

IAS Gurukul

**K N Chandana Jahnavi with her Sociology mentor
Pranay Aggarwal Sir at IAS Gurukul**



“ I took IAS Gurukul’s online Sociology Foundation Course. Pranay Sir gave a very broad foundation for sociology, that was very core to all my attempts. Sir’s strategy was to make class interactive, providing a lot of explanations to people who are not coming from a humanities background. It has helped me. I did not touch any of the (standard) books. I revised the notes of the online course that I made multiple times. I also utilized test copies of toppers or those which I wrote; and took model answers from it and built my content. ”

K N CHANDANA JAHNAVI, IAS
AIR 50, CSE 2023

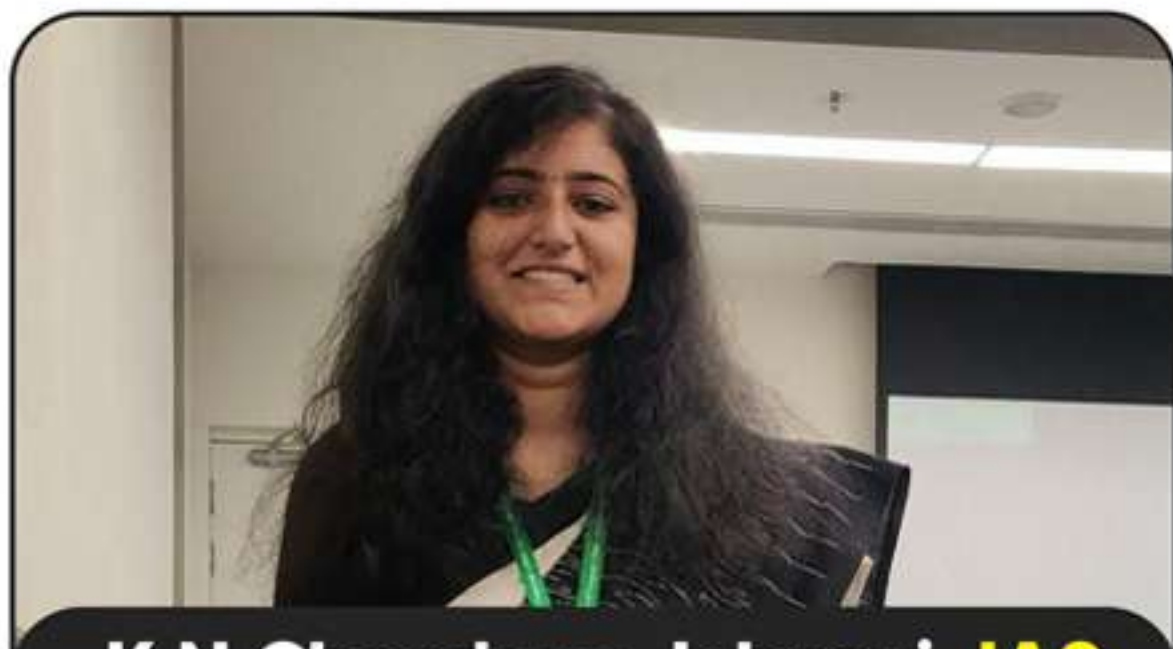
SOCIOLOGY ONLINE FOUNDATION COURSE STUDENT

IAS गुरुकुल

SOCIOLOGY

TOPPER'S HANDWRITTEN NOTES

PAPER 2



K N Chandana Jahnavi, IAS

AIR 50, CSE 2023



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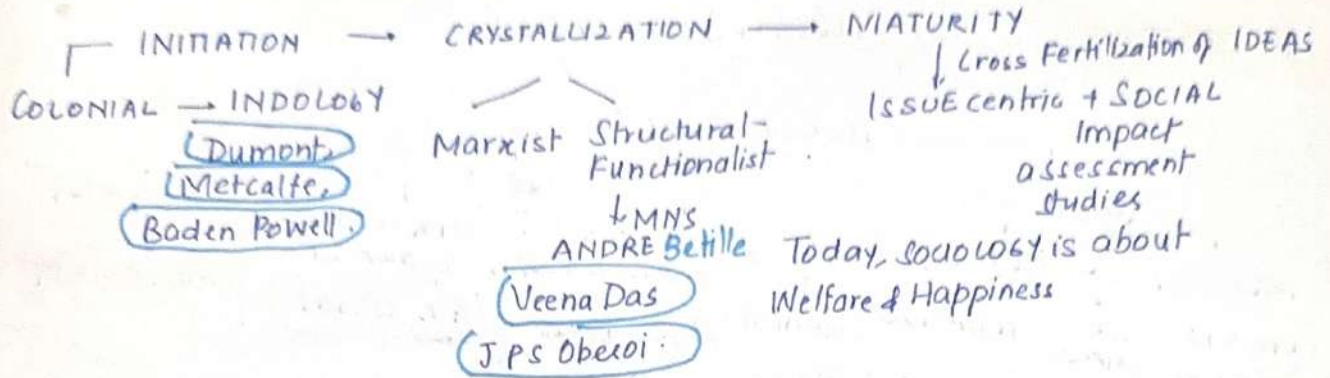


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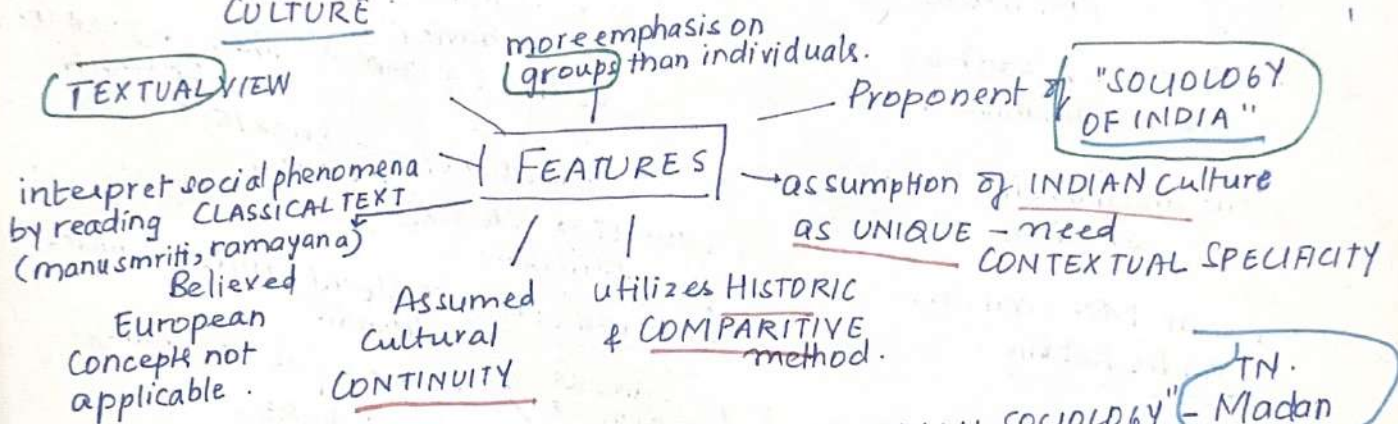


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DEVELOPMENT OF SOCIOLOGY



* INDOLOGY - Branch of social science dealing with interpretation of ancient texts, linguistic studies to understand INDIAN CULTURE



Supporters work published "CONTRIBUTION TO INDIAN SOCIOLOGY" - Madan

1) YOGENDRA SINGH - Field study became difficult, Indology provided CONTINUITY to study structure & tradition.

HINDU HIERARCHICAL

2) Dumont - Pockock - Guide & representative of people's behavior | VALUE rich society

3) R N Saxena - Stressed on Dharma, Artha, Kama, Moksha (Purushartas) in studying INDIAN SOCIETY

4) INDOLOGY took in ORIENTALISTS

WILLIAM JONES
MAX MUELLER
WILKIN
HENRY MAINE

ASIATIC SOCIETY, 1784

Linked Sanskrit

linguistic
philosophy
mythology

5) Important INDOLOGY writings

ART ARCHITECTURE TRADITION

ANANDA COOMARASWAMY
D P MUKHERJEE
Radhakamal Mukherjee
B.K. SARKAR.

SC Dube: Equating Hindu to INDIAN culture

Conservative, does not appreciate diversity

OVERSIMPLIFICATION of Indian complex society

LIMITATIONS OF INDOLOGY

works are (Prescriptive) not DESCRIPTIVE

ABETILLE - not recognizing FLUIDITY of CULTURE

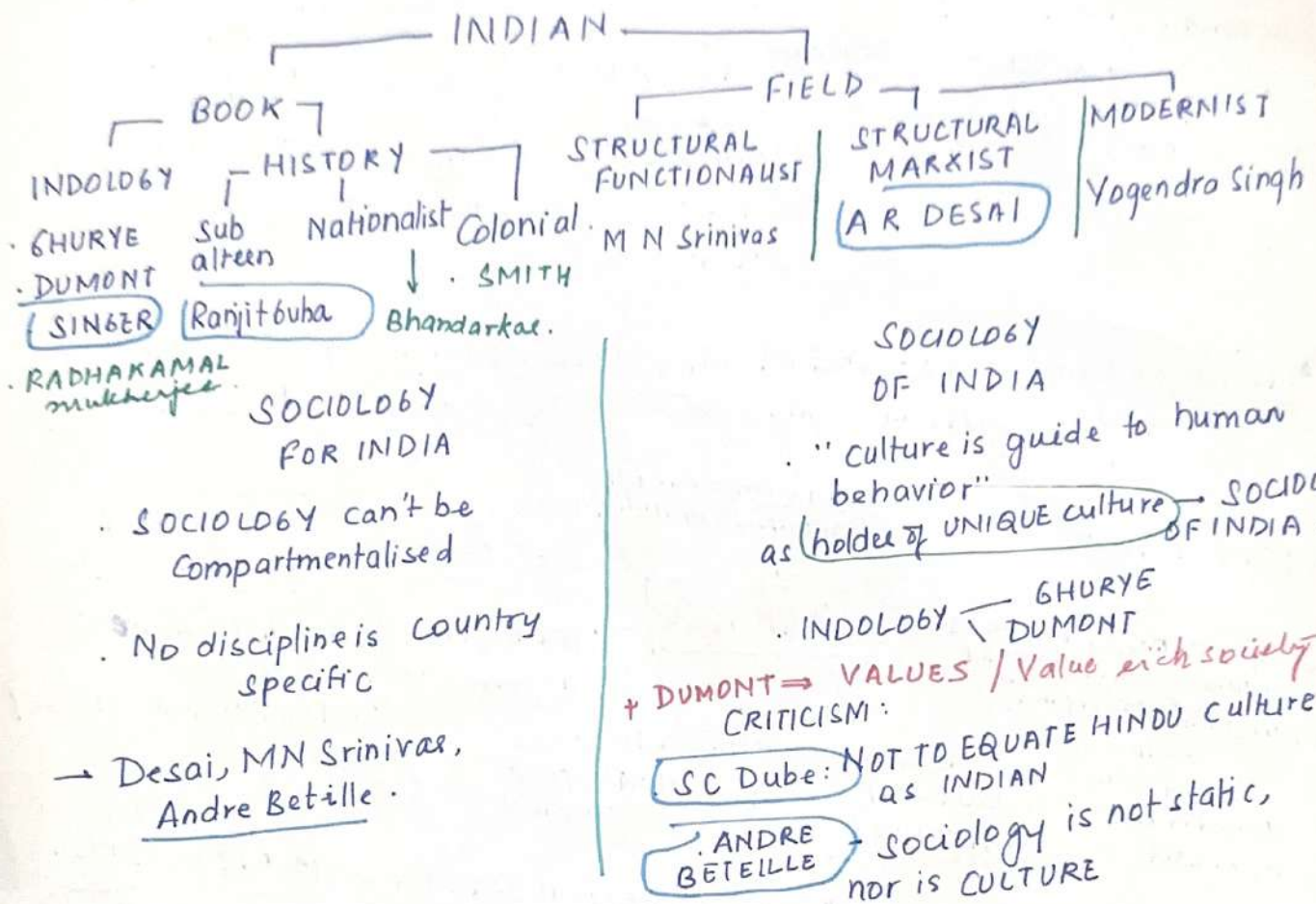
Fundamentally assumes INDIA remained UNCHANGED

AHISTORICAL - equating INDIAN culture based on Brahmanical literature

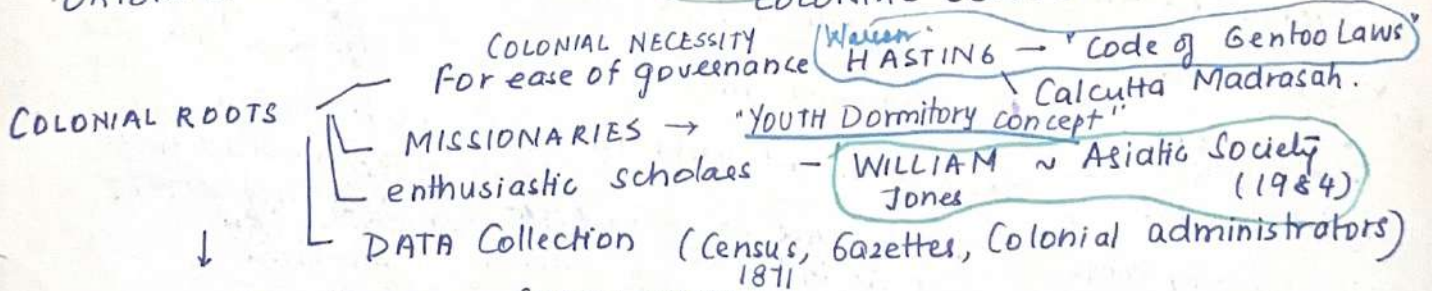
MNS: BOOKISH VIEW

SOCIOLOGY PAPER II

I. PERSPECTIVES ON INDIAN SOCIOLOGY



ORIGIN OF INDIAN SOCIOLOGY - SERENDIPITY, as it emerged out of COLONIAL CURIOSITY



DATA used by European SOCIOLOGISTS

1. MARX - Felt Colonial rule terrible but necessary

ASIATIC mode of production

- lack of prop. caste pol
- despotic rule

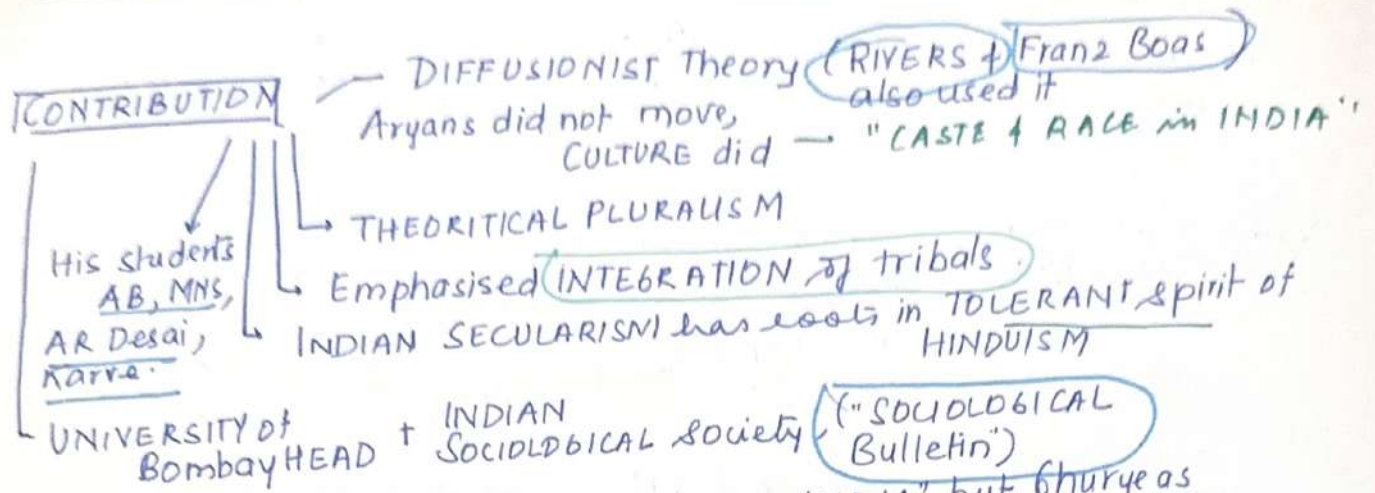
Colonial Legacy → 2amindars → Precursor to REVOLUTION

