states.

After 1971 → steady decline in fertility in non EAG states but growth rate in EAG states continued to stagnat at a higher rate of around 25%.

After 2001 → the popⁿ growth rate of the EAG states have dropped sharply by 4% (25% → 21%) and combined with decline in growth rate in non EAG leading to decline of 3.9% for India as a whole.

2001-11 – first decade which has added smaller popⁿ compared to the previous decade.

* Kingsley Davis & Judith Blake

Divided the biological process of reproduction into 3 phases :—

① Intercourse ② Conception ③ Gestation and Parturition

There are several socio-cultural factors which affect the process of reproduction during these 3 phases :—

1) • Age at marriage / Age of entry into sexual unions
• Divorce
• culturally prescribed period of abstenance.

2) • Attitude towards usage of contraception, sterilization
• Seeking medical help in case of infertility

3) • Social attitudes towards practices like abortion, foeticide

→ These factors operate differently in diff society.

Forex - pre industrial society - age of marriage - low, divorce - low } Fertility rate is high

Industrial society - age of marriage - high, divorce rate - high } Fertility - low

In some societies, some factors may tend to push the fertility rate and some might push it down (all factor do not contribute in same direction).

Causes of over Popⁿ + Consquences of growing popⁿ — Structural / Economic, Non structural / Socio-cultural } Indian society Notes.

Population Policy

India's Popⁿ Policy has passed through various stages :-

a. In 1952 - (First 5YP) → noted the urgency of ~~the problem~~ of family planning and popⁿ control.

b. In 5YP - Advocated a reduction in Birth rate to stabilize popⁿ at a level consistent with the needs of the economy.

(Notes)

c. Phases

① 1952-65

- Popⁿ policy followed a clinics based approach
  Focus : on establishing large no. of family planning clinic to ⇒ educate, inform, advice, emphasised on the need for family planning.
- Approach did not ~~app~~ succeed.

② 1966-90

- Approach sed to target based approach - definite targets were set at national levels for fertility levels and then allocated to states who further allocated to districts.
  etc.
  * fertility rate reduction * IUD insertion
  * condom distⁿ
  * IMR, MMR
- Period also witnessed emergency period during which a harsh sterilisation drive was launched.
- Janta Party → rechristined from National ~~Plann~~ Family Planning programme to National Family Welfare Programme.
  Reg of marriage Ped. (21)
  Fin. benefit to those who undergo family planning
  women empowerment

→ Witnessed fudging of data relating to condom distⁿ, IUD insertion etc.

1990s

Intⁿ agencies, Intⁿ donors played a role.

New policy announced in 2000 (National Popⁿ Policy 2000.)

Objectives: (Notes)

- To meet the unmet needs of contraceptives
- Health Infra.
- To achieve IMR upto a level (30 per 1000 live birth)
- Delayed marriage for girl
- 80% institutional deliveries & 100% by professionally
- To promote small family norm, women empowerment, reduction of several diseases, compulsary registration of birth & death
- Replacement level of 2.1 by 2010

immediate
medium
long term

→ To integrate larger section of popⁿ

Assessment

Visaria and Visaria (Demographers)

It is largely perceived that Indian National Popⁿ Policy is a colossal failure – ∵ popⁿ seems to be continuously ↑ing.

However this is an unfair & partial assessment of Indian Popⁿ policy (acc. to them)

India was amongst the 1st countries in world to formulate a popⁿ policy even before many developed countries.

In a country to have a popⁿ policy with cultural diversity and heterogeneity is itself accomplishing.

India is a democratic polity – decisions are made through debate, consensus building so nothing can be imposed.

We have achieved significant reduction in birth rate but this reduction has been neutralised by even succeeding reduction in death rates.

(Thus popⁿ is growing (seems to be))

Several successes to the credit of our Popⁿ Policy

Crude BR has fallen from 40.8 to 24.1 (CRS-2004)

* Crude DR has fallen from 25 to 7.5
* Total fertility rate has been halved from 6 to 3
* Life expectancy has ↑ed from 37 to 62
* IMR ↓ed from 146 per 1000 live births to 58 per 1000 live births.

⇒ Not correct to consider pop^n policy a failure.

- pop^n policy can only play a ltd role in determining the reproductive behavior of people and various other factors will impact it. like religious norms economic factors, tradition, patriarchy etc.

Way forward

* Development is the best contraceptive
- Primary focus of policymakers should be on dev. as a whole (Inclusive dev.)

⇒ If dev. improves, fertility indices various demographic indicators will be kept in check. like Rate of IMR, MMR, fertility rate etc. automatically

→ But not completely correct.
∵ it does not factor into a/c that dev. is both the cause and effect / function of the nature of pop^n. (2 way relationship)

eco. ↓ foreg
health standards of pop^n
age group of pop^n

* In India, developmental model of Kerala is celebrated.
which includes literacy level, health standards, etc.
so
→ focussed on demographic indices: mass literacy level including female literacy rate, reduction in IMR, MMR etc.

But scholars like Visaria highlights that Kerala model cannot be applied across India ∵ of diversity in Indian society

Kerala had some historical advantages/peculiar circumstances
eg - Kerala is a coastal nation/area which had connections with Gulf countries
- Successful in implementing land reforms due to the rule of communist party → political history
- System of matrilineal structure in some societies so women's status is much better as compared to the rest of country.

* National Popⁿ Policy is largely formulated at national level so state level policies must be formulated or given attention.

* There is a huge gap in awareness of contraceptive method & their usage so this needs to be filled. (eg - unmet needs of customs etc)

* Several emerging concerns that Popⁿ policy need to be factored in are :-
  - Adolescents issue → adolescents are bracketed with children but regarding their issues and concerns they are diff from children so this should be taken care of - like sex education, many are working as labourers, substance abuse (drug), juvenile crime
  - Mental health concerns → considered as a social stigma
  - Globalisation has enabled migration which has raised the concern regarding diseases like Ebola virus, Zika, Swine flu etc.

* Policies to harness the demographic dividend

(See Society notes also)

DEMOGRAPHIC ISSUES

① Age structure – growth potential that results from a shift in a popn.'s age structure

Demographic divident – high propotion of popⁿ in working age group and lower is in dependency group.

Ratio of popⁿ in the dependent age group to those in working age group – dependency ratio (<15 and >60)

About 2/3rd of the popⁿ of India is in working age group.

Demographic dividend can substantially fuel eco. growth (∵ more working age people will boost eco. prodⁿ)

→ India has competitive advantage over other countries.

In 2020, avg. Indian would be 29 years of age, in contrast the avg. Japanese will be 48 years old,

W. Europle – 45

China – 37

Eco. advantage

* Provides an ↑ed labour supply
* Leads to ↑se in savings (because no. of dependents per ind. is reducing) ⇒ ↑ed inv
* Human resource is improved (∵ of reducing fertility)
* Spurs domestic demand (source of mfg)
* → India's eco. growth since 1990s could be attributed ↑ DD.

⇒ However, DD is only a potential advantage & will have to be harnessed by cautiously designed public policy, Require Δ in mindset, prodⁿ levels needs to be improved through skill dev., women's participation adequate job opportunity, improved edu. & health standards.

- May convert into social unrest if not addressed adequately. (unempnt) Demo. bomb.

- It is a temporary window which is available so need to be harnessed today itself.

Acc- to some estimate India's DD will last ~~...~~ for ~~more~~ 2 more decades only. from 2018-2055 i.e. for 37 yrs.

- DD is invariably followed by Demographic tax - thus prody needs to be ↑sed to such an extent that can overpower this liability.

- DD window is av. at difft. times in difft. states. A/c diff. policies eg. states where DD window is closing soon/in 5 yrs - Kerala, TN, Andhra, Delhi focus on ageing, migrant friendly. BIMARU - DD yet to open - health, edu, voc. skills, fly planning

Elderly popn

By 2026, India's senior citizen popn will ↑se to 12% from 8% in 2011.

First National Policy ~~for~~ Older Persons was formulated in as late as 1999. This is because of various reasons :-

a) India was seen as a nation of children & youth. Senior citizens constituted only 5-6% of total popn.

b) ~~Tradition~~ Indian values regard the elderly as the respectful section of society which held the positions of family head, ~~etc~~ caste panchayats, etc.

But now Indian values are ↑singly impacted by western values.

B/w 2000 - 2050, India's total popn is expected to grow by 55%. Those above 60 years of age will ↑se by 326%, popn of those 80 years and above will ↑se by 700% making it the fastest growing age group.