2. WEBER - HINDUISM - Fatalistic & Focus on extra terrestrial (Lack of VALUES) → not conducive to CAPITALISM

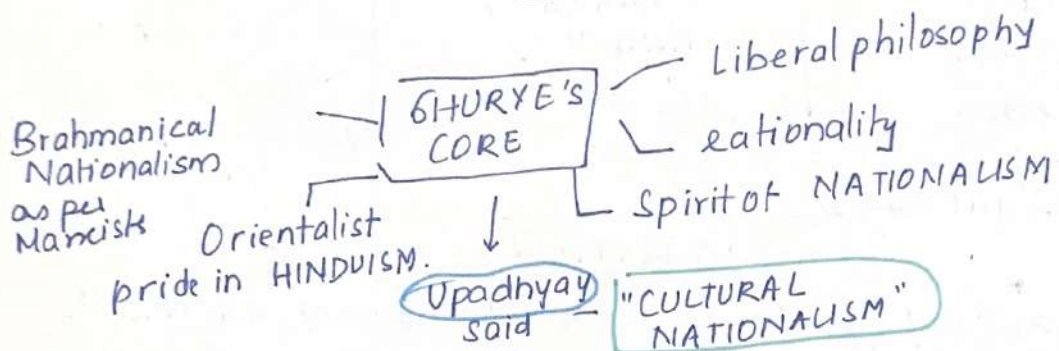
3. SIR HENRY MAINE: "LOST COUSINS THEORY" → INDIA - GREECE similar (Language, Joint Family, Culture)

4. AL BASHAM - ARYAN INVASION theory → WHITE MAN'S Burden

6 S GHURYE - "Doyen of Indian Sociology"



D P Mukherjee → Others "Sociologists in INDIA" but Ghurye as INDIAN SOCIOLOGIST of his time.



VIEWS OF GHURYE

1) ON CASTE & KINSHIP

"CASTE & RACE in INDIA"

STUDIED HISTORICAL method. Comparative method

1. Caste & Kinship served INTEGRATIVE role in INDIA
 2. Kinship & Caste had parallels to other countries
- Studied — Egypt, Tribal Europe, West Asia, Rome.

Explained CASTE on — where VARNA meant color. basis of RIG VEDA (PURUSHA SUKTA)

Caste as Aryan Division of LABOUR

— based on SELF sufficiency Convenience

He concluded No particular group attached to one occupation

2) GHURYE on art & architecture →

HINDU, Buddhist,
JAIN - common
elements

MUSLIM art ← PERSIAN
ARABIC
→ did not accept synthesis
no INDIAN roots

- HINDU - MUSLIM - VIEW based on communal tensions
relations
REGARDED them as separate groups
with very little possibility of give & take

3) GHURYE on TRIBES - divided TRIBES into 3 classes.

1. Completely
HINDUISD

Ex - RAJ GONDS

by virtue of

BATTLES - KSHATRIYAIZED

2. PARTIALLY
HINDUISD

due to close
contact

3. HILL
SECTIONS

that remained
alienated & resisted
mixing

← ACCULTURATION spectrum →

- Tribes as a imperfectly integrated segment of HINDUS
- TRIBAL development - assimilation in HINDU culture.
- CRITICISED Verrier Alwin's TRIBAL isolationism.
- He said VOLUNTARY ACCULTURATION, disturbed by
COLONIAL policies; reason for SESSIONISM.

4) GHURYE on CASTE & KINSHIP

studied { HISTORIC
COMPARATIVE
INTEGRATIVE

- He concluded no one group was attached to one
particular occupation.

CASTE = ARYAN
stratification

→ non-ARYAN became
SHUDRAS

"Aryan division
of labour"

GRADUALLY became hereditary
[NO HIERARCHY
only difference)

EARLIER Varna = Color

Aryan Dasas

⇒ Later classes to denote
VARNA.

He studied elements of CASTE →

- Egypt
- Tribal
- Europe
- West Asia
- Rome

CONCLUDED → Present caste = EXPLOITATIVE
not original differentiation

MAGNIFIED with FALL of HINDU RULERS

USE of DIVIDE & RULE; POLITICAL BENEFITS

GOTRA & charana have roots in Indo-European tradition
↓
SYSTEMATISED rank & status of people.

DERIVED from SAGE

- Kasyapa
- Vasishtha
- Bharadwaja

Purpose:

- DESCENT tracing
- GURU-SHISYA parampara

He noticed SCRAMBLES for privileges - DAMAGING SOCIETY.

GHURYE's BOOK - "CASTE & RACE in India"

Ex: AGTR acronym of
M N SRINIVAS.

Explained CASTE as basis of RIG VEDA,
where VARNA meant color.

5) INDIA - India's survival due to COMMON VALUE CONSENSUS.

6) RELIGIOUS PRACTICES

- consciousness centred around TEMPLES (in Babylon, Greece)

need for

- Shiva
- Vishnu
- Durga

to integrate LOCAL / micro gods → macro system of worship.

7) AN SADHU → INDIAN Sadhus as PARADOXICAL

nature of renunciation

(INTERNAL UNITY) ARBITER of conflict

↓
LEARNED men of Scripture

↓
Dependence India from external attack.

8) URBANIZATION - held that urbanization is complex
 ↳ not a function of INDUSTRIALIZATION
 But village continues to survive - -> unlike WEST
 URBAN-RURAL continuum unlike WEST.

9) GHURYE on HINDUISM → not religion but CULTURAL tradition
 • MIX of diverse tradition

LITTLE & GREAT Traditions of MILTON SINGER

Ex: BHAI diya (diwali) ~ Raksha Bandan

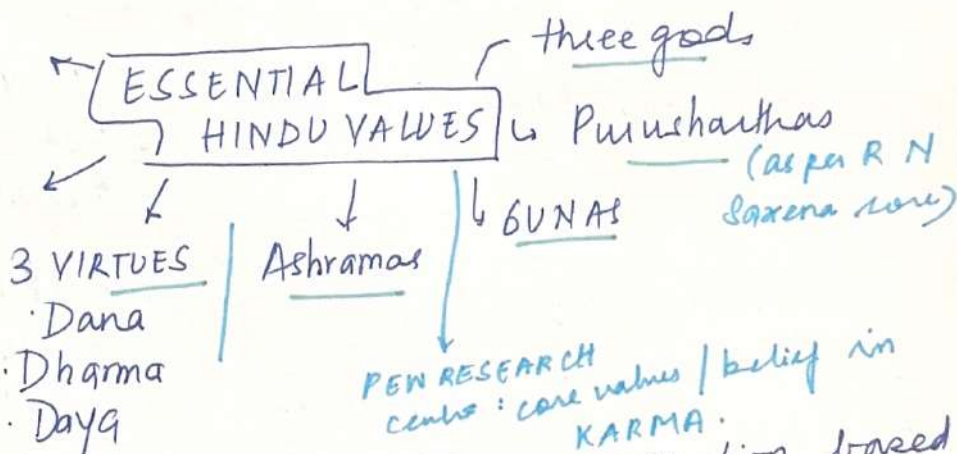
Ex: SAVITRI Puja - Karwa chauth

it is self amending & includes local gods for LARGER unity

Duties
 Adhyas
 Dana
 Yagya

ATTRIBUTES

mana
 Buddhi
 Ahankar



MAJOR CRITICISM of GHURYE

No recognition of FLUIDITY of culture.

A.R. DESAI: Cultural lens of real INDIA.

1. ANDRE BETILLE: generalization based on unrepresentative data.
2. MNS - Archival Sociology BOOKISH view. IRRELEVANT to study society.
3. no emphasis on BHAKTI movement.
4. Overglorifying tradition, lacks empiricism. TEXT Based Biased.
5. more on unity maintaining "SOCIOLOGICAL ROMANTICISM"
6. BEEREMAN: Brahmanical texts take a position that one must submit to universal values unquestioned. However, individual will persist.

STRUCTURAL - FUNCTIONALISM - M. N. SRINIVAS

influenced by A. R. R. BROWN & HOBHOUSE BRITISH anthropology

APPROACH {
1. Focus on order & pattern of SOCIAL WORLD
2. "Problem of order" at societal level.
3. ASSUMPTION: Societies can be seen as
 PERSISTENT COHESIVE STABLE
 and generally inherited wholes that
 are differentiated by SOCIAL STRUCTURE
 arrangements.

4. ETHNOGRAPHIC research based on PARTICIPANT OBSERVATION

Ex → RAMPURA village "Remembered Village"

⇒ utilized ARR Brown's MACRO SOCIAL generalization.

instead of
PARSON'S
STRUCTURAL
functionalism

3 concepts of BRITISH SOCIOLOGY {

STRUCTURAL unit STRUCTURAL form STRUCTURAL morphology

5. Advocated FIELD SOCIOLOGY over Indology
(British view)
Ex. not in FAVOR of grand jargons

But gave
"SANSKRITIZATION"

6. As India lives in villages → he utilized
(M. GANDHI) SOCIAL ANTHROPOLOGY

Ex: DYNAMIC STRUCTURE in RAMPURA } → village collective action of castes to protect village POND

INFLUENCE of M. N. SRINIVAS'S

study ↓ VILLAGE studies

- SC DUBE - SHAMIRPET
- ANDRE BETILLE - SRIPUKAM
- F. G. BAILEY - BISHIPARA
- Mckim MARIOTT - KISHANGARHI

PROS of approach

1. DOMINANT approach + ^{structural} modified functionality for INDIAN SOCIETY

2. corrective to INDOLOGY

3. Highlighted dynamic & fluidity in RIBID structure

i). Formulated SANSKRITIZATION → help in Policy making

ii). concept of DOMINANT CASTE → Dipankar Gupta
"mockery of Brahmins in UP"

iii). Andre Beteille's

"CASTE, CLASS, POWER"

3 Groups
Brahmin non-Brahmin

studied

1940

1960s

ADI
dravida

Cumulative
inequality

dispersed
inequality

CASTE + class +
POWER

Brdhmin 29% owned all
+ Power

Land reform
Democracy
URBANIZATION
secular
education

1. Rise of numerical
majority

2. Shift in Land
ownership

contact with city as
INFLUENCE FACTOR

→ thus CASTE not an adequate
framework for RURAL SOCIETY

iv) DIPANKAR GUPTA "DISCRETE CASTES & MUDDLED
HIERARCHIES"

as many caste hierarchies as castes

* all castes → trace DIVINE god/sage origin

* every caste own version of hierarchy,
accept higher castes attributed to them.

→ CASTES are discrete → RTUAL Purity &
Pollution came later

CONS of APPROACH

1. Finding Functions or POSITIVE contribution - OBJECTIVE IDEALISM
2. Neglect of $\left\{ \begin{array}{l} \text{CONFLICT} \\ \text{EXPLOITATION} \\ \text{FACTIONIST} \end{array} \right\}$ tendencies
3. STATUS QUOIST & conservative does not explain REVOLUTION
4. incapable of capturing diversity in VILLAGES.
5. micro-analysis of one village $\rightarrow$ cannot help PAN India generalisation.
6. Despite attempt
TOOK MANY British Sociology
elements $\rightarrow$ DOMINANT LINEAGE (African tribe)

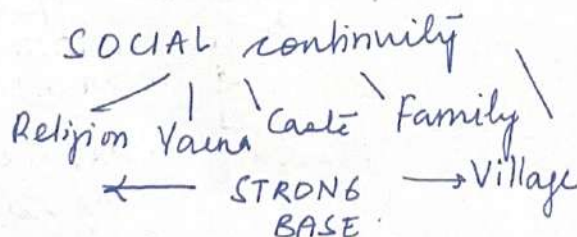
However

M. N. SRINIVAS'S approach utilized

1. M. S. A. RAO - urban studies YADAVPUR.
2. A. M. SHAH - family & kinship
3. B. S. BAVISKAR - cooperatives.

BOOK VIEW

- GRAND THEORIES, jargon.
- Relies on ancient literature.
- STATIC SOCIETY



FIELD VIEW

- Field work / observation
- Small regional empirical studies
- studies dynamism & fluidity.
- SOCIAL change.

M N SRINIVAS ON CASTE

1. CASTE is a dynamic concept
2. need FIELD study → empiricism
3. VARNA view of caste → incomplete
5. CASTE high/low based on TRADITIONAL OCCUPATION
6. However presumed hierarchy doesn't correlate
Ex: NON VEB → Peasant
peasants → traders

CONFLICTS exist even within CASTE

CASTE: its 20th century AVATAR

IDEOLOGICAL diff groups come together for power

"OBITUARY to CASTE"

Only used in NEED

SOCIETY no more caste centric

FAMILY → JOINT → extended family

4. Differentiates VARNA & CASTE

Very broad category

actual effective unit

VARNA - as framework to analyse caste

throughout INDIA → develop UNITY

CASTE governed by Commensality
pollution & purity

VILLAGE

1. Rejected Colonial view of "SELF SUFFICIENT republics" (way of JUSTIFYING lack of DEVELOPMENT)
2. as SOCIAL SPACE
↳ SOLIDARITY { village fairs, festivals, marriage, disaster
3. VILLAGE not closed entity { village exogamy, market, services exchange (JAJMAN)
4. VILLAGE as SOURCE of IDENTIFICATION (reason for VILLAGE FEUDS)

Metzger's VIEW

GENDER

1. DOWRY - dowry is "modern sati"
2. RAPID ECONOMIC Transformation → commodification of WOMEN → using it as instrument of "CONSOLIDATING PVT WEALTH"
CASTE creates constraint & dominant ethos
Practice of DOWRY = religious character
3. POSITION of women ← men
HOUSEHOLD & KINSHIP. HETEROGENEOUS world. not only separated & seen as UNEQUAL

DOMINANT CASTE : caste is dominant when

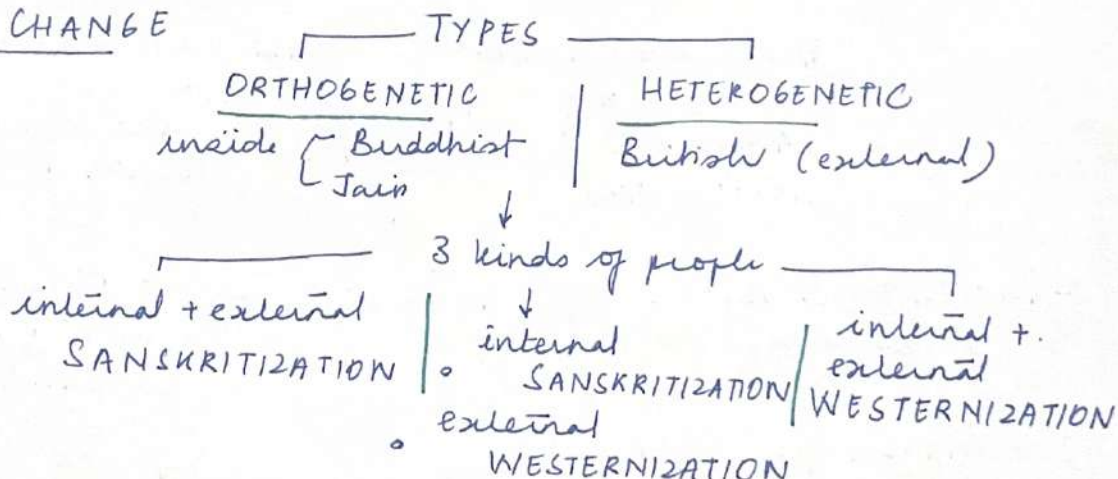
- 1) numerically strong
- 2) economically & politically exercises INFLUENCE

NUMERICAL majority → INFLUENCE on Land owning post REFORMS (ECONOMIC BASE) → POLITICAL Power consolidation.

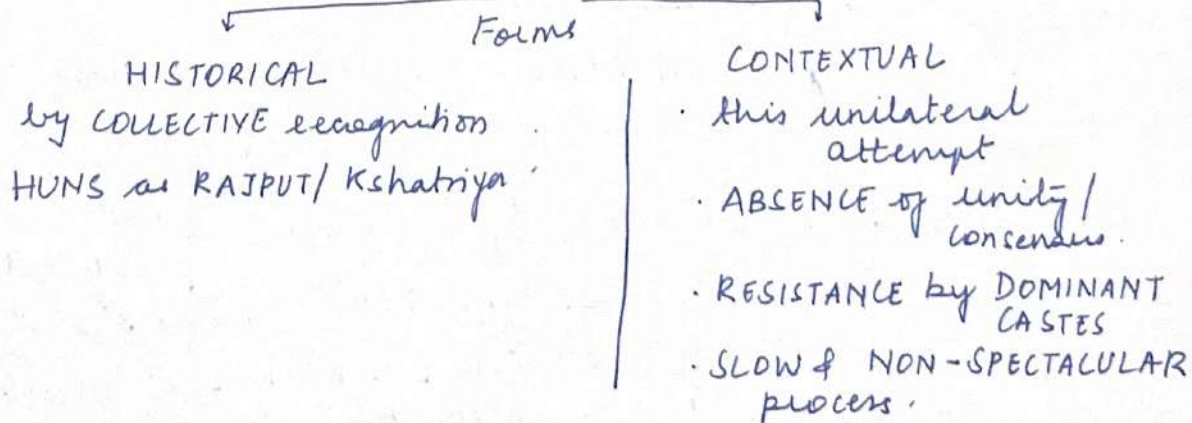
⇒ Thus RITUAL RANKING of CASTE no longer remains major OBITUARY BASIS of POSITION of CASTE.

CASTE despite Numeracy can be divided over LOYALTY when united a POLITICAL FORCE.

SRINIVAS ON CHANGE



SANSKRITIZATION: Process by which a low HINDU caste or tribe or other group changes its customs, ritual, ideology & way of life in direction of TWICE-BORN caste / DWIJ VARNNA.



CRITICISM 1. Sriniwas while collecting GENEALOGY,
approached ^{avoided} HARIJAN ward.
HEADMAN with → BIASED in favor of
upper caste.

2. Alienated Religious minorities.

3. SANSKRITIZATION as idiom } matches RISLEY'S
Aryanisation
= D P Mukherjee's
Brahminisation.

4. Yogendra Singh

: what M N Sriniwas coins as general process
is very SPECIFIC (HISTORICAL,
Contextual)

WESTERNIZATION → SRINIVAS "characterises changes in
Society with 150 years of BRITISH
RULE"

WESTERNIZATION ← opposite direction → SANSKRITIZATION
FAIRLY recent URBAN CENTRIC | over centuries RURAL Phenomenon.

① MULTIDIMENSIONAL } → impinges on Relations
+ complex process. } Social groups
institutions.

② BRITISH provided new
avenues for SOCIAL mobility { CENSUS
EDU
JOBS { army
bureaucracy
RELIGION

③ WESTERNIZATION did not begin & end with COLONIAL RULE
| accelerated POST INDEPENDENCE

* CONSTITUTION's rational & egalitarian principles
as reinforcers of mobility.

CRITICISM 1. Focus extensively on CASTE (not covering other
SUB altern)

2. Ignores WESTERNIZATION's
contradictions { Teibes Pak migrants
GENERATED it as RATIONAL
↓ Ex - RACIAL Prejudice.

≠ MeToo movement, FRIDAYS, Black lives matter.
change
for FUTURE

SOCIAL Background of INDIAN NATIONALISM by A.R. DESAI

MARXIST perspective

Traces growth in 5 PHASES

PHASE I : NARROW SOCIAL BASE
(until 1885)
• Pioneered by modern edu (INTELLIGENTIA)
• considers -
RAJA RAM MOHAN ROY as PIONEER of NATIONALISM

PHASE II - RISE of BOURGEOISIE
(1885-1905) due to Education
Liberal mindset 66.
• MERCANTILE class.

Voiced concerns of Bourgeoisie
↓
Indianise ICS
economic chain
indians into POLITICAL arena.

(1918-34) PHASE IV
GANDHI - enormous social base with
SPECIFIC TARGETS

NCM - KHILAFAT
to include MUSLIMS
Kheda, Champaran for FARMER BASE
Promoting women leaders

PHASE III - rise of MILITANT NATIONALISM
(1905-18)
• wider social base

PHASE V
DISILLUSIONMENT with GANDHI
• rise of SOCIALISM under petty bourgeoisie.

INC → STRONGLY related to CAPITALISTS
• 1920-30 WORKER CONSCIOUSNESS
• COMMUNALISM as tactic of Bourgeoisie

• ASSERTION outside INC
AIML
HINDU mahasabha
Depressed classes
AIWC.

⊙ HOWEVER broader support to GANDHI - even though it represented only BOURGEOISIE.

ANALYSIS

of A.R. DESAI

1. interprets "Bloodless & Peace" as way of CAPITALIST appeasement.
2. despite masses involved, never POLITICISED.
• not STRONG BASE
3. even when masses a base
↳ TOP DOWN / Bourgeoisie decision making.
4. FOCUS on EVOLUTION instead of REVOLUTION
• STATUS QUOIST (Pressure-compromise-Pressure)
5. Reason for NATIONALISM = f (material condition) created by BRITISH.

CRITICISM

1. YOGENDRA SINGH - no empirical backing for (DIELECTICISM)
2. BHURYE - strong nationalism existing in INDIAN ethos EX → BHARAT VARSHA-chakravarti
3. M N SRINIVAS - functional factor of NATIONALISM - not only mere economic factors.
4. many leaders came from LOWER STRATA }

MARXIST SOCIOLOGY [A R DESAI]

1. S A DANGE

- Primitive communism

& SOCIALISM

- Brahmins not respected for culture, but economic power.

ROLE of BRAHMIN → magic for rain ↓
FERTILITY of SOIL
"INDIA'S ECONOMIC BASE"

MARXIST SCHOLARS

TODAY:
CLASSIFICATION of CASTE

2. KOSAMBI - classical MARXIST.

equated CLASS of WEST & CASTE in India.
Brahmins → KSHATRIYA.
IDEOLOGICAL JUSTIFICATION.
↑
Got back land grants control

3. D P MUKHERJEE - "SOCIAL STRUCTURE OF VALUES"

coined
Aryanization

WESTERN VALUES

dialectical theory of SOCIAL change
INDIAN VALUES

- Promoting ANGLO-VEDIC Education.

MIDDLE CLASS

VEDAS as infallible.

"CONFUSED, ROOTLESS, CONTRADICTORY"
DAYANAND SARASWATI

- As per FORBES, INDIA's top 10 UNICORNS

↳ funded by GLOBAL rich atleast 70-80%

4. UTSA PATNAIK - Agrarian structure MARXISM

5. CONTEMPORARY MARXISTS - RANDHEER SINGH

- WORLD capitalism integrated GLOBAL rich
⇒ INDIAN rich connected to GLOBAL RICH

Ex: RELIANCE-ARAMCO deal.

↳ US-FACEBOOK

↳ Chinese billionaires via INVESTMENT companies

"GLOBALIZATION as new avatar of CAPITALISM"

↓
MASSIVE CONSUMERIST class

PAUPERIZATION

↑ PROLETARIATIZATION of masses.

masses

↑ OXFAM 1% rich → 70% wealth in INDIA

→ Wallerstein's DEPENDENCY theory

A. R. DESAI: THEORY of BASE & SUPERSTRUCTURE

→ 3 DISTINCT PHASES of INDIAN ECONOMIC HISTORY
"SOCIAL BACKGROUND of NATIONALISM"

Pre-colonial

1. Land as collective property without private ownership. (VILLAGE SABHAS)
2. Subsistence + collective participation in Production
3. JATMANI system regulated SUFFICIENCY
4. No Technology + non-exploitation.
5. INDIAN Feudalism → 'SYMMETRIC Production relation'
6. Despite HINDU/MUSLIM ~~entry~~ INFLUENCED
Ex: METCALFE called VILLAGES "LITTLE REPUBLICS"
↳ superstructure no impact on economic base.
7. Occasional interaction between
↓
RURAL & URBAN SYSTEMS
RURAL → equalitarian common base
↓
Asymmetric MOP
↓
VARIED BASE

COLONIAL

1. Hit roots of Indian village economic base.
2. RURAL hinterland ← Intl trade
↓
interlinked
DESTROYED SELF SUFFICIENCY
3. Rise of modern peasant proprietor as PVT OWNER of LAND.
4. Introduced Railway, Post-Telegraph, uniform LAW, EDUCATION, Textile mills. → unified INDIA (INDIAN NATIONAL MOVEMENT)

POST COLONIAL: as promised in INM + AVADI session (movement) of INC.
SOCIALIST & DEMOCRATIC AGENDA.

Land reform abolish zamindari Welfare (Art 38)

However, EXPLOITATION → LACK of STRONG WILL in IMPLEMENTATION.

A. R. DESAI view on PEASANT STRUGGLE

"AGRARIAN STRUGGLES in INDIA AFTER INDEPENDENCE"

* ↓ "PEASANT STRUGGLES IN INDIA"

MAIN CRITICISM

1. economic base & super-structure
UNIDIMENSIONAL VIEW
2. neglect societal & cultural factors.
3. non-scientific / PRAXIS
4. cooperation & interdependence neglected.

★ Ex: Regional disparity → WB, KL where land reforms were implemented. *Op Barga.*

DESAI'S VIEW ON INM → ALTERNATIVE explanation to rise of INM.
Did not think DEMOCRATIC SOCIALISM could change society based on HISTORY

INM led by Bourgeoisie { Funded at every stage but GLORIFIED SOCIALISM
HEADED monitored

← DRIVEN by CAPITALISM

★ DICHOTOMY of THOUGHT & ACTION = "PARADOX of DEVELOPMENT"

Ex: LAND Reform (SOCIALIST) but 1970 (NSSO), no change in POOR

PRI as Grass Root Democracy → REALITY:
Peonies + Wealth
Ex: SARPANCH ^{PAT} domination.

DESAI'S VIEW ON

(INDIAN MIDDLE CLASS)

- specific families that went for colonial occupations.
- Demanded POLITICAL while needed ECONOMIC LIBERATION.
- Focus on SUPERSTRUCTURE in place of BASE } Reason for today's Poverty

INDIAN middle class

IMC

— ("Turncoats") —
VOICE of COLONIAL }
MASTERS }
↓
Their interest echos.

TODAY'S
GLOBAL CITIZEN

AGRARIAN STRUGGLE → NEWLY emerging — For greater
propertied class. FRUITS of DEVELOPMENT

(TRACTOR CAPITALISTS
as per RUDOLPH)

AGRARIAN proletariat, → FIGHT for
low caste & tribes SURVIVAL

Thus, progress only by RADICALLY transforming
EXPLOITATIVE INDIAN CAPITALISM

"STATE & SOCIETY IN INDIA" by A.R. DESAI

• CRITICISES theories of MODERNIZATION

"MODERNIZATION on capitalist path as a
DESIRABLE VALUE Premise"

↳ VALUABLE ideological
vehicle to RULING CLASS.

Highlights different
types of repression
by STATE:

- 1. VIOLATING democratic rights
 - 2. MINORITIES → Polarization
 - 3. women
 - 4. Slum dwellers
 - 5. Press, media
- } in interests
of BOURGEOISIE
→ POST truth era.

RELEVANCE of A.R. DESAI

1. Ideology against STRUCTURAL FUNCTIONALISM.
2. Radically minded scholar against HORIZON of research.
3. Highlighted oppression in society.
4. MACRO VIEW Presented (HISTORIC materialism)
5. modified MARXIST VIEW for masses (unlike Functionalism)

TODAY 1) Reverse migration in
COVID-19

- 2) Drive of Privatization
- 3) GLOBAL wealth gap

4) SEZ

5) Scams → NIRAV Modi,
VIJAY Mallya.

ROLE of
CAPITALISM

& its EXPLOITATION

CONTRAST

A. R. DESAI

MARX.

similar

- ① BASIC Dialectics
- ② Belief in ECONOMIC Base & Superstructure
- ③ need for RADICAL transformation to end OPPRESSION.

INDIAN specific context

Indian national movement run by bourgeoisie.

PARADOX of development

AFTER independence.
CAPITALIST despite SOCIALISM announcement.
Ex → Art 31: RIGHT to property, Free speech as BOURGEOISIE interests.

DESAI: Indian capitalists depended on STATE.

SEMI FEUDAL → capitalists with STATE help.

LPG: Licence-Permit-Quota lag for Bourgeoisie growth

① INDIAN agriculture run by CAPITALIST lines with STATE sponsorship
TRACTOR capitalists

L. Rudolph & RUDOLPH.

② SERVICE sector replacing AGRICULTURE.

GLOBAL

Marx felt imperialism needed to end ASIATIC mode of PRODUCTION & consciousness of PROLETARIAT.

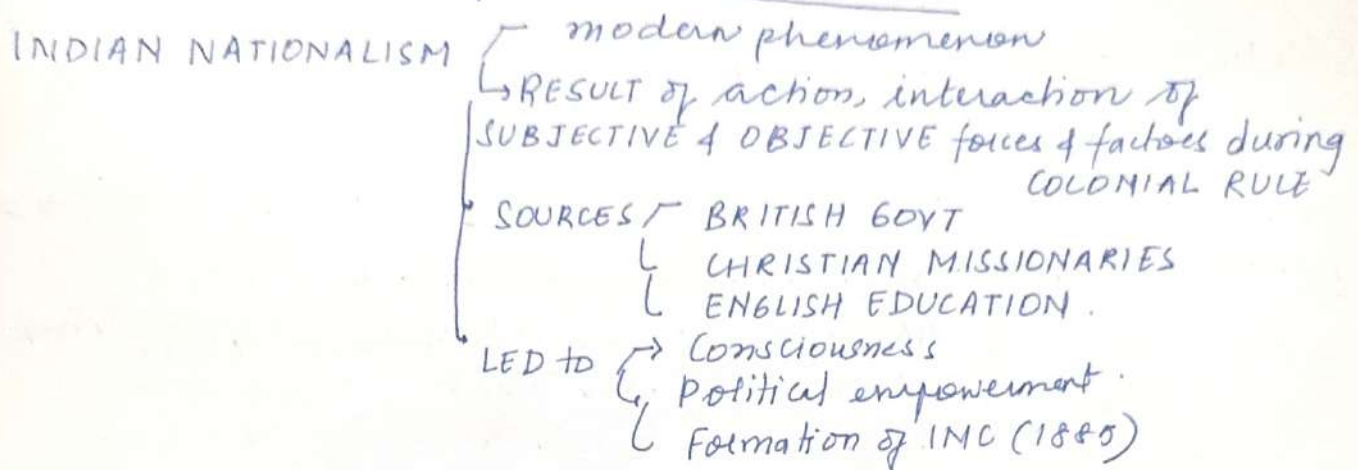
MARX → capitalists run state.