Within the family, the authority of patriarch has shifted to male earning member, joint family is being disintegrated, which is shifting concern to

formulate policies for elderly.

Issues of Elderly

(1) Old age is accompanied by deterioration of body & mental faculties.

→ The most imp. lacunae that policies need to address is accessibility & affordability of health care services.

(2) Housing
Financial health
92% of the workers work in unorganised sector, who do not have benefits of social security net.
(No pensions, etc)

(3) Emotional and psychological ~~security~~ well-being
India has ended up as age segregated society (where children interact with children, youth with youth) so elderly are left alone.

(4) Elderly women are doubly disadvantaged < old age / patriarchy
more than 50% of women above age of 80 are widows.

(5) Sence of dependency on children

- Has become an age of indignity, loss of respect, authority power.
- huge gap b/w expectations and social reality

(6) More vulnerable to crimes and attacks

National Policy On Older Persons (1999)
superceded by
National Policy on Senior Citizens, 2011

- It values age integrated society b/w diff. age sects
- Bring concerns of senior citizens into mainstream
- Promotes ageing in place (age in own homes)
- Institutional care will be considered as last resort
- Recognises that senior citizen are valuable resource for the country

Maintenance & Welfare of Parents & Senior Citizens Act 2007
2019 Amdt bill removes ceiling of ₹10k as monthly maintenance, regn of Sr. citizens care homes & home care service agencies.

② Fertility Rate

TFR (Total Fertility Rate) - total no. of live babies an avg women will have if she lives through the reproductive age and bears age specific fertility. (15-49 years)

Replacement level fertility rate = 2.1

for the popⁿ to remain steady, the total no. of children an avg. women is expected to bear is 2.1

Acc to NFHS-4 (2015-16) → India has achieved a TFR of 2.2.

Much of the decline in fertility rate is much recent

2011 — 2.58 2015-16 → 2.2

2013 — 2.39

Reasons for ↓ in TFR - ↑ education, ↑ age at marrg, ↑ prosperity

India

- There are geographical variations.
  In 23 states and UT, it has gone below the replacement level but it continues to be quite high in populous states like Bihar - 3.4, Meghalaya - 3.04, U.P, - 2.7 Nagaland
- Education is the very imp. factor in determining the fertility level.
  Women with 12 years or more of schooling have fertility rate of 1.7, those with no schooling have an avg. fertility rate of 3.1.

Class also affects fertility.

Low Income segment have an avg. fertility rate of 3.2

High Income segment — 1.5

Religion

Hindus - 2.1, Muslims - 2.6

Contraceptive usage - Acc. to NFHS-4, knowledge of contraceptive method is now almost universal in India,

But only 47.8% people were using any modern met of contraception.

* Female sterilization * IUD * Condom
* male sterilization * Pill

Female sterilization - most popular method → out of 47.8% people, 36% is through this.

Condom usage is only 5.6%.

male sterilization - 0.3%.

Only 54% women were made aware / informed of the available contraceptive methods.

Only 47% women were informed of sideeffects of their chosen method.

Under consideration - pop. - ctrl. law (pol. implications) - NITI Aayog consultation, Assam in 2019 intro policy making those with >2 kids ineligible for govt jobs.

③ MMR, IMR

IMR - no. of deaths of babies before they attain the age of 1 year per 1000 live births.

MMR - no. of women who die during child birth or within 42 days of child birth due to birth related complications per 1,00,000 live births.

IMR and MMR are considered as very strong indicator of level of dev. of a country.

Poor countries - high IMR, MMR ⇒ poor nutritional level poverty, etc.

As a county becomes more developed, a sharp decline in IMR, MMR is witnessed ⇒ ↓ poverty, ↑ in nutrition standards, health standards, std. of living etc.

However this is not a one on one correspondence.

India - MMR has fallen from 254 / 1,00,000 live births in 2005 to 167 / 1,00,000 live births in 2013.

China - MMR is around 45/1,00,000 live births

Srilanka - MMR - 58

So, wide variation of MMR within the country

Kerala - 25/1,00,000 live births

Assam - 480/1,00,000 live births

Factors Contributing to High MMR

- Access to delivery infrastructure

NFHS - 3 (2005-06) → 39%. } % Institutional births

NFHS - 4 (2015-16) → 79%. }

Anaemia is widely prevalent

Mothers who consume iron/folic acid when they were pregnant were only 30%.

27% women were married before the age of 18 years.

83.6%. Indians are born to teenage mothers

Lower education levels (female literacy) limits their reproductive choices.

IMR

India - IMR has fallen from 47.5/1000 live births in 2011 to 41/1000 live births (NFHS-4 - 2015-16)

In developed countries, IMR is around 5/6 per 1000 live births.

India's IMR is higher than Srilanka, Nepal, Bangladesh

Factors contributing to High IMR

- Lack of knowledge and information even in case of preventive diseases like diarrhoea and pneumonia.
- Lack of institutionalised delivery.

Children who receive a healthcheck after birth (within 2 days) were only 24.3%.

Duty

- Children with diarrhoea in last 2 weeks who received ORS were only 50%. (% report collected by NFHS)
- Children under the age of 3 years who were breastfed within 1 hr of birth ∃ only 41.6%.
- Children under 6 months who were exclusively breastfed were only 55%.
- Only 9.6% children aged 6 months - 23 months were receiving an adequate diet

- Child survival chances reduce if mother dies.

(4) Sex Ratio

No. of females per 1000 males

2011 - 940/1000 males

Japan - 1041, US - 1029, Brazil - 1025, Myanmar - 104
Nepal - 1014, Srilanka - 1034, Bangladesh - 978,
Pakistan - 943

From 1901 to 1991, there has been a ~~secular~~ decline from 972 to 927 (with marginal improvements)
Over the past 2 decades, has been improving.

~~lower~~
India has an adverse child sex ratio which contributes to low sex ratio.

↓
Has reduced from 976 (1961) to 919 (2011)

Child - 0-6.

No. of females / 1000 males in 0-6 age group is child sex ratio (CSR)

Much cause of worry - CSR

- Much low than sex ratio
- Only declining (secular trend)

- Rate of decline is much high.

⇒ Indicates systemic bias against girl child.

Highlights female foeticide or infanticide

Reasons * Desire of son

* Dowry * Lower female participation rate
* Small family norm may contribute * Low socio-eco. status of women → dependent economically & socially on males so considered burden.
* Poverty * Child marriage ⇒ higher MMR, IMR
* Widespread violence - domestic & social
Acc. to 2011 figures, Haryana's CSR ⇒ 838, followed by Punjab, Delhi, Chandigarh.

Amartya Sen - regards this as high tech sexism - by using modern technologies determining sex of child

Ashish Bose - DEMARU - Daughter Eliminating Male Aspiring Rage

PCPNDT Act (read) - Punjab, Hry, HP & Gujarat. 3 preconditions for female foeticides are 1. Av. of docs w. ultrasound m/c 2. Client's capacity to pay for test & abortion 3. Road connectivity

Pre Conception Natal Diagnostic Technique (Prohibition) Act for Ultrasound

Problems:

- Gender imbalance - Inhuman
- Human trafficking - Polyandry

* Provides that sex determination is a legal offence.
* Doctors found guilty would suffer from cancellation of their medical certificate.
* Central Supervisory Board - to regulate Ultrasound & Sonography technology

Sops - Society Works

ENVIRONMENTAL & SOCIETY

Sustainable dev
Ecological conflic

- Man exists as part of an ecosystem.
- Man & human activities have a profounding impact on the env. & are greatly impacted by the env.

Environmental (S) - is a relatively recent dev. as the founding fathe just made passing comments on env. (Marx, Durkhei Weber
- They neglected questions pertaining to nature in their sociological inquiry.

Eg marx talks about technological progress and pollution only in to ind^n and impact on workers.

Anthony Giddens - considers that Capitalism & Industrialism are mainly responsible for environmental crisis.

- for 1000s of years, man has been living as part of nature thus it is actually Kism & ind^n which are to be accused of env. degradation.

Ulrich Beck - coined the term 'risk society' to refer to modern industrial society which implies high degree of uncertainty, probability of failure associated.

- High rate of unemp^{nt}, Industrial accidents, environment hazards

Society is aware of these risks, thus some mechanisms are at work - * welfare states
* Rising consciousness thus plethora of Environmental legislation - eg biomass, etc.

However no particular institution or org^n can be held responsible for this damage.

The elites have managed to conceal the causes & consequences of advanced ind^n and consequent env. degradation from the people. ∴ "Organised irresponsibility"

But there are times when people's mvt. occur demanding to take charge.