CAPITALISM → overthrew FEUDAL lords.

INDUSTRY replaces Agriculture.

IMPACT of COLONIAL RULE

SOCIAL BACKGROUND of INDIAN NATIONALISM



VIEWS

- 1) K M PANIKAR : achievement of British rule as UNIFICATION of INDIA (transport, education, communication, tech, admin, judiciary)
- 2) YOGENDRA SINGH : CONTACT of INDIA & British as RADICAL Sociological significance = pre-modern & modernizing of WESTERNIZATION cultural system contact.
- 3) YOGENDRA SINGH calls the process as "CULTURAL MODERNIZATION"
- 4) M N SRINIVAS defines WESTERNIZATION in terms of change in Indian Society due to British Rule in India.
 - ↳ 3 levels $\begin{cases} \text{Primary} \\ \text{secondary} \\ \text{tertiary} \end{cases}$
- 5) BIPIN Chandra : Indian National Struggle as case of GRAMSCI's change in hegemony from BRITISH → emerged MIDDLE class.

INDIAN NATIONALISM →

- 1) By product of SOCIAL conditions.
- 2) WEBER : State & Nation for internal unity & harmony
- 3) ROMILA THAPAR & K M PANIKAR → India was a INTELLECTUAL identity that British assumed as NATION
- 4) A R DESAI : awakening due to mismatch of Dialectics OLD VALUES ↔ SOCIO-economic reality.
- 5) Indian identity is COLONIAL construct; INDIA is product of Dialectics
- 6) INDIAN identity as chosen; Almost everyone from Aryan → Britishers came from outside.

7) MALINOWSKI: "Myth is charter of society" → ^{India} collective myth that binds a million people.

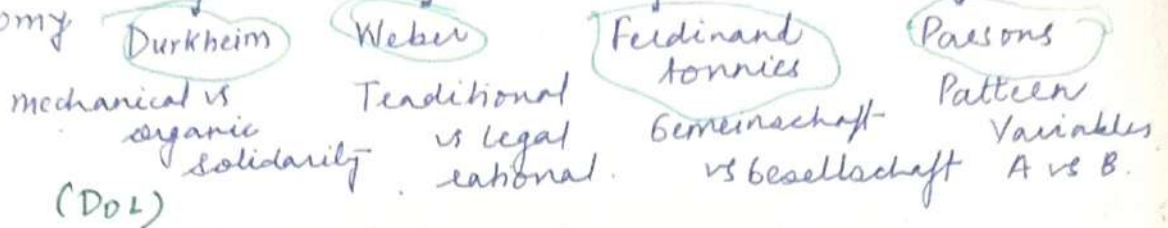
8) GHURYE → not syncretic culture; mostly Aryan dominated.

SYMBOLS
of NATIONALISM } {

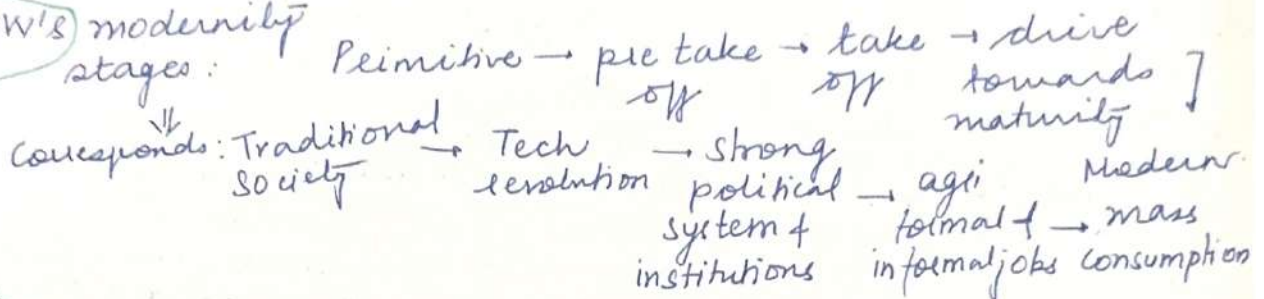
- GANDHI & Satyagraha - Political Nationalism
- CULTURAL nationalism → use of TILAK's Ganesh festival
- ART - Bharat Mata (Abanindranath TAGORE)
- MUSIC - Jana Gana mana
- RELIGION → Hindu Rashtra by RSS, Muslim League
- SOCIAL reform → RRMR, Ishwar chandra Vidyasagar

MODERNIZATION of INDIAN TRADITION

MODERNIZATION Dichotomy



* ROSTOW'S modernity stages:



→ **DANIEL THORNER**: Modernization is current term for an old process of social change whereby less developed societies acquire characteristics common to more developed societies.

Development = ECONOMIC component

→ **YOGENDRA Singh** → modernization implies a rational attitude towards issues and their evaluation from a universal viewpoint.

MODERNIZATION of INDIAN TRADITION

- 1) **MNS** - Sanskritization & Westernization
- 2) **MILTON SINGER** → Little & Great tradition | **INDIANIZATION of modernity** & **Mackim Marriott**
- 3) **SC Dube**: Little traditions have only changed superficially.

4) **Yogendra singh** → "Structural Particularistic view", GREAT Tradition has undergone complete modernity, (little tradition approaching)

INDIAN modernization has met with contradictions: slowly.

- diff societies respond to modernity differently / INDIA
- 1) Higher education preference over Primary level
 - 2) contradiction of Regional elite & National elite
 - 3) Industrialization at cost of agriculture. (Agri as BARGAIN Sector)
- Democratization as process of elites to masses instead of masses adoption.
- Function dysfunctions / net social change

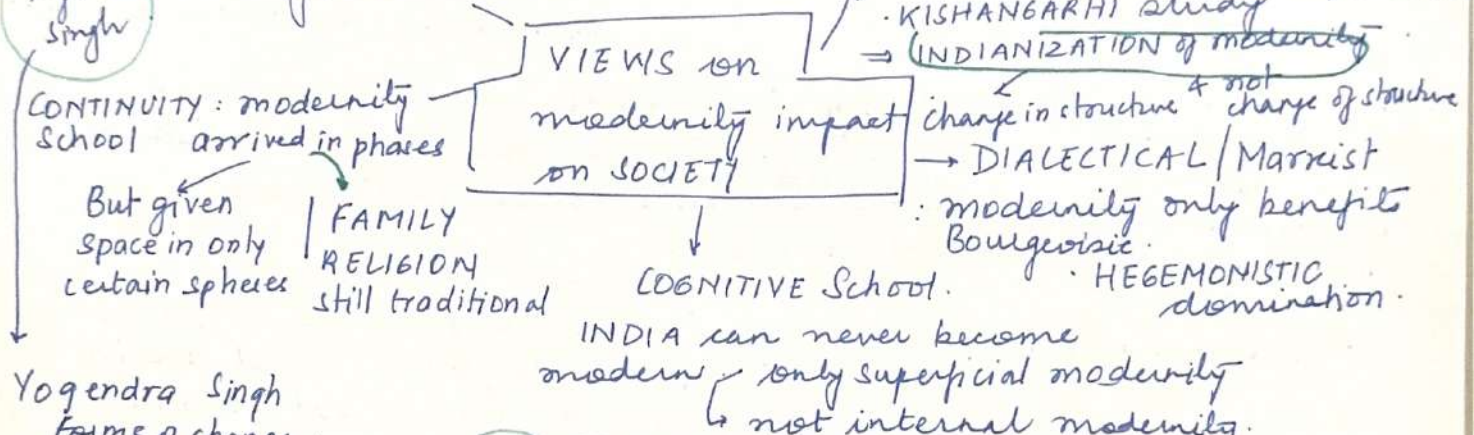
* **DIPANKAR GUPTA** "MISTAKEN MODERNITY" } Consumerism, individualism, exhibitionism & modernity

5) KL Sharma : Structural inconsistencies / Bureaucracy without
 ⇒ modernity not able to influence mico traditions { universalism.
 legislation without rule of law.
 demonatization without rule of law.

6) MN Seervai - CULTURAL Schizophrenia

* RUDOLPH → ie Bulldozer driver is also one who practiced
 7) ATUL KOHLI - India adopted "SELECTIVE MODERNITY" MAGIC
 Political modernity such as rule of LAW.
 were brought by British.

8) DEBURN'S cultural lag witnessed; DEBURN & Durkheim's ANOMIE
 Modernists - GLORIFY modernity NIMKOFF (Mukim Mariott) Ex → LANCET study on
 Yogendra Singh as way forward. (CULTURAL approach Indian depression
 KISHANGARHI study
 ⇒ INDIANIZATION of modernity



Yogendra Singh
 Forms of change

- ADDITIVE } impulse to tradition
- SYNTHETIC }
- DESCRIPTIVE → bring change IT BPO
- DYSJUNCT - no impact

⇒ LOUIS Dumont : value system specific

India - Value Rigid society
 Europe - Value Fragile society
 (Values of whotism, hierarchy, transcendence, other worldly values)
 = H, H, OW, T

• as per Dumont → HINDUISM is a way of life, system of values → H, H, T, OW.

• More Indian culture changes, more it strengthens → Buddhism, Jainism strengthen HINDUISM.

CULTURE / change only in higher sphere,
 L VALUES percolating to lower sphere remain same.

Persistence & continuity

* PC JOSHI → half hearted entry into modernity ⇒ Led to uneven development,
 • VOICELESS underclass marginalized further

SOCIAL REFORM, PROTESTS & MOVEMENTS

DISSENT → PROTEST → MOVEMENT (as per 6UHA)
 → Differences Formal Declaration Rastardko
 Jal Samadhi
 Fast unto Death
 Gherao

MSA Rao defines SOCIAL MOVEMENT → as collective & in collective mobilization via formal / informal organization
 CENTRALITY of Ideology

PURPOSE : To improve EXISTING SOCIAL system

- 1) KL Sharma : BASE for REFORM
 - Religious text orthodoxy
 - CONSERVATISM (Judiciary)
 - Combining & conflicts between beliefs
 - HINDU ISLAMIC VICTORIAN
- 2) AR DESAI OLD VALUE ← DIELECTIC values → SOCIO-ECONOMIC REALITY
 → Religion revival by Bourgeoisie
- 3) VOGENDRA SINGH → MODERNIZATION
- 4) WINSTON CHURCHILL → INDIANS retaliated not for Purse but preservation of culture

KATHLEEN GOUGH classified movements :

- | | | | |
|------------------------|---------------------|----------------------------|---|
| 1. REACTIONARY
1851 | 2. POLITICAL
NCM | 3. CONSERVATIVE
Deoband | 4. SECESSION
Ahome
5. Separatist
Pakistan. |
|------------------------|---------------------|----------------------------|---|

CLASSIFICATION

RELIGIOUS REFORMS
 ↓
 against IDOLATRY SUPERSTITIONS UNITARIANISM, monotheism
 Ayya Samaj
 Brahma Samaj
 Rehnumai
 Maryadasan Sabha

PROTESTS against BRITISH
 ↓
 STUDENTS TRIBAL INDUSTRIAL PEASANTS

Protests under influence of modernity
 ↓
 Socio-religious reform Lower caste movement Women movement

Temporal 19th century	early 20th century	late 20th	NEW SOCIAL movements 21st century
SATI Brahmanical dominance Ritualism Westernism	NCM, AIML, Khilafat, Dalit, regional minorities	Nationalities, Regional Religious movements between castes	Bourgeoisie Politics environment Neoliberal Class movement

SOCIAL Reform movements

GAIL OMVEDT: equates them to CIVIL rights movement (US)
GOPAL GURU: CULTURAL movements
FERNANDES: POLITICAL movements
 (Ex → Self Respect → DMK, AIADMK)

HARDIMAN → interlinkage

Ex: KISAN SABHA → peasants
 regions
 national cause
 (political)

APARNA BASU: women accepted in INS → paved way mobilization.
 as EQUAL comrades for women involvement in wider sphere of life.

RAJANI ALEXANDER: Women participation not organized / community unlike men. (home based)

* REFORMATIVE SOCIAL movements — promote inclusiveness. But all three → upper caste & classes
Ghanshyam Shah → distinguished CHANGE IN VS CHANGE OFF IN INDIAN WAY
Yogendra — modernity

ARYA SAMAJ

→ Dayanand Saraswati
 • "Go Back to Vedas"
 • Unity of FAITH (not caste, untouchability)
 • Varna based on capability (↑ Sanskritization)
 → RISE of JATS in North India related to strength of ARYA SAMAJ

THEOSOPHICAL
 • ancient & unique culture as solution to world problems (COLLIER & Blavatsky)

BRAHMOSAMAJ
 • liberal cultural movement
 • Dynamic
 • INCLUSIVE
 • challenged Brahmin orthodoxy

RAMA KRISHNA mission
 • Secular values
 • SEVA
 • Paramo dhama
 • UNITY of God

-ve: POLARIZATION with SHUDDHI movement

led to DRAYIDIAN identity
 anti Brahmin
 anti Hindu
 anti Sanskrit
 anti North Indian
 Secessionist by GHURKE
 Reflexive by MSA Rao
 Today - Ek Bharat VIKAS Bharat

* SUBALTERN

SATYASHODAK SAMAJ

• RAJABALI as representative of INDIGENOUS (Sudra)
 • IDENTITY of "BAHUMAN" to stand against Brahmin orthodoxy
 • GULAMGIRI

EV Ramaswamy Naicker

SURYA MARYADAI

Nucleus-South Indian Culture
 • Egalitarian
 • Ancient Unique
 • CASTE - Pathological element

SNDP - Narayana Guru

VALUZHAYAS

• creating trust
 • 111 social structure - own temples
 • eliminate Brahmin monopoly

Dr. B R Ambedkar

JAT PAT Torale Mandal
 • encouraged conversion to Buddhism
 • CONSTITUTION protection

THEMES for SOCIAL REFORM.

ACTS

- Dowry Prohibition
- Immoral Traffic
- Factories Act
- Equal Remuneration
- Hindu Succession
- PO SH / Vishaka Guidelines

SATI

CHILD Marriage

Behramji, Sarda Act
Malabar

POLYGAMY

PURDAH

INHERITANCE

EDUCATION → D. K. Kurve

FEMALE INFANTICIDE

WIDOW Remarriage → VISHNU Shastri Pandit

DEVDAASI → Veeresalingam Pantulu

Other SOCIAL REFORM (education)

↓
Gujarat
Veenacular
society

↓
Deccan
Education Society,
Fergusson College

↓
Ramakrishna
Mission

↓
Serasadan
movement

+ve REFORMS

- Rationality, Humanism, Modernity
- Worship as INDIVIDUAL experience
- Create National Awakening
- Rising middle class
- Native cultural personality revival
- Attacking Caste orthodoxy

-ve REFORMS

- Denationalized, Hyper westernized
- Some mysticism/pseudo science
- Small / Localised social base
- Over emphasis of philosophy
- uncritical praise of PAST missing
- Sectarian & obscurantist

↓
SOCIAL REFORM trend continues.

SOCIAL STRUCTURE

1) RURAL & AGRARIAN STRUCTURE - IDEA of INDIAN VILLAGE

• **SOCIAL STRUCTURE**: Pattern of inter-related statuses & roles found in a Society, forming Stable Base.

VILLAGE: ANCIENT India's GRAMA → Today's Village.