:zsacker - Considers that 21st c will be the century of env.
ogical concerns will play an equally imp. role in man affairs. It will affect law, administration, onomy, intn affairs, migration patterns, politics: Earth politics.

ustainable Development (SD)

rrent model of dev. being followed by humanity is not sustainable - mass prodn based, consm based. model.

D is dev. that meets the needs of the present generation without compromising the ability of future generations o meet their own needs.
Brudtland Commission)
"Our Common Future" - report

eed :
lan in his greed is depleting the resources of Earth that arth is not able to regenerate them in a given eriod of time. (The pace of resource depletion is greater than the regeneration rate)

1960s - environmental movt. in the west

1972 - "Limits to growth" - by Denis & Donnella Meadows
- reflected the growing env. consciousness in w. world. only when basic needs of society are met, can it aspire for environmental protection. So env. crisis was seen as an exclusive concern of developed countries.

However perspective began to s after 1980s.
In 1987 - UN World Commission on Env. & Dev. released a report titled "Our Common Future"

(8)

S-D.

1960s – Environ. mout. in West

1972 – 'Limits to Growth' by Dennis & Donnelle Meadows

1980 – Intl. Union for Conserv of Nature (IUCN), intro. the term SD.

1982 – UN World Charter of Nature raised 5 pr. of conservn.

1987 – UN World Commn. on Environ & Devt released report 'Our Common Future' or Brundtland report
Defined SD. as today used

1992 – UN Conf on Environ & Devt or Rio Earth
– Agreed on Climate Change Convention (Agenda 21 2nd cont)
(UNFCCC)

1997 – Kyoto protocol signed – to reduce Greenhouse Gas Emissions
CDM deved – Certified Emission Redn – u

2015 – UN Gen. Ass. adopted 2030 Agenda for (2016-2030)

17 SD Goals – End. poverty, Zero Hunger, Good health & wellbeing for ppl, Quality Edu, Gender Equality, Clean Water & Sanitation, Affordable & clean energy, Decent work & eco. growth, (9) Industry, Innovation & Infrastr
10. Reduce income ineq., 11. Sust. cities & comm.
12. Responsible consumption & prodn 13. Climate Action
14. Conserve & sust. use oceans, seas & marine resources
15 Protect & promote teorestr. ecosys. 16. Peace, Justice & Strong Instis 17. Intl.

Ecological conflicts / Movements

According to a study, India has encountered largest no. of ecological based conflicts.

As per Environment Justice Atlas, India is way ahead in terms of ecological conflicts - it has experienced 318 such conflicts.

Followed by Brazil, Columbia, China & US.
(137) (128)

These movts. involve local communities for their rights over land, water, forests etc.

Copper Plant Sterlite - TN
Coca Cola Bottling Plant - Kerala
Aramco oil refinery - Maharashtra
Bauxite Mining - Odisha
Ship breaking Yard - Gujarat
Coal mining by SR Group - Mahan forests (MP)
→ opposed by Green Peace
Vedanta's Aluminium Plant - Kalahandi, Odisha
Nuclear Power Plant - Maharashtra

Gadgil and Guha "Ecology and Equity" - consider that the early decades after Independence (50s-60s) witnes relatively few env. based conflicts but since 1970s the frequency as well as intensity of ecological conflicts in India have been rising.

This was because masses did not completely comprehend the developmental model of state and as political elite enjoyed a goodwill among the masses thus these conflicts were few.

But with passage of time as ind" prospered, resources become more & more scarce, rising awareness among

eople (civil society activism) ~~which~~ exposed the nature of dev. leading to more frequent & intense ecological conflicts.

Regarding forest based struggle :
Since colonial period when commercial ~~exploitation~~ exploitation began, forest based struggles took place.
Post independence the state intensified the control over forests.
Bamboo makers in Karnataka, Tendu ~~leaf making~~ leaves pickers in central India, Tribal homeland mvts. (Chattisgarh), Chipko Mvt (1970s) → captured int^n importance

↓
Sunderlal Bahuguna, Chandi Prasad Bhatt → organised local women
↓
Gram Swarjya Mandli – undertake plantation drives, reforestation

Bishnois regarded as 1st environmental protectionist
estd. Dasholi
Amrita Devi Bhishnoi

* Coastal
* Fisherfolk and modern trawlers → clashes
↓
Maharashtra, Kerala, TN
- Fishes were being depleting very fast
- Disturbing fish breeding patterns

* Rivers
Ganga Mukti Aandolan – Bihar
over 50 miles stretch, system of 'Panidari' was prevalent of Ganga
↓
collection of taxes by 2 families from all families there

* Against mining activities
Dun valley –
Balco
Issues : Displacement, soil erosion, deforestation, pollution

2 types of struggle

- local people
- city based people

Delhi – Save Mussoorie Campaign

- concerned about maintaining prestine, beauty of these places.
- Protection of landscape from defacement

* Pollution

Gwalior Rayons – Kerala → forced to shut down for due to opposition by local people (KSSP – spearheaded this)

Co.

↓

: discharging untreated water into water bodies which were causing diseases.

Bhopal Gas Tragedy (Co. – Union Carbide)

* Dams

Gadgil and Guha – Book – has a chapter named "Dams and the Damned" – argued that social & ecological cost of dams ~~are~~ were downplayed by Nehruvian State.

– Lead to wholesale submergence of forest, waterlogging, disruption of marine life, diseases.

Displacement : Arundati Roy has estimated the total no. of people displaced due to these developments.

An IIPA study of 54 big dams found that avg no. of displaced person per big dam is 44000.

Total dams in country ⇒ 3300

If avg. persons taken to be displaced are 10,000 then also displaced persons ⇒ 3300 × 10,000 ⇒ 3.3 crore

Walter Fernandes (Tribal) F-Rest

Dam

- Silent valley project - Kerala
  → protest led by KSSP

If project had gone through then the rich biodiversity would have been destroyed-, rainforests.

Narmada river valley project

civil society activists - Medha Patekar

Initially they were helping state ~~with displ~~ for rehabilitation of those displaced. but in 1980s - turned against the construction of dams.

Narmada Bachao Andolan'

Claude Alvarez has termed the Narmada project as "The world's greatest planned environmental disaster".

Trends regarding ecological conflicts

- Highly dispersed and localised - no such national level environmental mvt.
- Participants, parties, issues are diff.
- Nature of the conflict - common across India
  - 2 parties to conflict → local communities
    → Industry and assisting state

Both parties are trying to exploit natural resources but local communities are in symbiotic relations with nature from generations & industry's exploitation is unsustainable & driven by profit motive.

State is assisting in diverting resources to the industries for which locals have been protesting.

Subsistence orientation v/s profit orientation

Meaning

- Minor successes for the local communities but industry & state have also become ruthless - so env. based degradation are rising
- Added new dimension to Indian democracy raising questions of equity as well as env. sustainability arguing that benefits of dev. be equitably distributed
- Political dimension - civil society org^{n}s have raised awareness, mobilized local communities, organised protests to oppose the so-called dev. projects.
- variety of methods are used: Satyagraha, pradarsha dharna, rasta roko, gherao, Bhukh hartal, jail bharo, jal samadhi ⇒ media attention
- Media's role is profounding.
  Activists have extensively used media to raise ecological concerns.
- other forms of communication used.
  Eg * IPTA - used folkplays, folksongs, theatres

padyatra
* Sunder lal Bahuguna undertook 4000 km long padyatra from Kashmir to Kohima.
* Save the western Ghats March

Gadgil and Guha have highlighted identified several ideological orientations in India's env. mvts:

① Gandhian approach
- view the environmental problems as moral problems
- Against western style dev., consumerist lifestyle
- Glorifies traditional rural life which was in harmony with nature

2) Ecological Marxist

Env. problems is due to unequal control / access to the resources of nature. Rich exploit nature for profits & their need is unfulfilling.

Poor need to access nature for survival so economic equity is necessary for ecological harmony.

Eg Naxal Mvt. – also concerned with issues with land, resources right.

3) Appropriate Technologists

Western technological model is not suited to Indian needs (mass manufacturing, big machinery etc) and problems because of diff. conditions.

Foreg West : cheap K, exp. L

India : exp. K, cheap L

We need to create appropriate tech. that are resource conserving, labour intensive, capital saving, socially liberating alternative technology.