• Village is socio-cultural landscape, demographic and structural reality.

ANDRE BETILLE calls it "REFLECTION of INDIAN CIVILIZATION".
2011 Census, 6,49,481 villages & 68.4% of Indians live in Villages.

But **DIPANKAR Gupta** calls it "VANISHING VILLAGE".

FEATURES

- Village as close knit Community
- Village as Political Institution
- Religiosity
- Agrarian by profession
- Joint Family
- Control of Caste over individual.
- Kin Panchayat

1. **Backwardness view**

- ILLITERATE
- AGRARIAN
- TRADITIONAL
- Limited aspiration

2. **COLONIAL VIEW** → Justifying Backwardness as root of "WHITE MAN'S Burden"

- Henry Maine, Metcalfe, Munroe
- Baden Powell, Less O'malley
- Village as LITTLE republic
- self perpetuating & self sufficient
- VILLAGE as a Cultural unit.

5. **Geographical View**

VILLAGE as Settlement Pattern

i) **LINEAR VILLAGE**

1 lane
1 caste
↓
road

ii) **Clustered Villages** - Caste/occupation clusters

iii) **Dispersed Villages** found in Hilly areas

4. **NATIONALIST**

GANDHI - GRAM SWARAJ

"INDIA lives in its villages"

Village = SELF SUFFICIENT
SELF GOVERNING
LIMITED NEEDS
UNITY

Proposed Ideas
Panchayat Participatory development
Cooperative Farming
Grassroot development

(Basis of HILL-PLAIN Conflict)

AMBEDKAR

Place of Discrimination, need modernization
Village as symbol of Feudalism
Casteism
Brahmanical domination

→ Perpetuates inequality
superstition
dogmatic rules & tradition

NEHRU

Middle path

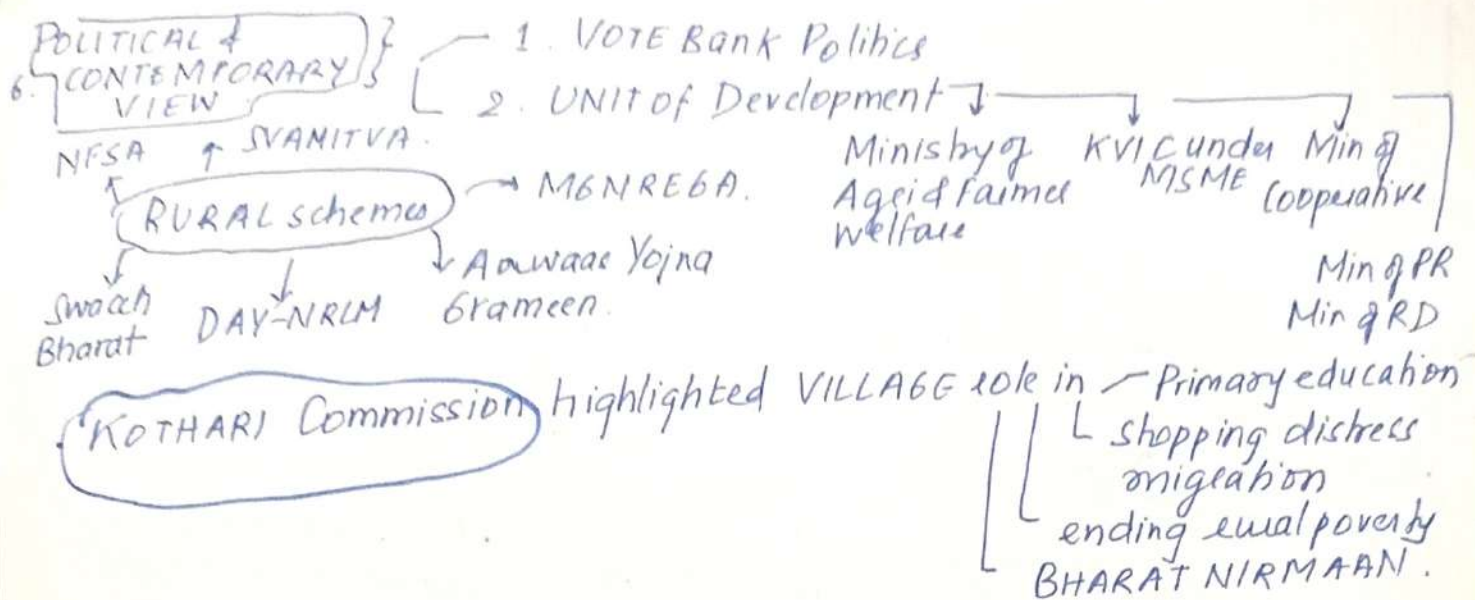
Village as storehouse of culture
also modernize for National development

3. **HISTORICAL VIEW**

Rig Veda
↓
Ramayana
Mahabharat
↓
Villages sense of support, identity
unity, harmony

Arthashastra
Aini-AKBARI
(talks of Guild villages)

He accepted decaying of villages in Colonial rule.



SOCIOLOGICAL VIEW OF INDIAN VILLAGE

1) **METCALFE** → VILLAGE as LITTLE Republic
Dynasty after Dynasty, Revolution after Revolution,
Village remained SAME"

INDIAN view came as response
2) **M N Srinivas & A M Saha** "MYTH OF SELF SUFFICIENCY OF INDIAN VILLAGE" (1956)

- VIEWS**
1. Village not economically self sufficient → **TAJMANI** (Service providers castes & goods depended on other villages)
 2. No self governed: **JATI SABHA**, **GRAM Sabha**, Local Councils → accumulation of villages on caste identity
 3. People of village cultivated land in another village
 4. Haats / Bazaars → Common market for villages
 5. MARRIAGE - Village exogamy
 6. RELIGION - Village deity festival, people of other villages participate

Thus NOT SELF GOVERNED, SELF SUFFICIENT & ISOLATED.

3) **M N SRINIVAS**: Village as part of WIDER IDENTITY
VILLAGE as source of SELF IDENTITY

4) **McKIM Marriott** → Universalisation & Parochialization
without interconnection between village to larger world.

5) **Betille** - British assumption based on lack of roads / connectivity

- 5) MORRIS DPLER - 1) Pointed trade of Ancient India & British goods reaching interior [Economic Linkage]
 2) JAJMANI System highlighted economic & social linkage.

4) SC Dube - VILLAGE Solidarity of DIFFERENT kind than Kin, Class, Caste RELIGION L "INDIAN village".

1) Behind Mud Walls"

by WISER (missionary couple)

(Cornell Village study project) to study CULTURE & traditions

STYLES OF VILLAGE STUDY

1950-1960s adopted SOCIAL-ANTHROPOLOGY

VILLAGE as substitute of Tribe

"Remembered Village" by MN Srinivas

SC Dube in Shamirpet
INTER Disciplinary Study

→ COLLECTIVE project to develop rural areas [LABORATORY view]

VILLAGE STUDIES & SOCIAL STRUCTURE

1. CASTE: SC Dube in Shamirpet - 6 FACTORS that negotiated position in VILLAGE

1. Caste, religion

2. land ownership

3. wealth

4. Position in Government service of village

5. Age

6. Personality Trait.

MN Srinivas - "Dominant Caste"

ANDRE BETILLE - changes in Ritual ranking system of CASTE

2) LAND & CLASS

Overlap between higher caste & land holding

MN Srinivas - OKKALINGA - Dominant Caste rise with profitable land holding

• K. Gough - Tanjavur & S. EPISTENE studied land holding pattern & changes.

• F B Bailey - Bisipara Village (land entry into market) changes.

3) GENDER

Leela Dube & Usha Patilgik.

Srinivas

SOCIAL world of women only Kin & Household while men - HETEROGENOUS world

SC Dube

mark of respectability, when women walk with eyes downcast.

4) SOCIAL mobility studies

MSA Rao (Yadavpore)

F B Bailey (Bisipara)

A. Chakravathy (Devisai)

5) Power in Village

A. Rudea

6) FAMILY & KINSHIP

A. M. Shah

study of family & Household Dynamics (Gujarat)

T N Madan

Family & Kinship Kashmiri Pandit

7) TRIBALS

Sachidananda

Tribal villages of Jharkhand

Martin Dean

Santhals & impact of industrialization.

VILLAGE CASE STUDIES

1) McKim Marriott study of Kishangarhi "VILLAGE INDIA" (1955)

FINDINGS: Saw service provider castes serving 15 neighbouring villages & earning $\frac{1}{2}$ income from outside.

↓
 LOCAL VILLAGE EXOGAMY (spread of LINEAGE)
 • entry of 44 other specialists into Kishangarhi
 • People maintaining house & have worked in 25 other locations.

2) M N Srinivas study of Rampura "INDIA'S VILLAGES" (1956)

FINDINGS: 1) Dominant caste of OKKALINGA over wartime rationing & profits (black marketeering)

* Dominant Caste
 Caste group with control of economic resources & political dominance

2) ↑ Profits → rice mills & connectivity to Mysore

3) "One foot in village & one foot in city"

4) Horizontal & vertical solidarity - both observed (within caste) (within village)

3) S C Dube study of Shamirpet "INDIAN VILLAGE" (1956)

FINDING → Focus on changes coming into rural life
 • INCREASING economic ties with city of HYDERABAD
 • Change even for marginalized communities such as washermen

4) Katherine Gough's study of TANJORE village (Kumbapettai)

FINDING

1. High level of external migration of Brahmins to CITIES
2. immigration of lower castes from neighbouring & less fertile areas. ↓
 reason for economic integration.

5) M S A Rao's study of Yadavpur (Fringe of Delhi) → growth of Delhi as metropolitan led to economic

3 FINDING

- Employment
- Rise in land value due to immigrants
- Loss of village land for urban development

economic diversification → gardening dairy farming trade & transport urban employment

6) Oscar Lewis study of Ranikhet with Tepostalan, Mexico.

↳ "RURAL COSMOPOLITANISM" → Single village has ties of kinship & economic relation with 400 other villages.
 villages classified on KINSHIP terms

7) F. B. Bailey studied Bisipara Village documenting changes on Land coming into market [Disparity between Projected UNITY & RECIPROCITY]

VILLAGES IN DURESS

1. Dr. B. R. AMBEDKAR view of Village - "cesspool of degradation, corruption & worse"

Reason for CONTINUATION - because there was little option for most people outside confines of rural space

2. DIPANKAR GUPTA: "Village shrinking as SOCIAL REALITY, though it exists" **VANISHING VILLAGE**

- nowhere can one find level of hopeless disenchantment
- JOINT FAMILY disappearing, rural caste hierarchy broken down & urban migration [NOTHING LEFT to romanticise]

However IDEA of VILLAGE holds NATIONALIST VISION

Gandhi's GRAM SWARAJ

- 73rd, 74th CA
- 24th April as PRI Day

AMBEDKAR'S vision to eliminate DENS of INEQUALITY

- Aadash Gram Yojna
- Reservation in PRI / Zilla Parishad
- MGNREGA / NFSA / Awas Yojna
- Jal Jeevan / SBM 2.0

NEHRU'S vision to modernize village

- SPM - RURAL Mission
- DAY - NRLM
- SMART VILLAGE
- SVAMITVA

McKIM Marriott's Double interaction of LITTLE & GREAT TRADITION

Celebration of RAKSHABHANDAN (UNIVERSALIZATION)

✓ Krishan Goshi's SALUNO

• Great Tradition Govardana Puja

(PARDOCHIALIZATION)

Little Tradition

celebration as GOBAR DHAN (cowdung wealth)

FIELD STUDY as method

1. Reaction to Colonial View → SERENDIPITY (MERTON)
2. Challenging BOOKISH perspective
3. Borrowing SOCIO-ANTHROPOLOGIST method of PARTICIPANT OBSERVATION
4. Criticised Planners for treating "People as DOUGH"

⑤ Helped in EVALUATING SOCIO-ECONOMIC conditions Ex: Family Planning Clinics

① Post Independence era reforms

- Zamindari Abolition
- Land ceiling
- Land reform

Boom in VILLAGE STUDIES & FIELD STUDY

④ INTERNATIONAL FUNDING Ex - Ford Foundation

② Notion of Peasant Society
Robert Redfield: Peasant Society as Global starting point

③ Popularized by Social Anthropologists
MN Srinivas - Influence of British studies of ARR Brown

FIELD STUDY LIMITATIONS

- 1) Andre Bettle - states "FIRST NON BRAHMIN & OUTSIDER" in Brahmin Household of Siripuram
 - 2) Leela Dube as Brahmin & women
 - 3) MNS treated by villagers as Brahmin & Landholder
- INFLUENCE ON
- Research subject
 - Study value
 - Suppression of marginalized voices

CRITICISM

- 1) MARXISTS - Villagers are examples of Land Surplus vs Exploited.
(AR DESAI) British role in shaping RURAL CLASS CONSCIOUSNESS (Ryotwari, Mahalwari)
- 2) LOUIS DUMONT - 1) No entity called INDIAN Village
From Culturological 2) Purely Admin unit.
- 3) MODERNISTS - Village studies are too microscopic
Yogendra Singh 2 Dimensional changes not understood. TIME SPACE
- 4) GENDER angle neglected.
UMA Chakravathy "Gender in Caste"
Brahmin women culturally exploited
Dalit women physically exploited.
- 5) neglected SC/ST perspective
TULSI PATEL - RJ study
Women believe son as way of neutralizing physical abuse by Husband.
- 6) FIELD STUDY successes
"INDIAN village"
① MN Srinivas - remembered village - Westernization & Sanskritization
② SC Dube - Highlighted tension inter-caste rivalry conflict
③ Anand Chakravathy - unlike WEST
study of POLITICS in DEVISAR Power = f(Tradition + Legal-Rational + Charisma)
④ Rudolph & Rudolph Voting: f(Caste, kin, contact, quality of relation)
⑤ Bailey: Village runs on Caste & Gender.
⑥ A.M. Shah - Household concept of Family - VANISHING VILLAGE
⑦ Manish Thakur - "Rurality" ⑧ Dipankar Gupta - RURBANESS
⑨ Jonathan PERRY - Villagers Hate Village.
⑩ BAVISHKAR - Cooperative

Current era
VILLAGE STUDIES

- 1. B S BAYISKAR - Cooperatives in Maharashtra
- 2. Shanti George - Operation Flood
- 3. Susan Wadley - Lizzat Papad
- 4. ASER - Status of Education / * PRATHAM NDO

SEWA
Women status

Current studies

- * SEWA (women empowerment)
- SBM studies (Swachh sarvekshan)
- ASHA workers as data recorders
- NFHS / NSSO / Census
- Other INDICATORS → SDG INDIA INDEX
- NITI Aayog - ASPIRATIONAL DISTRICTS

AGRARIAN SOCIAL STRUCTURE - LAND TENURE & LAND REFORMS

(AGRARIAN Social Structure) - refers to all those settlements & groupings who earn livelihood by cultivating land or allied ACTIVITIES

TWO MAIN FEATURES

- 1. Pattern of LAND OWNERSHIP
- 2. Those who cultivate land - own land relationship

VIEWS ON LAND TENURE

- 1. ECONOMISTS : land as source of livelihood & profit
- 2. HISTORIANS - changes in LAND TENURE

SOCIOLOGIST

interpersonal relation between state & citizen, any intermediary

Social structure

Political structure among citizens

Purpose of LAND REFORM

INTENT: SOCIALISM
438, 39(6)(c),
Sch 9

- redistribution of LAND
- INSTITUTIONAL Land reform (abolishing zamindari)
- LEGAL [Land ceiling Act]
- SOCIAL [changing power dynamics in VILLAGES]

1) LAND TENURE - 5 PHASES of LAND TENURE

② → DELHI
DELHI SULTANAT
Appointing Mazudmaas (Revenue collector)

① ANCIENT
Historian
CONFLICT on
LAND ownership

- STATE / CITIZEN / DUAL

Legal obligation to pay TAX (in KIND)

LAND - Socio-economic importance

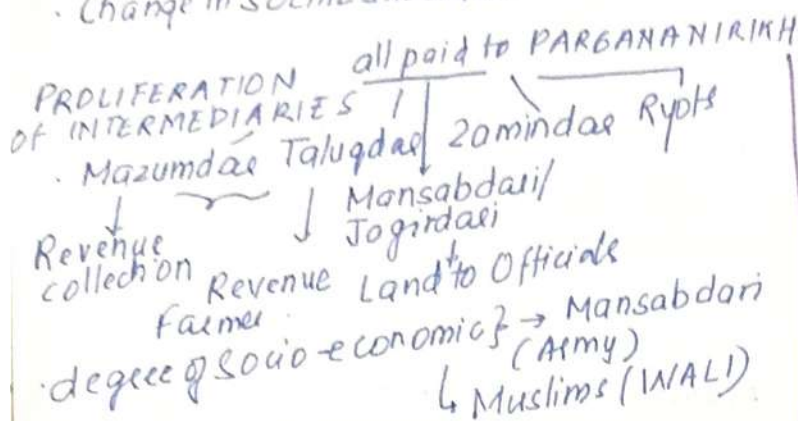
land grants to Brahmins scholars

Cash Land Tax

Revenue extraction

③ MUGHAL

Change in SOCIAL structure



Munro + Reid

RYOTWARI - Land as Proprietary Right of PEASANT, directly paid to British

Problem - Borrowing from moneylender

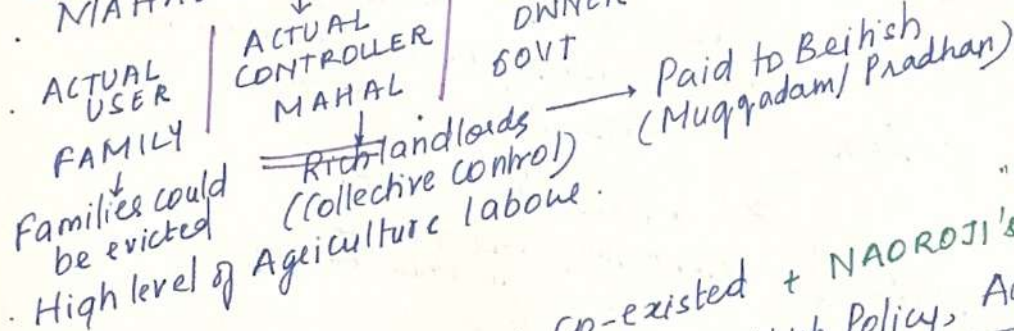
DEBT TRAP

Commercialization of Agriculture

Hunger, Famine, Bonded labour

Holt Mackenzie

MAHAL WAR (Start in Age)



VIEWS

1. H. SUBBAH

2. DANIEL THORNER

3. Radda Dutt & Sundharam

Systems co-existed + NAOROJI'S DRAIN THEORY

Consequence of British Policy, Agriculture sector emerged as "BUILT IN DEPRESSOR"

root cause of AGRARIAN Backwardness

Landlords known for extravagance on women wine vices (3W)

Money extracted was not Capital formation but CONSPICUOUS consumption

VEBLER

④ COLONIAL

ruralization + DEINDUSTRIALIZATION & Commercialization of AGRICULTURE

Pure economic Interest

- i) Permanent Settlement → Bihar, Bengal, Odisha (1793)
- ii) Ryotwari → Madras, Bombay
- iii) Mahalwari → Punjab, UP, NWFP

Permanent Settlement → Land to successful bidder. FIXED amount to be paid. 45% Govt | 15% zamindar | rest ryot

John Shore

- 1) HIGH REVENUE demand
- 2) Absentee Landlords
- 3) no INFRA development, land productivity fell
- 4) Begar / Tenant distress
- 5) Distress migration (current day indentured labour settled in PLANTATION)

BENEFITS of LAND REFORM

1. National Food Security, Surplus Food Production
2. Optimum usage of Rural Workforce
3. Bringing Socio-economic equality
4. ↑ INCOME, Quality of LIFE
5. Changes in Rural Investment
6. Women empowerment
7. Regulation & Control of Forestland, waste land & waste water
8. Research & development in EFFICIENCY

Problems in LAND REFORM

1. LEGAL: Overdependence on LEGISLATION
2. CONSTITUTIONAL deadlock
 - 9th schedule
 - Right to Property
3. Political Will (most legislatures were zamindar)
4. LAND as STATE Subject → Implementation issues.
5. Legal loopholes utilized by landowners

CASE STUDIES

1) (SATISH Deshpande): Land reforms had no significant effect on LANDLESS position of LOWER CASTES.

2) Jodhaka - use of Common Property Resources (CPR) crucial
Rao (1992) - Rich Farmers had better access to CPR than poor.

3) NSS

	% Household	1954 area	1992	2015-16	Area
Marginal	62%	9.76%	71%	16.93%	Holdings 37 cr
Small	15%	14.68%	13%	18.59%	10 cr 36 cr
Semi medium	11%	21.92%	9%	24.58%	2.5 cr 37 cr
Medium	7.8%	30.73%	4.5%	26.07%	1.3 cr 31 cr
Large	2%	22.91%	0.88%	13.83%	0.5 cr 14 cr
					8,38,000 157817
					000 ha

Graph showing marginal farmer trend:

1954 1992 2016

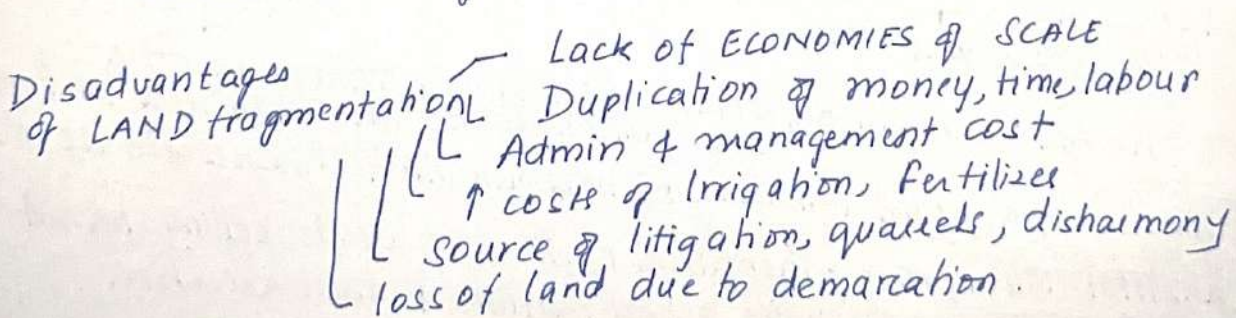
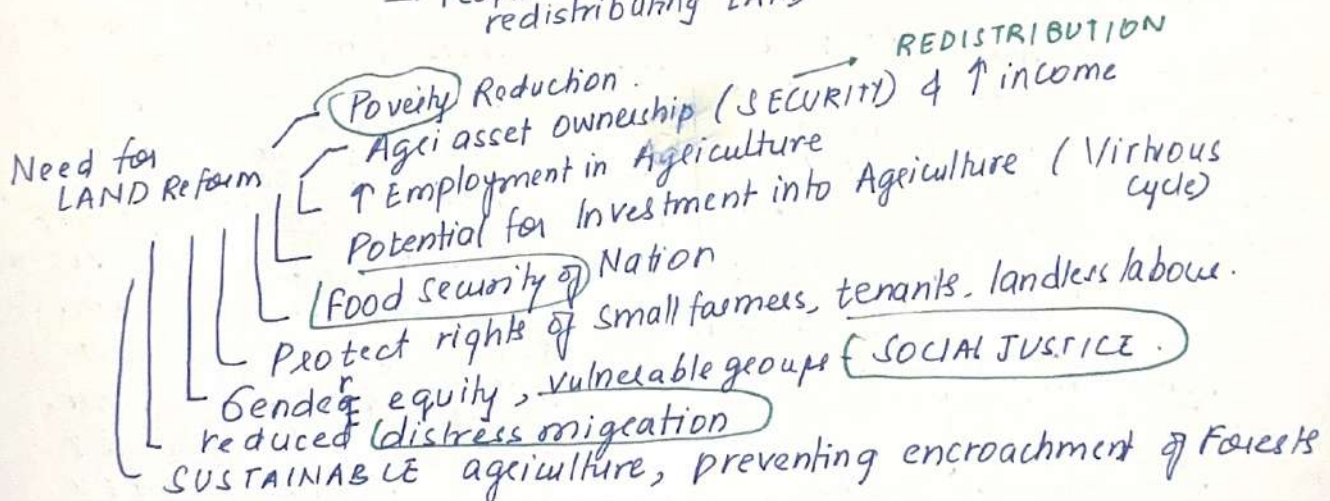
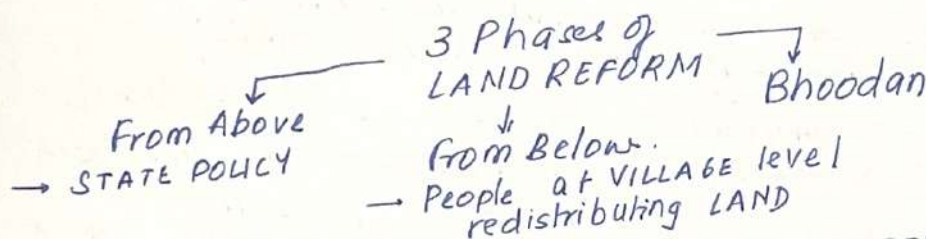
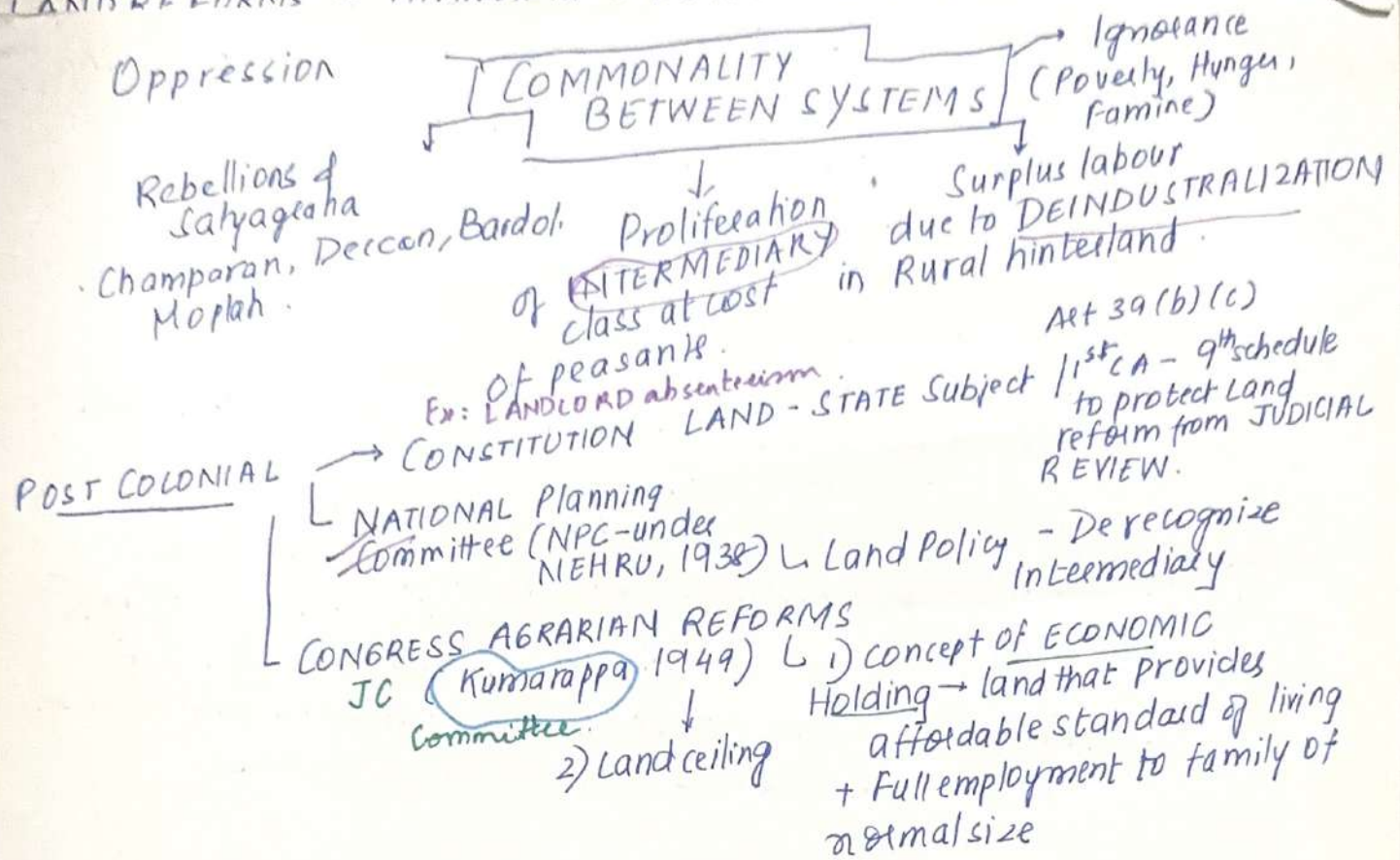
4) K L Sharma - study in Rajasthan: Rise of neo rich peasantry or middle class into RICH new landlord.

5) SUNIL SEN: Regional imbalance of implementation → Successful in WB, KL

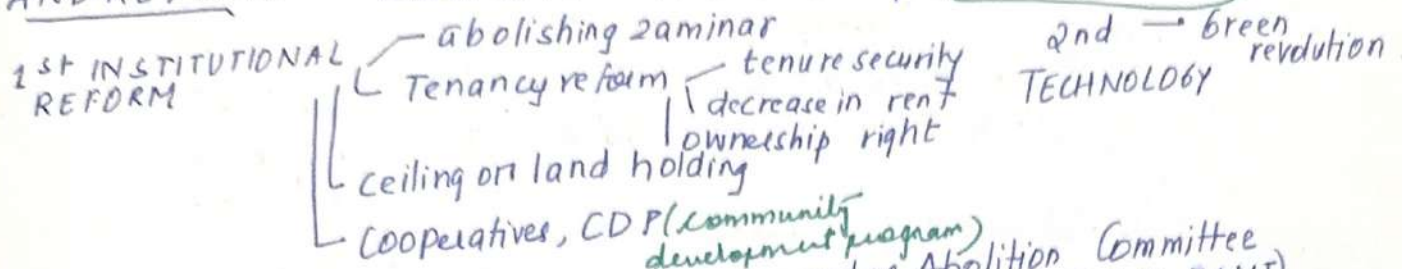
6) LAKSHMI Narayana: Theoretical Partition to evade ceiling, paved way for actual partition & nucleacization in Rural areas.