4) Wildlife conservationists

– B. B Vohra

State was looked as a partner in env. conservation

- Establishment of ministry, dept for conservation
- National Parks, Wildlife Sanctuaries etc. to be maintained

Approach of Ecological feminism (Vandana Shiva)

In vedic Indian society there was harmony b/w man, woman & nature

Book : "Vedic Ecology" – highlighted that the terms Prakriti refer to both living nature as well as the feminine principle. The feminine principle is based on

inclusiveness and harmony b/w men, women & nature
The feminine principle in vedic thought is associated with creative potential, regeneration & sustainance.
This feminine principle is killed in women in Western Society because in the west, women are associated with passivity. The feminine principle is also killed in the west among the men because masculine power is associated with dominance & destruction rather than creation.
As long as the world views the environmental problem as different from the problems of women neither can be solved. Shiva calls for a shift in our world view like in vedic times both feminity & nature were regard as worthy of worship likewise in present times we need to reaffirm bonds b/w humanity & nature by bringing women back to the centre stage in the process of prodn.
Also criticised model of globalisation where western values are being implanted in India so she advocates for alter globalisation.

Mukul Sharma – Book – "Green & Saffron"
Green represents env. mvt
Saffron " Hindutva mvt.
– Claims that in recent times there have been greening of the saffron & saffroning of the green.
Highlighted that this is a great concern.
Env. mvt here greatly relying on Hindu mvt
eg ① Tehri Gadwal region – Sundarlal Bahuguna – Chipko movement for cleaning of river Ganga

Bahuguna - claimed to preserve "Ganga Maiya" but it has -ve consequences because it excludes those who do not subscribe to the Hindu ideologies. (eg - Muslim locals)

Anna Hazare (Ralegaon Siddhi)

↓ -drought prone rural area

regenerated & made model village

- Meetings used to be conducted in local temples where untouchables were not allowed to enter.
- Perpetuated upper caste Hindu norms - prohibition of alcohol etc.

World Wildlife Fund for Nature - Mathura Vrindavan Revival Project - projected Krishna as a conservationist

⇒ cuts off certain section from participation

Greening of saffron

Hindutva mvt. is taking up env. mvt.

- Cow protection
- Namami Ganga
- Swachh Bharat

RELIGION

Ordinary Hindu + Muslim scholars consider (H) as polytheistic

Religious composition

Acc. to 2011 census :-

Hindus - 79.8%, Islam - 14.2, Christians - 2.3%, Sikhs - 1.9% ↳ 1.7%

Buddhist - 0.7%, Jains - 0.4%, others - 0.6%.

Hinduism - unlike other religions lack a prescribed system of beliefs and ideas

- No fixed path, philosophy, prophet - constitutes multiple ideologies, monotheistic - Paramdharma (supreme god) → acc. to Hindu Scholars several deities are mere manifestation of one supreme god.
  to the experience of divine/salvation
- Several sects within (H) - Shaivite
  - vaishnavite
  - Samarth
- Modern socio-religious reform = Arya Samaj, Brahmo Samaj, Radha Swamy
- Multiple scriptures - vedas, puranas, upanishads, epics

→ No unanimity amongst (H) - for some, something is sacrosant and for others other things.

- Multiple → 10s & 1000s of deities

Trinity - Brahma, Vishnu, Mahesh - across India

Despite these diversities within (H), there are some aspects which are regarded as basic tenets of (H) :-

(1) Belief in 4 purushartha :- Dharma, Artha, Kama, Moksha
goals/aims of human life

Dharma - duty / socio-religious duty

Artha - material prosperity → constructive or contributing to society

Kama - pleasures & happiness

Moksha - Liberation from the cycle of birth death/rebirth

(2) Notion of Karma - current state of being is determined by past Karma and actions today will determine one's future

→ promotes free will

- Also related with Punarjanama / Rebirth (soul is immortal and what form it takes depends on past karma).

③ Concept of Samsara and Moksha.

Samsara - being caught in the cycle of birth, death & rebirth

In order to be liberated from this cycle is Moksha.

~~Ans~~ Man is continuously reborn because of unfulfilled desires so moksha is when one rid of desires.

1) Life cycle is divided into 4 stages | ashramas (chaturvarna vyavastha).

- Brahmacharya → Student's stage
  primary task: acquisition of knowledge
  Student life, celibacy
- Grihastha → Householder stage
  - perform one's duties towards ones spouse, children, society
- Vanaprastha → prepatory stage → begin gradually separate from family, societal duties
- Sanyasa → gives up all his duties. (Ascetic stage)

3) Relations b/w individual & almighty

Every creature has a soul (atma) and a universal soul (paramatma)

Some school of thought is that both are distinctive but Mr vivekanda's view that atma emanates from paramatma.

6) 16 sanskaar - sacraments

a. Garbhadhan - pregnancy wealth - to bear progeny
b. Pumsavana - protection of foetus → invoke divine glties. in child
c. Simantonayan - during 4th, 6th, 8th month of pregnancy to ensure healthy physical growth of child
d. Jaataparma - to rere remove any bad omen from the infant
e. Naamkaran - giving nama to the child - such a name is to be selected which inspires child on righteous path.

g. Nishkraman :- 4th month after the birth → child moves out for the first time

g. Annaprashana - first meal to child (6th - 8th mont

h. Mundan - child's hair is removed by shaving - supposed to strengthen the head & ↑se the intellectual prowess of the child

i. ~~Karnav~~ vidyaarambha - goes for eduction

j Karnavedh - piercing of the ear (3rd / 5th year)
कर्ण

k. Yagyopaveet / Upnayan sanskar - supposed to bring the child close to the eyes of the guru., child gets strength, energy, splendour.

l. vedarambha - starts studying vedas

m. keshant - removal of hair (completion of studies around 25 yrs)
बाल

n. Samavartan - marks re entry of child into the society

o. vivah - marriage sacrament

p. Antyesti - Antim sanskara → performed by descendant

ISLAM - Abrahamic, monotheistic religion which teaches that there is only one god - Allah and Muhamma

Prior to partition, $\frac{1}{4}$th of the total popn were followers of Islam.
India

Islam : literally means submission to will of allah (god) is the messenger of god.

Imp. scriptures : Quran, Hadith → egs. from life of Prophet Mohammad or his teachings
↓
word of god revealed to prophet

5 main pillars - Shahada - faith in only allah (profession of faith) supreme, creator, provider, mexiful

- Salah - prayer → religious duty to pray 5 times a day (at dawn, noon, mid afternoon), evening, after blank
sun set

- Zakat - must donate some portion of their wealth

to someone in community who is in need

- Sawm - fasting during the month of Ramzan - reqd. to abstain from food, drink, alcohol, smoking, sexual abstenance.
  → This period makes them more aware of blessings showered by Allah and enables them to offer gratitude.

(only for healthy adult Muslims)

- Hajj - pilgrimage to holycity of Macca (must visit once in their lifetime if could afford to)
  ↳ both financially & health wise

Interaction b/w Hinduism & Islam have profoundly impacted cultures, social structures of both.

① Religious conversion - large no. of Hindus converted to Islam (S. Asia - 25% became Muslims)

Two views

a) Primarily done under sword / through force
b) Not forcible but due to the missionary lead of Muslims - persuation, promotion.
- was attractive for lower castes → as thought that becoming followers of rulers would draw some benefits.

However not entirely correct :-
Kerala: did not have Muslim rule but has substantial no. of Muslims.

Tipu sultan's area - low no. of Muslims despite ruler being Muslim.

② Spread of sufism

Sufi saints : Nizamuddin Aulia
→ professed a liberal, tolerant version of Islam - had

Profound impact on nature & practice of Islam in S. Asia:-

③ Bhakti Mvt – Kabir

According to some versions, he was born to Muslim families, disciple of Sheikh Taki and Ramanand.

= It was a significant departure from ~~ordo~~ orthodox

④ ~~ordo Islam~~. Impact of Islamic thought – denouncing polytheism & caste hierarchies

⑤ Various aspects of culture – music, architecture, langu (Urdu)

Indian Muslim culture seems to have been profoundly impacted by Hindu culture.

eg – development of castes among Muslims but was flexible unlike ④

– widow remarriage, reverance (deep respect) for pirs [holymen]

⑥ from Islam adopted a liberal outlook – developed sense of equality, dev. of purdah (seclusion of women)

, led to practices like sati, johar to protect women from Muslim invaders.

In modern periods, this interaction was responsible for emergence of ideologies like secularism, communal socio-religious reforms. Eg. Hindu reformers denounced idolatory, preached monotheism based on scriptural authority

Shahada: La Illah Il Allah, Muhammad un rasul Allah
There is no God but God, " is the messenger of God

Rig Veda: Ekam Sat, Vipra Bahuda Vedanti

Chandogya Upanishad: Ekam Evadvitiyam (He is only 1 without a)

Brahma Sutra – Ekam Brahm dvitiya naste neh na naste kinchan
= There is only 1 God, no 2nd, not at all, not in the least bit.

No idol worship: Na Tasya Pratima Asti (Of God there is no image)
Yajurveda

Allah O-Akbar = Dev Maha Rishi (Atharva veda) = God is great
Vishnu = Rabb = Sustainer; Brahma = Khaliq = Creator

Problems of Minority Religious Groups

Buddhist - [illegible]
Jains - Preservation of distinctive cultures
Christians
Sikhs - stereotyping, communal violence

Muslims

Indian notion of secularism is to cater to the needs of Indian Muslims, have been ruling elites in most recent history, constitution has accorded equal rights to Muslims.

Problems

* Steoreotyping - lot of steoreotypes ~~associety~~ associated
  - Regressive
  - Fundamentalist
  - Dress, mannerism
  - Large no. of children (4-8)
  - Close association with violence

Image is that of "the other" - in which Muslims are considered not only distinct but in clash with the Hindu majority.

particularly after 9/11 attack on America.

* Prevalence of prejudicial attitudes & discrimination (victims)
  - Housing - Education - Empnt

- Sachar (2005) committee report - Poor muslim boys are targeted by police as mischief makers.
* Ghettoisation - old parts of the cities are concentrated by Muslims. (Muslims are concentrated in).
  - suffer from administrative neglect due to which lack access to education, public heath facilities.
  - prevents mainstreaming, makes vulnerable to communal riots.
* Lack of representation - in structures of power (administration)

Sachar Committee : Only 3% are ~~in~~ Muslim IAS
1.8% - IFS , 6% - police constables
4% - IPS

epresentation -
Also low in empnt → banks, PSUs.
Donot find place in dev. process.
Clear & significant inverse association b/w the [illegible]
of Mus[illegible] availability of educational [illegible]

in the villages.
→ Thus literacy rate is lower than Non Muslims.
→ Poverty-stricken

* Preserving cultural distinctiveness - as many are converts from Hindus, there is a strong impact of (H) on Muslims. (Islam)
Some religious beliefs put them in direct clash with Hindus
eg- Islam - Tabligh - propogation of one's religion is very imp. as only true religion

But is seen as encroachment by large no. of Hindus leading to clashes. (Ghar bhejo etc).

* Physical safety - under threat due to communal riots, violence, lynchings.

* Divisions within Muslim society - on sectarian lines, ideologies etc. (Shia, Sunni conflict)

* Some have their own issues :-

* Women : empr, education, health, talaq, purdah.

Sachar Committee, 15 points, Kundu Committee - Notes.
recommendation

Can specify how Communalism (Hindu ©) affects.

Since Sachar there have been no improvement in Muslim's conditions.

Parsees

Religion : Zoroastrianism
eity : Ahur Mazda
ophet : Zarathustra
olybook : Zenda Avestha
ower of silence - dead bodies are left on towers & for vultures to eat

UPSC
Q Contribution of Parsees to Indian society
Q Problems.

Migrated to India in 8th c from Pars region in Iran - landed on Diu coast (Gujarat).
- Requested local king to accomodate in kingdom.
initially became agriculturalists in India
During Mughal period - played an imp. role in administration.
During colonial period - were among first communities to modernize - modern education, occupation
Emerged as small merchantile (trading) community
Since then till date, have made immense contributions to Indian society in diverse fields trade & commerce, industry, law, military service
- were very open for taking up new lucrative occupations. Propensity to take up new occupations was clearly reflected in their surnames - soda bottle opener wala, screwwala
Contributed immensely to modern industries - Tatas, Wadias, Godrej.
- Several Parsee leaders were at the forefront of nationalist struggle - Dadabhai ~~Naori~~ Nairoji, Dinshaw Wacha, Feroz shah Mehta

- In fields of science - Homi. J. Bhabha
- In military - Sam Maneckshaw
- Law & Jurisprudence - ~~Soli Sorabjee~~ Soli Sorabjee, S.H. Kapadia

- In Arts - Zubin Mehta
- Politics - Feroze Gandhi (husband of Indira Gandhi)
- Entertainment - Aaura. Irani.

Problems (primarily emanating from demography)

According to 2011 census, there are 57,264 Parsees in India

* Nos. are depleting at a very fast rate - (small & dwindling popn)
1,14,000 (1941) → < 60,000 (2011)

B/w 2001 - 2011 census, Parsees witnessed a popn decline of 22%.

* Heavily concentrated
Bombay - around 60%, Gujarat and rest

Studies conducted by National commission for Minorities, TISS (Tata Inst. of social sciences) & Parzor Foundation have identified the following causes :-

1. Late marriage
2. Non marriage - 30% Parsees never marry
3. Decline in fertility rate - TFR is less than 1
4. Ageing demographic profile - 30% Parsees are above 60 yo
5. ~~one out of every Parsee~~ in only one in 9 Parsee family has child less than 10 years of age

* Care of elderly - 30% are senior citizens.
* Several health issues - Cancer, diabetes, stress

Several measures for dev. of Parsees

- Jio Parsi Programme - offers fertility treatments at subsidized rates to Parsee couples.
- Parsee panchayat (bombay) - promote 2 child norm, marriage, mental health counselling.
- Efforts from the community to include Parsee women in their fold if marry non Parsee men.

• Demanded reservation

SECULARIZATION ⑤

– Reducing social role of religion

According to M.N. Srinivas "today there is little religion in day to day lives of an avg. Indian"
Indian society has undergone ⑤.

Srinivas defines ⑤ as :– "what was previously regarded as religious is now ~~ceasing~~ seizing to be such.
The process of ⑤ involves differentiation so that various aspects parts of the society such as political, economic and religious get separate from each other. ⑤ also involves use in rationalism in society.

Causative factors of ⑤

① Modern secular education
② Improvements in info/communication & transportation technologies
③ Socio-religious reform mvts. – pointed out defects of socio-religious system
④ Prohibition of sati, untouchability
Legislation:
⑤ Anti-religious mvt – (Surya mariadai) Self respect Mvt. of Periyar
– Ambedkar criticized caste system

⑥ Impact of mass media
⑦ Spread of scientific temprament

Evident in our society in the reduced significance of the notions of ritual purity (non observance of caste rules), marriage ceremony has been shortened, rituals have been dropped (16 samskars), often times ~~prie~~ marriages are undertaken ~~does~~ for pleasure.

Is Hindu society more vulnerable to forces of ⑤ than other religious communities

According to Srinivas, Hindu society is more vulnerable. There is no central org^{n} or leadership, great diversity of beliefs, ideologies, no one book, path, has history where it has been continuously challenged.

SOCIAL CHANGE IN INDIA

Socio-religious reform Mvt
(During colonial period)

- Socio-religious reform mvt, protests during colonial period
- Modernisation of Indian tradition
- Const., law & social Δ
- Globalisation & Soual Δ
- Education ← Soun Δ

various socio-religious reform mvt took place during colonial period

Various mvts - Women Mvt, Tribal Mvt, Peasant Mvt, Dalit Mvt, Socio-religious reform mvt, anti-religious mvt

factors

* Provided a condusive env.

a. Modern education thrown open to all sections of society

b. Ideas of liberty, equality, fraternity

c. Legal system independent of religious sanctions

d. Printing press facilitated the spread of liberal ideas

e. Critique developed by missionaries (Christian), colonial masters

f. Policy of Divide and rule

Socio-religious reform mvt

1) Brahmo Samaj - under leadership of Raja Ram Mohan Roy and former under Debendranath Tagore & Keshab Chandra
- championed against sati, caste inequalities
- Promoting monotheism
- women widow remarriage (improving the status of widows).

2) Arya samaj - Dayanand Saraswati
- Advocated the proficiency of Vedas
- Shudhi Mvt (Ghar wapsi)
1. Those who converted from Hindu fold to any other religion need to be purified in order to bring them back to (H)
2. Advocated cow protection - agenda organised in various part of country

c. Championed against caste inequality
d. Simple marriage ceremonies.
e. Dayanand Anglo-Vedic system of Education (DAV) – to incl both modern and Vedic knowledge in education system

(c) Ram Krishna Mission – Swamy Vivekananda
- Tried to strike a balance b/w Western materialism Indian spiritualism

[material wealth is also reqd for spiritual wellbeing]
prosperity

(d) Aligarh Mvt (Muslims)
~~Moha~~ Mo
Sir ~~Sayyid~~ Syed Ahmad Khan
- to modernise Indian Muslim → to establish modern education system for Indian Muslims

(e) ~~Dayobandh~~ Deoband Mvt. (Saranpur)
- ~~Emer~~ Promoted theological studies for Muslims.