LATENT dysfunction

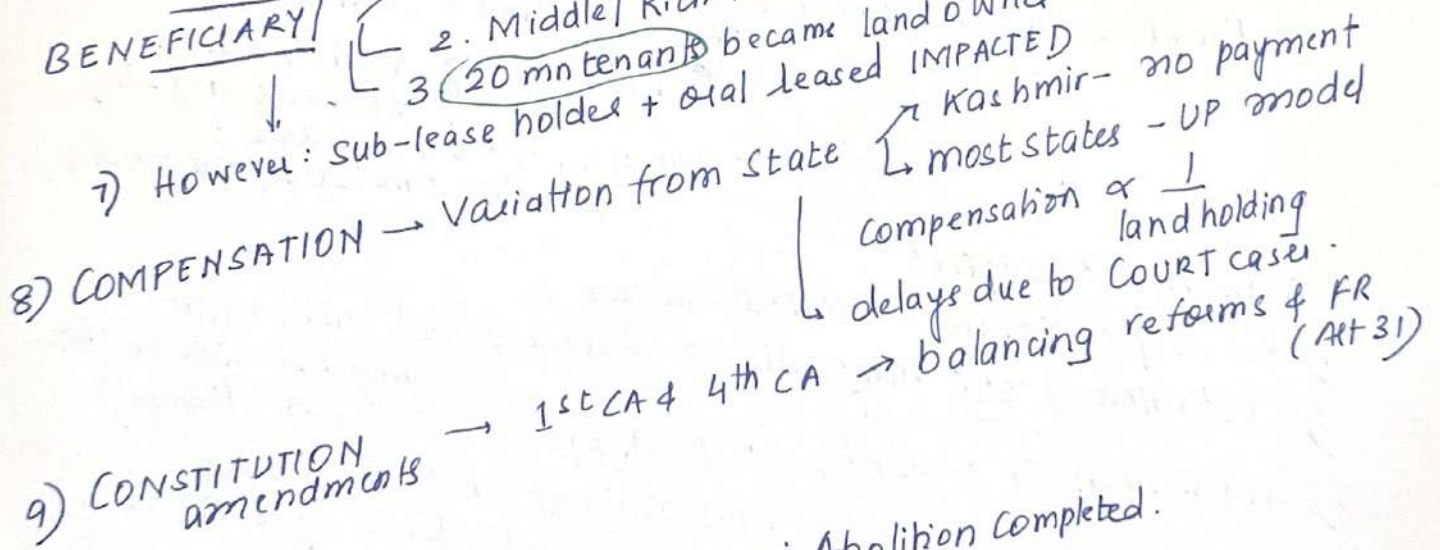
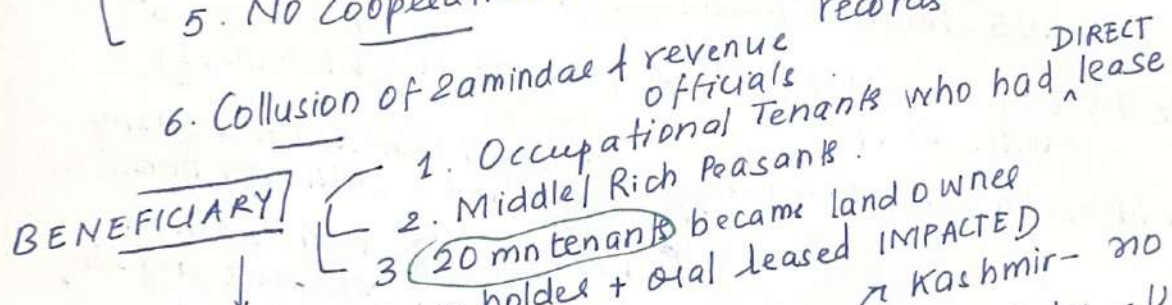
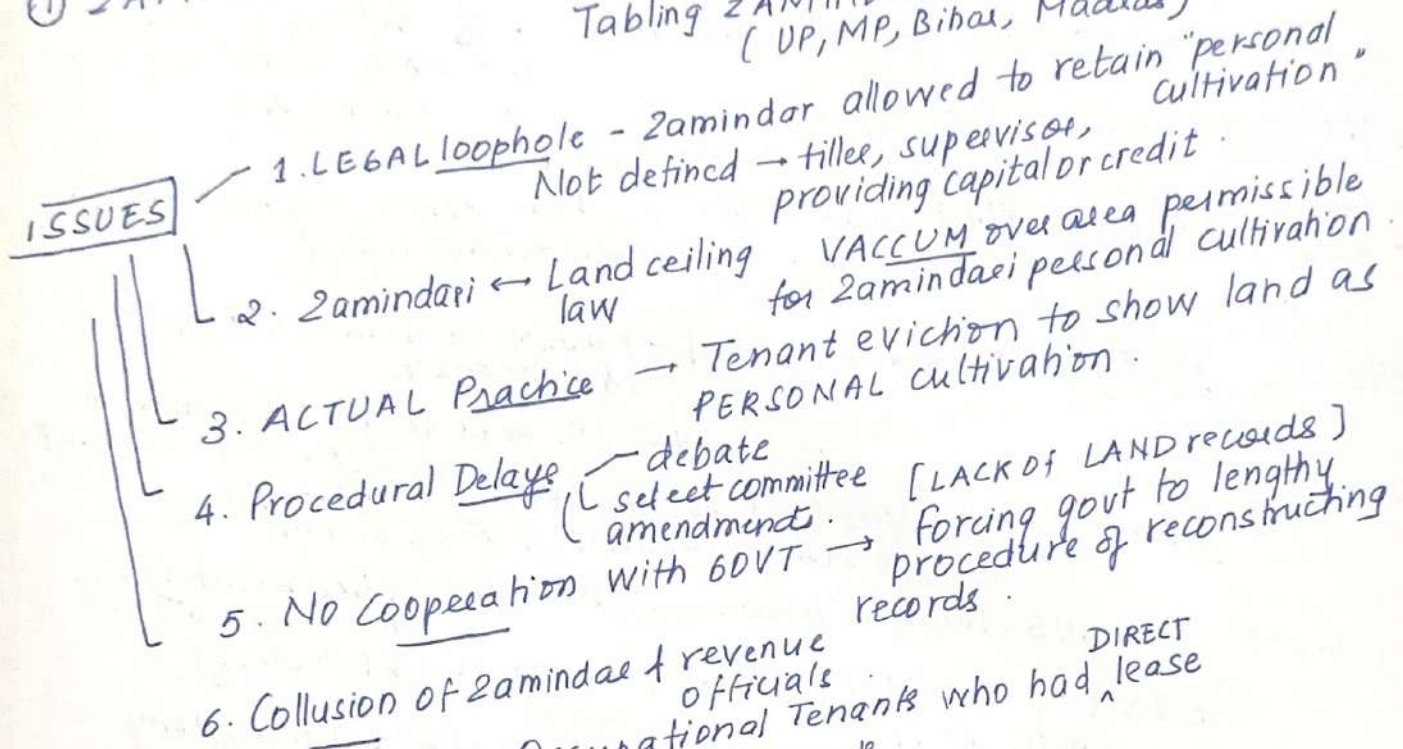
LAND REFORMS - Occurred in 3 PHASES



LAND REFORMS - Occured in 2 PHASES, as per BIPIN CHANDRA.



① ZAMINDAR ABOLITION: i) UP Zamindar Abolition Committee (CMDEL) (G B PANT)
↓
Tabling ZAMINDARI Abolition Bills (UP, MP, Bihar, Madras)



By 1950, Zamindari Abolition completed.

TENANCY REFORM

① OBJECTIVE

- Security of Tenure [FIXED number of years]
- Reduction of rent to FAIR level [$\frac{1}{4}$ - $\frac{1}{6}$ th of produce]
- Right to acquire land cultivated [pay price below market price]

OPERATION — FLOOR & CEILINGS

- Absentee Landlord Right to resumption of land for "PERSONAL CULTIVATION"
↳ as per CEILING

- Tenant floor for acquiring land → $\frac{1}{2}$ holding of tenant
8.5 acres (in Bihar)
2.5 acres in WB.

i) KL - Conferment of TITLES of land to hutment dweller

ii) Operation Barga in WB & registration of sharecroppers, for permanent occupancy rights & inheritable rights

ISSUES

1) LEGALLY, illegally evicted - Planning Commission Panel on LAND REFORMS
1948-51 in Bombay: 23% drop in Protected Tenant.

2) Tenancy being continued as CONCEALED TENANCY
Ex: calling TENANTS as Farm Servant.

Loophole 3) In WB: Tenants became Sharecropper (not protected) under Legislation

4) Lack of recorded tenancy (mostly oral & informal)
with 60VT.

5) Problems in Operation Barga
↳ Landlords held marginally larger land & cultivators themselves
Difficulty of redistribution (< 5 acres avg size)
Landlord → 2 bargadars; registering one could oust other.

ACHIEVING OBJECTIVE

1) Security of Tenure - LIMITED Success

2) reduction of rent impossible → Adverse

3) acquisition of ownership → partially
1915 Gujarat

4) need of Capital & Legal advice by Tenants

land-man ratio
(ranged as high as 70% in Bengal)

1.3 mn Tenants
purchased by 0.11 mn }
5) limited awareness in rural hiteelands.

Daniel Thorner: Despite Evasion, leakage, loopholes, mn of cultivators were enabled to become SUPERIOR TENANTS

LAND CEILING OBJECTIVE: EQUITABLE land distribution

- VIEWS
- 1. All India KISAN Sabha → limit 25 acres/landholder.
 - 2. INC Committee under Nehru → Fixed size of holding
→ Surplus at disposal of VILLAGE Cooperative
 - 3. Congress Agrarian Reform Committee (KUMARAPPA) → Ceiling: 3 times size of economic holding
→ Defined EH — provide reasonable standard of living
→ Full employment to Family
- ECONOMIC HOLDING

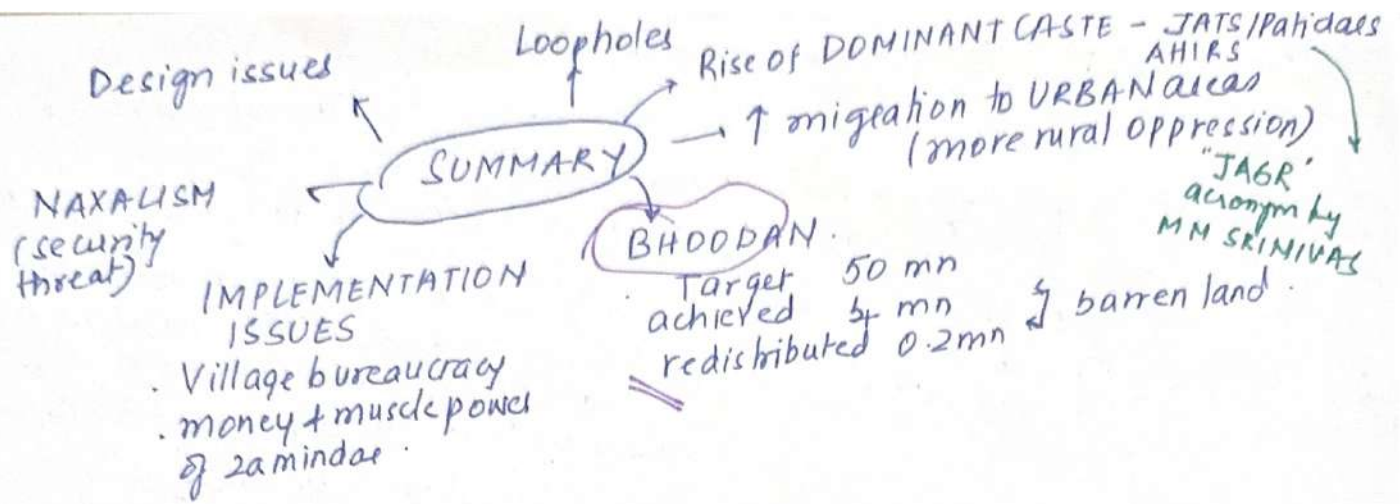
- WEAKNESS in LAND CEILING
- 1. Very high ceiling (~ 36 acres in Bihar)
 - 2. Initial imposed on INDIVIDUAL → notional division among relatives.
 - 3. Ceiling could be raised if FAMILY SIZE increased.
 - 4. Exemptions to limits → Ex: Plantation of Tea, Coffee.
 - 5. Exemption to land held by Cooperative → land transferred to Bogus Cooperative
 - 6. Mass eviction of Tenants
 - 7. Criteria of "Efficiently managed farm" sufficiently vague
 - 8. Enough time for BENAMI transfer. (long delay in LEGISLATION)

RESULT — Till end of 1970: not single acre declared surplus in Large state

- AP: (1400 acres as SURPLUS) → not redistributed.
- J&K: 2,30,000 acres redistributed. (IMPLEMENTED)
- Consolidation of owner-cultivator & rich peasants
- AGRARIAN radicalism — NAZALISM, land grab movement in WB

Central land reform Committee → reduce ceiling limit
→ Ceiling on FAMILY
→ withdrawing exemptions & vague provisions

BY 1980: ↓ additional 2.27 mn acres redistributed.
→ HIGH REGIONAL variation
→ Killed land market in rural areas, HIGH consolidation via depeasantization.
Term by AGGARWAL



SOCIOLOGY

- RAW loopholes → Dandekar: Sudden ↑ in OWNER - CULTIVATOR
- A M KHUSRA → land reforms & sudden ↑ in Hyd Rural Poor
 - Gujarat (Desai & Mehta) → CONCEALED Tenancy
 - Scarlett Epstein → CASTE & land holding Rich → Poor
 - Kathleen Gough + Kumbapettai, TN: Consolidation of rich & poor classes
 - Daniel Thorne → CASTE - CLASS relations (MALIK - KISAN - MAZDOOR)
 - S S Bhalla & Chadda: Pocketing of Green Revolution by RICH FARMER
 - Rudolph & Rudolph → TRACTOR Capitalists

CASTE SYSTEM

A. PERSPECTIVES

① GHURYE

GHURYE: CULTURAL - HISTORIC explanation

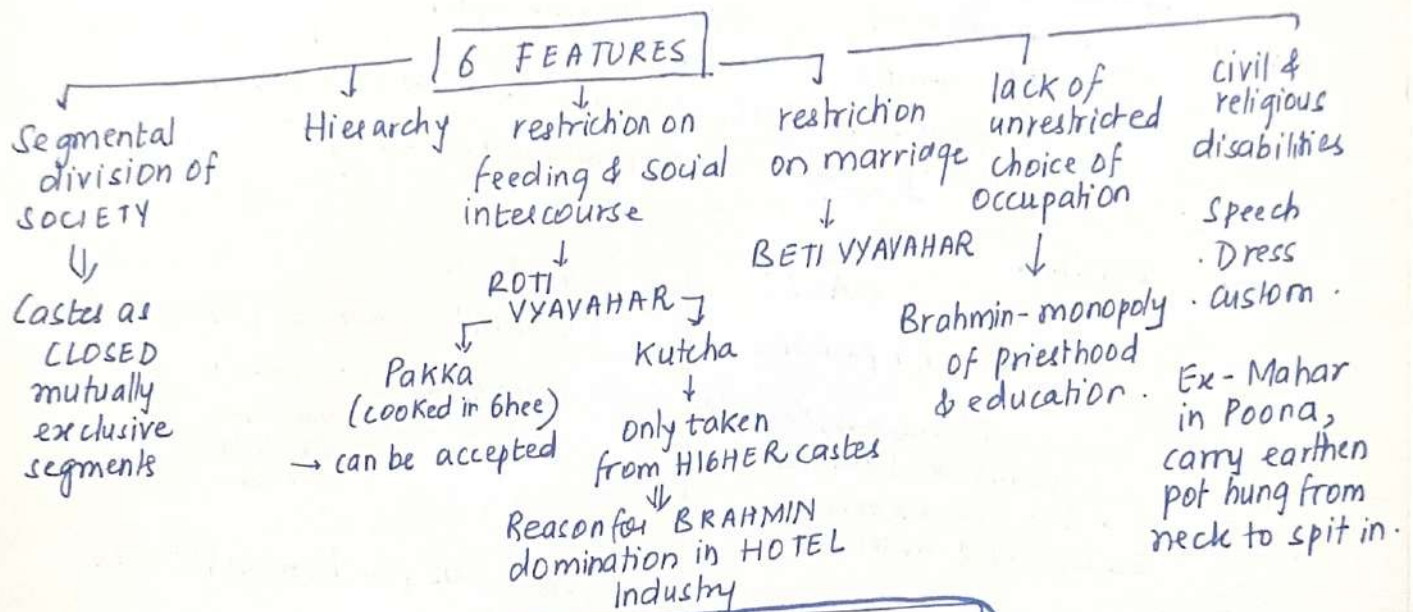
SRINIVAS: Empirical view of CASTE

DUMONT - Brahmanical view

MARKIST - materialistic view.