(f) Akali Mvt (Sikhs)
- to free gurudwars from corrupt mahants.

(g) Shri Narayan Dharam Paripalana Yogum (SNDP) (1900s)
- Ezhavas (untouchable) → Kerala
↳ toddy tappers

Led by Shri Narayan Guru
- To improve the conditions of Ezhavas for which demanded access to modern & Sanskritik education.

"One caste, one religion, one God" : Humanity"

- Promoted idea of self help among untouchables.

(h) Mahar Mvt – Ambedkar – abandoned (H) & embraced Navay Buddhism. Dit perpetuates caste hierarchie
Mahar – SC of Maharashtra
↓
suffered from eco., edu religious, political inea.

(i) Surya Maryadai Mvt – Periyar

Phibai
ule wrote Ghulamgiri → first systematic & detailed
critique of caste system.
std. Satya Shodhak Samaj –: Truth seekers society
challenged Brahminical hegemony
Promoted Raja Bali in contrast to Raja Ram

ANALYSIS

Confined to higher castes.
ese mvts. had a profounding impact on Indian society,
Introduced several new elements in our collective
~~life~~ lives which challenged traditional mindsets,
structures & inequalities: (modern edu., widow remarriage)
ome mvts.
Created a fertile soil for the rise of Indian nationalism
(Mvts. like Arya samaj, Ram Krishna Mission)
→ defended Hindu society & culture from attacks by
christian missionaries, → religious revivalism
colonial elites → cultural nationalism
~~→ defended~~

- Modernisation of Indian society - promoted individualism, rationalism, egalitarianism
- Some mvts. were able to bring about legislative changes
  - abolition of sati (abolition of human sacrifice)
  - widow remarriage
- Some contributed to sanskritisation
  - give up unclean occupation } SNDP
  - Take daily baths
  - Many reformers translated sanskritic texts to vernacular languages such that could be read by masses.

- However these movts had to limited social base - advocated the issues of city based elites and no importance was given to lower caste/class neither they found resonance.
- contributed to communal atmosphere (as reforms defended (H) by critiques of missionaries)
- overemphasized on theological aspects consequently ignoring other aspects like art, culture, architecture
- Some movts led to actually supporting the policy of Divide & Rule (contributed to weakening of anti-colonial mvt) eg Self Respect Mvt, Mahar Mvt Struggle

Modernisation of Indian Tradition

↳ Book (Yogendra Singh)

(M) refers to a process of social change whereby less developed societies acquire characteristics commonly associated with more developed societies.

According to Daniel Learner, the process of (M) involves a significant shift of popn to urban areas, nuclearisation of family, dev. of advanced means & transportation, adoption of democratic political institutions, mass education and emergence of a complex form of division of labor.

With (M), there is a steady & significant decline in public influence of religion, traditional modes of exchange are replaced by the mkt mechanism, wide prevalence of mass media, mass prod^n system change in values; rise of individualism, spread of scientific temprament, belief in equality etc.

Thus understood, this process of (M) modern society is th

opposite of traditional society & the process of (M) involves a breakdown of traditional structures & their replacement by modern ones. Thus (M) involves traditional ~~modern~~ values giving way to modern ones.

founding fathers of the discipline of (S) (Durkheim, Comte, etc) were studying this process of (M) (though not directly.)
foreg - Marx calls it capitalist society
Durkheim - transition from simple to complex society
Comte - positivist style

(M) - breakdown of tradition
Yogendra Singh in his book "(M) of Indian Tradition" argues (I.) ~~In Indian context~~ that the process of (M) in Indian Society has not led to the breakdown of tradition.
(M) in India is being carried out with adaptive changes in traditional structures rather than their structural breakdown.
Traditional social institutions in India have selectively adapted to modernity instead of being replaced by it. Thus the traditional social structures have responded positively to the forces of (M).
foreg - caste's (U) may have come down but associational character of caste has emerged (thus caste system prevails)
- Joint family - converted to functional joint family (I.P. Desai)

II)
Singh writes that the nature of (M) in a society is also greatly dependent on the initial conditions. He identifies several sources of orthogenetic changes (from within Indian society) that were introduced in Indian culture from the earliest (Vedic) times. Orthogenetic ~~ses~~ were introduced by Buddhism, Jainism, Bhakti ~~and~~., all of which sharply criticised the ~~the prevailing social institutions & values.~~

The advent of Islam to India marked an encounter b/w 2 traditional systems. However Islam significantly contributed to the readiness of Indian tradition to be liberal and pragmatic. Several heterogenetic Des were also introduced by the western civilization during the colonial period. Their impact is evident in micro structures of family, jati, and the village community as well as macro structures of modern industries, urban settlements & new legal & judicial systems.

Thus while India may have been exposed to the forces of (M) during the colonial period, several forces other than and before the colonial period prepared Indian Society for (M)

(III) The process of (M) generally implies adoption of a rational attitude & evaluation of various issues from a universalistic standpoint. Thus (M) implies values of hierarchy and holism being replaced by those of equality and individualism. The legal system being based upon equality before law. Administration being based upon universalistic & not particularistic criteria, education system being open rather than restricted etc.

However in developing society like ours the urge for modernity is accompanied by a search for identity. Therefore traditional values may be retained even when modern values are adopted. Traditional structures & identities may get strengthened rather than weakened alongside modern structures & identities. (source of conflict).

Critisism

* His thesis overemphasised on adaptive nature of traditional - structures.

Critics : Traditional structures are not only ~~ab~~ adaptive but also assertive.

(2) Lot of tensions, conflicts are also generated which is downplayed (2) by his emphasis (1) on adaptability.

eg Traditional notion of patriarchy asserts itself ~~say~~ in decision making power within the family.

Srinivas refers (M) as a value-laden term because it ~~just~~ suggests that there has been some improvement over the past society. So, he says that a more value-neutral term should be used : Westernisation (W)

(W) according to M.N. Srinivas refers to the ses brought about in Indian society & culture as a result of over 150 years of British rule. It includes ses in technology, institutions, ideology & values. For instance modern modes of transport - railways, communication technology - printing press; post & telegraph, establishment of modern edu. institution, passage of legislations (sati abolishment), rise of rationalism, modern bureaucracy, egalitarian & liberal ideology etc.

However Singh argues that (M) is a better term than (W) because there are various changes which are influenced not by west. foreg- Socialism from Soviet Union

~~Ideas of L, S, F → F~~

CONSTITUTION, LAW & CHANGES IN SOCIETY

Society is broadly impacted by constitutional & legal measures.

According to Shiva Ramaiya, Indian © is a radical document (significant break from past)

- It envisages justice in broadest sense (social, economic, political), equality regardless of gender, race, caste, religion etc.

Ambedkar – The Indian © has a revolutionary potential, it can lead to a bloodless coup & effect large scale social transformation.

- large scale SCs have been taken place in Indian polity due to the framework laid down by Indian ©.
  - Technological advancement
  - Dalit empowerment
  - Land distn
  - Political participation - strengthened
  - caste hierarchy - challenged

However certain aspects continue to hold :-
- Dowry
- Gender inequality

Diff. social institutions are interconnected & inter-related so only Constitution & legal measures cannot be claimed to be the only reasons in the SCs in society. All provisions of © have not been implemented. The ability of the law or Const. provisions to effect SCs in society is greatly determined by the effectiveness of law-implementation.

Some scholars opined that - the © & legal system is not a future document rather it perpetuates the existing norms in the society.

- Pritam Singh - Secularism has pro-hindu bias
- Law itself can be regressive or perpetuate injustice
- Gandhi - "An unjust law is itself a species of violence". law is made by men and it can be misused by men to perpetuate injustice.
  eg AFSPA, changes in forest rights Act etc.

- Ambedkar - greatly believed in the power of law to bring Des.

- Some Des cannot be affected through law rather require change in heart or feelings. foreg - removing untouchability.

Relation b/w law & society is 2 ways :-
- Society is impacted & brings changes due to law
- similarly law must be implemented acc. to society (The same C has been followed from so long is due to its adaptive capacity)

change in C is also reqd. - some outdated laws need to be removed.

Marxist perspective

- Law reflects power of those who dominate the economy - Bourgeoisie
A.R. Desai - B → C (regarded Indian C as Bourgeoisie C)

Ambedkar

"I feel that the constitution is workable, if things go wrong under the new C - reason will be not be that we had a bad C. We will have to say that man was vile".
↓
unworthy, evil

Consti Globalization and Changes in Society

(G) is generally (involves) understood as an ↑se in economic integration & exchange of goods & services in diff parts of the world. (G) means a significant ↑se in rate and scale of flow of capital, labour, technology & other factors of prodn throughout the globe. Markets across the world are integrated, import barriers are pull down.

MNCs and Transnational Cos. emerge as an imp. players in globalised economy. Global financial architecture (Intn eco. institu) (IMF, WTO, world Bank etc) play an ↑singly imp. role in mitigating business risk, forex shortage or setting terms of initial stage. Huge sums of money can be transferred from one part of the globe to another at a click of a mouse. The globalised eco. has a strong technological backbone - Internet, IT, satellite etc.

(G) has also witnessed expansion of free market mechanism, role back of state particularly as a direct player in economy, loosening of govt. regulation, foreign ~~exchar~~ cos. setting up shops in India, foreign brands came for the mindspace of consumers, emergence of new sectors of economy - BPO, ITs etc. (Service & techno centric economy)

It is not uncommon in the era of (G) for a Co. listed on the New York Stock Exchange having its manufacturing facilities in China, producing goods from European markets while after sale support provided from Bengaluru.

Economic Impact

(for various social impact)

- FDI has used (Infusion of K)
- High competition
- Monopoly of some businesses is over
- Access to new technology
- MNCs enjoy EOS
- Rise of middle class
- Consumers find new choices
- Tax base expanded (new corporates)
- Remittances
- Rise in material aspirations

Scary Notes
① Eco growth of the country
② Tax base
③ Competitiveness of business
④ Choice for customers
⑤ FDI, inflow of K, technology
⑥ Remittances
⑦ Middle class
⑧ material aspirations
⑨ ↑ in forex reserves

Cultural impact

- Diffusion of culture -- food habits, dress, music, etc.
- Modernisation of culture involving (M) of technology - transport, communication etc. stratification, family pattern
- Intensification of interpersonal relations (Tech. allows communication)

W. E. Moore argues that there is a need for global sociology because life of the individual anywhere is affected by events & processes everywhere. (1)

Marshall McLuhan - coined the term 'global village' to refer to (G) of info, knowledge & ideas because of strides in (Info. & communication Tech) ICT.

J. P. Singh - Under the impact of (G), families are separating sooner due to ↑ing family discord, domestic violence, legitimacy of dowry etc.

Social impact

Senior Citizens / Elderly

- Age based hierarchy within family is dismantled
- Greater policy orientation towards welfare of elderly
- New entertainment prospect

- ↑e in life span
- Awareness of legal rights.
- Institutional care system has emerged

Political system

- E-governance, m-governance
- Transparency in governance
- Δ of int^n relations
- ↑se of awareness.
- Disintegration of communist/USSR bloc heralded spirit of (G), liberal and democratic political system
- Inter-regional blocs affect sovereignty

Yogendra Yadav – In the era of (G), there has been a massive ↑se in political corruption.
As opening of economy has supported ↑se in flow of funds, various society groups hitherto kept out are now participating in politics and acquiring wealth & power.

Ashish Nandi – SCs, STs, OBCs are caught more in corruption cases as high castes have developed a very fine mechanism of corruption.

Leisure Activity

- standardisation of entertainment
  foreg Indian Idol – American idol
  Master Chef (India) – Master Chef (Australia)
- Culture homogenisation (suppose pop music enjoyed by all)

Language

- Hybridisation of language (local lang. + English lang)
- Often used by MNCs in their ads to establish a contract with a large scale pop. for sale of a produ

Rupert Snell & Rita Kothari

Book : Chatnifying English

Consider that the process of hybridisation of Indian languages with English has significant & varied consequences for the society while some lemoan the death of Shudh Hindi and the queen's English due to hybridisation,

the process is generally being viewed as having eased communication. It has significant bearing on Indian Politics as states are also formed on non-linguistic basis. (Jharkhand, Chattisgarh etc) political leaders have also adopted hybrid lang. to approach people. According to Tej Bhatia, hybridisation of lang. has enabled switching codes depending on socio-cultural context.

- Stratification

- Class structure has gained importance
- Explosion of middle class
- Awareness for mobility has ↑sed
- ↑se in inequality (∵ middle & rich classes are majorly the beneficiaries and poor is contained in his position).
- ↑se in global economic elites.

Study by Global Justice Now - *found that 69% of richest 100 entities are corporation based.

* Global Eco Elites are responsible for problems-
  - Inequality
  - Concentration of wealth

are not even accountable

Anthony Giddens define (G) as a process of compression of the social space

[illegible] compression of world & intensification of consciousness among [illegible]

Arjun Appadurai (theorist) argues that we are accustomed to view world in binary terms:- rich or poor, north or south, 1st world - 3rd world etc But acc to him, this binary view is too simplist because we all influence each other and our culture interact & overlap everytime.

In his essay, "Modernity at Large", he argues th there is a global cultural flow at all times.

5 Flows | scapes

1. Ethnoscape - Mvt. of people (Refugee, tourist, exiled, student, workers etc)
2. Media scape - Mvt / flow of media (Diff global reach of media)
3. Finance scape - Mvt. of money (credit card)
4. Techno scape - Mvt. of tech. which also facilitates mvt of other things.
5. Ideoscape - Mvt. of ideas, symbols eg enlightenment ideas.

Historicity of the Process of (G)

- Late 1980s or early 1990s.
- Acc. to Tkoomman globalisation began in 16th c

1st phase - Agency of (G) was colonial powers (till mid 20th c)

2nd phase - Cold war period → 1945 - 1989

Agents of (G) - Capitalist America & Soviet Russia USSR

3rd phase - after the demise of USSR

Agent : US (sole superpower).

Amartya Sen claims that (G) is a thousand years old process.
Roots of (G) are found in Hinduism → Vasudhaiva Kutumbkam. world is one single family.
Ancient Silk route crossed across diff parts of world.

Nandhi - had great exposure to diff. culture, people & societies and claimed that :-
I will open the window of my house & allow all the winds from all direction to enter my house but refuse to be blown off my feet

Deepak Nair - "(G) old or new" - traces origin of (G) to IVC - which had contacts with diff countries

Whether (G) will lead to 1 world culture ?

T.K Oommen - Despite homogenisation it is unlikely that we will end up with 1-world culture because various processes take place simultaneously.

① Traditionalisation simultaneously goes along (G) in form of religious revivalist mvts. (due to fear of loss of culture)

② Pluralization - global & local elements coexist
eg - kurta + Jeans, democracy anchored in caste & religion.

③ Glocalisation - global is adapting the local features / taking up local forms.
eg McD

Critique of (G)

- Cultural diversity of world would be wiped out (Coca-colonisation → spread of American culture) → tries to impose eco., political processes across the world.
- Criticised as it wipes out traditional social structures leading to uncertainty, unease in society (Caste, joint family, village community)
- Traditional values are being eroded eg Respect towards elders
- Western world is encroaching upon the wealth of local culture (Marginalisation of folk culture)
- Criticised for uneven & unfair - as the Pol. of developed countries are promoted
- Criticised for promoting industrial capitalism, affecting env. & other aspects of life
- Adversely affects the disadvantaged members of society - poor, tribals
- Promotes global terrorism.

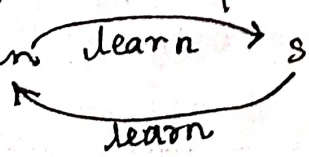
→ It particularly adverse the poor, Muslim, tribal.
→ Globalisation is facing challenged like terrorism and environment issues.

EDUCATION

→ carried forword the skills, knowledge from one person to other
→ It also a harbinger of change.
→ a lot of policy attention from govt.
→ a social institution which facilitates progressive changes in society.
→ It has been an integral part of effort to fuel economic growth and raise the standard of living of the people.
→ To provide equality of opportunity to disadvantaged gp. to throw open new avenue of social mobility
→ Shift toward merit based system (earlier - ascriptive)
→ Aware citizenry → development of full personality
→ crucial for implementing programme for women empowerment, scientifi temperament, removing poverty, integration of caste and community, rural development, industrial growth.
→ Panacea of all ills plaguing our society

Profound impacts on collective living.

① dynamism is required in education system



② Evolution of our education system.
Ancient time - Gurukul system

Guru - Gu - dark, ru - dispell.

Guru - Sishya - relation diff from Teacher - taught

→ restricted to dwijvarna not for shudra, Atishudra women.

→ Mass based

→ Status very high

→ significantly declined

→ Multi faceted obligation (both way)

→ Specific obligation (narrow)

1. Imparting formal knowledge
2. Imp life skills
3. Values, ethics, notion of morality
4. Spiritual guide leading to enlightenment.
5. Reside with student like an extended household. domestic work, chores.
6. Gurus led by example.

→ Central role of the Guru

→ life long relationship

Colonial period :- The traditional restricted to elite Gurukul system was stopped.

New education system was: (1) Mass based, (2) domain specific (3) women educ^n (4) Western notion

Lord Macauly has dim view of oriental educatn knowledge, art. and ideas.

Came up with a new western educatn system

Macaulian edu system established with the objective of facilitating economic exploitation and political domination.

+ He believed in civilizatn mission.

educath played an imp role in civilisath mission.
Macaulay said that we must do our best to form a class who may be interpreter b|w us and the million we govern - a class of person indian in blood and but English in taste, opinions, in morals and in intellect.
→ Indians to be made facilitors in opression of the larger society

Impact :- Emergance of Indian Middle class who first partnered with British and at the same time intiated the anti colonial movement.

The British education system promoted European knowledge, ideas, nohom and sciences.
Neglected of regional ideas, sciences and education system
This modern led to the setting in of 'Hin Bhavna" i.e inferority complex among this middle class. They were not proud of their heritage.

The colonial system also promoted bureaucratic control over the ~~officer~~ educath system. It lead to diminishing significance of Teacher's authority.
→ Curriculum is decide by bureaucracy. (policy maker)

During colonial period, there were several other method in education
(1) Jyoti Rao Phule's effort, Pandita Ramabai, Raja Ram Mohan Roy
(2) Nationalist movement's efforts - esttablished a National Council of Education. was ~~esto~~ 1905
Reason - Student were a target audience. Colonial college use to restigate the student. To cater these student a parallel was provided by the National movement.

→ It was an Ideological socialisation by colonial college, Some student justified the colonial rule. To curb that, efforts by National movement were made.

→ Different education (policies) philosophy.

① Gandhian Philosophy :- "Nai Talim"

→ He want restructured to enable idea to move away from the western notion of progress and development.

→ At the core of curriculum should be handicrafts.

→ This will bring out significant social transformation It will make the educational institution self reliant. this autonomous. less dependence on state as he was effected (inspired) by Tolstoy

→ In their education policy it was the teacher at the center of system.
Bcz they kill the creative potential of teacher and taught.

→ if handicrafts are taught to student - it will prevent/stop the disdain for manual labour, restoration of the dignity.
effect the caste consciousness of the student.

② Rabindranath Tagore :- Educational institution should be meeting grounds of various cultures from across the world.

→ Also believed that school curriculum to be intimately connected to one's environment.

→ ① School curriculum revolve around nature
eg-open air classroom, nature walk.
It leads active learning
② Artifical learning spaces - monstrous.
Reason for cross national students - Tagore considered that ppl from diff cultures across the world should

work together in the pursuit of truth.

→ For Tagore artists across the world have created beauty. Scientist has discovered secret, philosophers have solved problem not merely for one particular race or community but for the entire mankind.

→ Education is not for the purpose of intellectual but also aesthetic development.
e.g Music, dance, drama, art.

Nehru considered education system as imp modernising force. for India to progress education will play a vital role in promoting scientific temperament, rational, rural upliftment, Casteism ka combat.)

Ambedkar and Jyotirao Phule considered education as Imp force in modernisation.

(3) Sri Aurobindo :- Acc to him, the principle of true teaching is that, "Nothing can be taught".
He believed that (contrast to western view) knowledge is already there lying dormant in the child.
→ The teacher has give spark to the dormant knowledge.
→ The task of a teacher is not that of a ~~teacher~~ ~~instructor / task master~~. He is a helper and a guide. He role is to suggest not to impose.

The teacher's role is not to instruct / impart knowledge but to show the pupil how to acquire and process knowledge.
He had ~~comprehensive~~ (a) Edu system to aim at mental development (b) Physical development (c) Moral development (d) Emotional development (e) Spiritual development.

Since Independence are being for the promotion of education :- CBSE, NCERT
at both state / central level.
→ on diff facets of educatn, primary, secondary, adult educatn, vocation,
→ When the constitution came into force there was a DPSP the state will by to free & compulsory education for all children upto 14 yr of age.
→ 1968 - National policy on education outlined - with objectives like economic development and national integration.
→ 1986 - saw the outlining of a new education policy with aim of equalise educational oppurnity particularly for ST, SC, women.
→ Shift from State to concurrent list by 42 CAA 1976
Landmark scheme - Mid day meal scheme.
→ serving food to kids ;
To combat child labour, attract children of the disadvantaged to school improveductn, ~~high~~
It is the biggest school feed programme
→ More than 12 crore kids daily served food
Objective - high enrollement, retainton, attendance. as primary importance.
→ Increase nutritional level - to increase educational outcome.
→ SARVA SIKSHA ABHIYAAN - 2000 - Universalisth of elementary education
→ 86th CAA - made educatn fundamental right - Art 21A
→ 2002
RTE act implemented in 2009.
Madrasa modernisation, Eklavya residential school
Rashtriya Madhyamik Shiksha

Analysis :- ① Huge infrastructure created - larg no. of primary school open throughout the country.

② literacy rate risen from 18.3% 1951 to 74% by 2011.

③ Primary education Jada successful. - almost universal enrollment at primary school level.

Gross enrollment ratios - 98.8% boys, 101+% for girl

Upper primary level - 87% - boys - 95% for girls.

④ Higher education :- building very higher education system. 3rd largest student at HE.

Some are world class ~~stuu~~ educational institution.

Gross enrollment ratio in HE 1951 main 1%

24.5% in 2015 (today kitna tha)

Prominent issues are ① dropout increase with ↑ in age and level of education.

→ Acc to ASER 32% girls and 28% boys are not enrolled in educational institutional by the age of 18

① Economic ② Migration ③ Poor performance.

④ Poor quality of teaching

Milind Wagh - "forced out rate" concept.

The student don't voluntarily "drop out" of the school but are made to do so due to the circumstances.

Goal QUALITY of education :- ① Quality of Teacher training is very low. neglected

② Corruption in recruitment (Politisation)

③ Domain knowledge kahihai.

Poor learning outcome

State : Statham report

Krishna Kumar - Article "What is worth teaching?".
He says that our education system is excessively focused on textbooks and Exam (focus)
→ Teacher, student restricted to textbooks and exam
→ Exam focus produces a fear of failure.
Stigmatised idea of failing.
→ This leads to Incapable of producing excellence. Lead to Superstitious Engineers ← symbolic
→ Insufficient funds at National Budget 2% or less spent on eduction
→ significant gaps in access to education
low rates of literacy among women, dalit, Muslims tribal.
Women - mensuration, distance to school, sexual harassment, toilet facilities (separate).
→ Absence of linkage b/w educatn and industry in higher education
→ Study by NASCOM - only 10% of Indian graduates were employable. e.g soft skill, people skills.
→ Pratap Bhanu Mehta (National Knowledge Commission)
He said that higher education ends infantalising ppl upto 25-28 age Not taught to think, question.

Next phase is of working (real life):

Technology as an aid/solution :- e.g IGNOU, Vidyamitra, epg pathshala, Swayam app.

Some scholars feel the education system is not a modernising force.
Study BV Shah and Magrete Cormack found that Indian students are not concerned with the modern value to only degree / certificates → jobs.

SL Sharma :- Study "Modernisation effects of Uni education" found that acquiring higher education does not effect student's modernity to the same extent for all students.
Students from more affluent background were more modern than those humble background.

→ Coed school - boys are more modern

→ Student's modern views effected by the teacher's modernity.

→ English :- H Educatn conducted in English totally.

① Strong bais towards English.

② Symbol of status, academic, domain knowledge. → Proficiency in Eng.

③ GANDHI was extremely critical of the use of english lang in edu system.

→ It has de indianised education system.

→ School should have been an extension of the home and emphasise on eng lang breaks the continuity and put the daily pressure on child. → loss of interest and originality bcz of which we have ended up as nation of imitators and therefore can't achieve greatness.