• INDOLOGICAL APPROACH - "CASTE & RACE IN INDIA"

• IDENTIFIED → 6 ATTRIBUTES {Attribute Approach}



GHURYE - builds on Risley's RACIAL THEORY of CASTE
as per RISLEY: CASTE endogamy to protect RACIAL Purity of

- | | |
|---------------|-------------------|
| • FAIR | • DARK |
| • Long nose | • small nose |
| • Tall Aryans | • shorter DASYUS. |

→ SOCIAL POSITION & 1/ NASAL INDEX

- 1) RISLEY'S VIEW true in North INDIA.
- 2) It is not applicable in South India → Sufficient Intermixing before caste percolation [no relation to CASTE & RACE]
- 3) Explained Basis of Caste as VARNA (literally color)
- 4) Viewed CASTE - as an INTEGRATION AGENT
↳ as a CONCEPTUAL FRAMEWORK where Brahmins played Authorship for UNITY.
- 5) Rejected Colonial view of CASTE
↳ [assumed it as classification but inferior to ESTATE system of EUROPE]

R1 CASTE SYSTEM → Socio-cultural, economic identity & inequality attached by birth

IDENTITY OF
CASTE in TODAY'S
INDIA



1. Indians "caste" their voter
2. MATRIMONY SITES
3. Caste Association in Indian Diaspora
4. Media/Movies

5. Quest for caste reservations.

CASTE not dead, but caste consciousness is reducing with each generation.

Features of
CASTE

- Ascribed status [Birth, hereditary]
- HIERARCHY - no two castes are equal
- PROHIBITION on mobility → born & die in same caste group
- Occupation specificity & rigidity → FAMILY Profession
- Endogamy [rules on marriage within caste]

CASTE, VARNA

CASTE

In practice

Numerous, regional,
locational differences.
→ Also includes certain
castes called Avarnas.

CASTE closely linked to
occupation

DIVISION of LABOURER
as per B. R. Ambedkar

LOCALISED model

VARNA

SOCIAL schema (theoretical)

4 VARNAS
└ Brahmin
└ Kshatriya
└ Vaishya
└ Sudra

Varna as per PURUSHASUKTA,
is color.

DIVISION of LABOUR

All India model

However Brahmins → CASTE & VARNA
Brahmin as CASTE
TN - Iyer, Iyengar
AP/TE - Niyoga, Dravidas
UP - Kanyakubj, Gaur

Brahmin as VARNA
└ Vedic Rituals (Birth, marriage, death)
└ Teaching (GURUKULA)
└ Chariot makers (Vajapeya)

SIGNIFICANCE OF VARNA
└ INDIAN interaction
└ INDIAN unity
Ex - Agarwal sweetshop in Chennai
→ no other caste outside
Drija Varna showcasing
identity

CONCEPT of Sub Caste

"SUB CASTES ARE REAL CASTES" as per Andre Betille

└ ^{Sub} caste differentiated similar to CASTE

Ex: TELI → EK Bail Teli | Dau Bail Teli | Shaniwar Teli
(sub caste endogamy)

SURNAME	GOTRA	Place of origin	Father's name	similarity across religion	used across castes	Occupation
used as CASTE Reddy/Agarwal	Kashyap Kaushik	Hathrasi Ludhianvi	TN/south	Chaudhary BHATT	Ex: Kumar Singh	Ex: sonar

RELEVANCE OF GHURYE

- 1) Role of CASTE groups for reforms and education, predicted by GHURYE
Ex → Kayasthas, Nodaks, Reddy, Saraswat Brahmins led ASSOCIATION.
- 2) Predicted POLITICAL CONSCIOUSNESS based on Caste hier.
↳ Even in 2021 - People caste their VOTE.
- 3) He noted scrambles for privileges of RESERVATION, damaging unity of India.
Recent times → JAT / PATIDAR / MARATHA.
- 4) CASTE has not replaced by CLASS [use of CASTE to satisfy aspiration & not cultural pride]
- RAJNIKANTHARI - Positive role of CASTE in Welfare activity
- 5) COMMENSALITY → Ex: BASHORS of MH → "Brahmin of Untouchables"
as an important feature.
• does not accept food from Mahar / Bhangi.

LOUIS DUMONT - CULTURO-STRUCTURAL Approach.

- 1) Critical of Foreigner view of CASTE as OPPRESSIVE based on Western Society principles of INDIVIDUALISM
 - 2) understood INDIA from People's behavior; Role of CULTURE stored in mind & manifested in DAILY ACTIVITIES
 - 3) From Indian Perspective - Caste as signifier of Individualism.
(Rational, non-oppressive & non-exploitative)
- VALUE laden society

In "HOMO HIERARCHICUS"

He borrows

1) HEGEL'S IDEALISM
(Sanskrit Text understanding)

2) LEVI STRAUSS'S
STRUCTURAL ANALYSIS
(Purity vs Pollution)

↓ 3) BOUGLE'S view of CASTE { HIERARCHY
Separation
Division of Labour

ADDS • CASTE AS WAY OF LIVING;

- CASTE as IDEOLOGY of Purity vs Pollution [RITUAL PURITY]
- IDEOLOGY that unites COUNTRY

- 4) As per Dumont, RITUAL PURITY independent of Wealth & Power
- 5) Dumont writes lower castes willingly submit to Brahminical Dominance.

FLAWS in DUMONT & BHURYE Approach

- 1) Book View of CASTE without ground level understanding
- 2) termed "Apologists of Manu" where sociological jargon used to justify oppression
- 3) Discrimination sidelined over INTEGRATION.
Ambedkar - There is no UNITY
- 4) Ahistorical - CASTE not STATIC, but changed over time.
- 5) MSA Rao - Brahmins despised in Haryana & Punjab.
(no submission of others to Brahmin dominance)
- 6) Nagendra Singh - "STRUCTURAL REALITY", not FACT unique to HINDUS, as way to study CASTE
- 7) HAROLD GOULD - no internalization by DALITS
- 8) Veena Das - King is as powerful as priest (not Brahmin centric system)
- 9) Madan - calls it presumptive & exercise of deductive logic.
- 10) Behlke - criticises Dumont for ignoring ~~cultural~~ (material & structural factors and focusing on CULTUROLOGICAL BASIS.

Pollution in modern day

- AIDS
- Leprosy
- Transgender menstruation
- COVID-19 (social distancing)

→ Kamakhya's Ambubachi Mela.

- C. CASTE { ANDRE BETEILLE }
- i) "CASTE, CLASS, POWER"
 - ii) "CASTE - OLD & NEW"

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VIEW

1) Followed WIEBERIAN APPROACH [Reality

{ VAST
Unorganized
Chaotic
dichotomous }

2) He studied SIRIPURAM, TANJORE (1964)
village study

3) Introduced INTERDISCIPLINARITY in INDIAN
SOCIOLOGY

4) BETEILLE organized BASIC FEATURES of
CASTE

1) It is based on IDEAS & not ACTUAL
BEHAVIOR OF PEOPLE

2) These ideas are found in CLASSICAL
TEXTS

3) SYSTEM is based on "RULES OF GAME"

4) Different CASTES perform COMPLEMENTARY
Functions & mutual relation is NON-
ANTAGONISTIC.

• Criticised
DUMONT.

CASTE IS STRATIFIED rather than HIERARCHICAL
and within it → divisions & sub divisions
↓ exist.

COMPETING INEQUALITIES model [Landholding, Gender,
Ex: Rich Brahmin & Poor Brahmin. income,
occupation)

"CASTE DOES NOT EXIST ON ITS OWN"

In "CASTE, CLASS & POWER" → SIRIPURAM Case study

EARLIER
Brahmin monopoly

EDUCATION
JOBS (white collar)
LAND HOLDING
POLITICAL

→ Rise of Adi Dravida &
non-Brahmins

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In CASTE: OLD & NEW,

CASTE in modern society - GRADUAL DEATH

• OCCUPATION → mostly, caste free occupations

• RITUAL ROLE - ROTI VYAVAHAR no more
prominent with T

- URBANIZATION
- POPULATION DENSITY
- SWIGGY/ZOMATO culture.

• MARRIAGE → IMPORTANCE of FAMILY
Background & Education
movement from SUBCASTE
to VARNA LEVEL
Punishment at FAMILY
LEVEL (limited CASTE/JATI
Panchayat)

However CASTE morphing into other spheres

1) EDUCATION, JOBS, RESERVATION demands

2) DEMOCRATIC POLITICS → Caste as IDENTITY
POLITICS

Ex - JATAY mahasabha
BSP (Political mobilization)

- EMPIRICAL STUDIES → ATTRIBUTIONAL APPROACH
- Stresses on CASTE attributes that affects interactions

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FEATURES

OF CASTE SYSTEM

- HIERARCHY
- Restriction on Food, Drinks, Smoking
- Custom, dress, speech distinction
- pollution
- rituals, other privileges & disabilities
- CASTE organization
- CASTE mobility

CONCEPTS

1. DOMINANT CASTE - Based on Field Study

of RAMPURA:

Three distinct CASTES

- BRAHMINS
- NON BRAHMIN PEASANTS
- UNTOUCHABLE

2) Domination of Non Brahmin Peasants in

VILLAGE AFFAIRS → as

- 1. Numerical majority
- 2. WEALTH { LAND, EDUCATION, CITY JOBS
- 3. POLITICAL POWER - control over PANCHAYAT

3) If either one or ②, ①, it will acquire 3rd source or later.

* ROLE of DOMINANT CASTE

- REFERENCE MODEL (Merton's) (Ref to lower caste)
- Representative of VILLAGE to OUTSIDE world
- FACE of VILLAGE
- main POWER HOLDERS
- set norms & regulation of SOCIAL LIFE
- Exploit all developmental sources in favour
- Play a controlling role of Rural economy
- Play a GREATER role in Modernization.

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* ACRONYM - AJGR: Ahir, Jat, Gujjar, Rajput Coined by MNS

* Many SOCIOLOGICAL studies show DOMINANT CASTE → prove LOW PURITY
 HOWEVER M.N. SRINIVAS, agrees HIGHER RANKING CASTE, easier to
 be DOMINANT CASTE

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VIEWS ON M.N. SRINIVAS'S DOMINANT CASTE:

1. RAJNI KOTHARI → Caste needs Politics
 as much as POLITICS needs CASTE

STRENGTHEN BASE
 CASTE ↔ POLITICS
 AS VOTE BANK

• CASTE growing stronger & weaker at same
 time (CASTE PARADOX)

2. T.K. DOMEN: CASTE is Power Reservoir &
 Caste leaders are power exercise. (POWER ELITE)
 Ex - SAMAJWADI PARTY, BSP - Mayawati

3. LOUIS DUMONT - Rise of Dominant Caste
 is making HIERARCHY { stronger
 { pervasive
 { deeper

4. EHANSHYAM SHAH → Dominant Castes
 leading to CLASSIFICATION of CASTE

• CASTE → outcome of culture / CLASS - outcome of interest

Backward castes coming together as a CLASS
 to gratify common interest

5. KARVE (1953) study of MALABAR
 Region where CASTE & POWER hierarchy

overlap, there is concentration of { land
 { power with upper castes
 who reinforce ritual sanctions on lower castes { wealth

(LATENT
 FUNCTION:
 Reduce
 DISPUTES)

2) SANSKRITIZATION : Social process of traditional lower ranked castes imitating upper caste customs & traditions.

① Mostly takes place when there is disconnect between RITUAL IMPURITY while having access to WEALTH & POWER

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- ② SANSKRITIZATION strengthens CASTE SYSTEM (NOT STRUCTURE, but POSITION in caste system)
- ③ CASTE as LOCALIZED PHENOMENON.
[Ex - OBC in one state / Other state - General]

CRITICISM

- 1) Coorg Field study cannot be generalized PAN INDIA.
- 2) Elitist emulation as REBELLION against Caste, as per HAROLD GOULD
- 3) SANSKRIT CULTURE is not idealistic
- 4) It is OUTDATED & OBSOLETE
- 5) Process of De-SANSKRITIZATION
- 6) KANCHE SHEPHERD - DALITIZATION
 - alcohol consumption
 - non-vegetarian food
 - working women

STRUCTURAL PRE-REQUISITES

- 1) Change in SELF IMAGE of CASTE
- 2) HIGHER STATUS ASPIRATION.
- 3) Socio-economic status improvement
Ex: OKKalinga in WW II
- 4) Closure of other avenues of SOCIAL MOBILITY except EMULATION.
- 5) Absence of SOCIO-PSYCHOLOGICAL pressure among ASPIRING CASTES

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- 6) UPPER Caste not as NEGATIVE RE [Robert Merton]
- 7) Absence of organized opposition from UPPER CASTES.

VIEWS 1) as REFERENCE GROUP: culturally patterned Kshatriya
more ACCESSIBLE than ASCETISM of BRAHMIN

2) K M PANIKAR: Last known KSHATRIYA as NANDA.
SHUDRAS produced LARGE ROYAL families

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3) KING utilized Brahmin for RITUAL
Control over SECULAR POWER Ex - Vajapeya / Rajasuya Yagna

4) SANSKRITIZATION as symbolic justification
through CASTE IDEOLOGY, but real changes
are ECONOMIC & POLITICAL POWER

5) STRUCTURE OF CASTE as SAME,
Individual CASTES move up & down.
ie POSITIONAL CHANGE & STRUCTURAL
CONTINUITY

6) used by MIDDLE CASTES → GREAT TRADITION
FRAMEWORK
for mobility in HISTORY

Ex - Maratha - MH / Kurmi - Bihar / Koli - GJ / Teli - Odisha
Dhangar
Lingayat - KA / Kalibartta - WB.

7) USED by TRIBES. Ex - BHILS / GONDS / Pahadiyas

8) PURITANISM of other castes (DESANSKRITIZATION)
contributed to crystallization of new groups
Ex - Koti in UP reject water from BRAHMIN.

9) RE-SANSKRITIZATION: former modern & western
individuals reverting to SANSKRIT LIFE STYLE.

Ex - VEDIC CHANTING / YOGA / PILGRIMAGE

10) ↑ CHANNELS OF MOBILIZATION vs Earlier - only
Right as CITIZEN / VOTER (RTI) SANSKRITIZATION

Now { Reservation
{ Decentralization
{ LINGUISTIC STATES
{ RTE

11) NAVAYANA BUDDHISM → rejecting
Brahmanical SANSKRITIZATION (JAI BHIM)

12) SANSKRITIZATION compared to MERTON'S
SHORT RANGE / MIDDLE RANGE THEORY ↓

Balance
INDOLOGY HISTORY EMPIRICISM

Example 13) FATAYAS OF AGRA not accepted as
UPPER CASTE (no commensal interaction)

CRITICISM

(J F STALL) → SANSKRITIZATION as
complex concept of
GENERALIZATION
Term can be misleading

(YOGENDRA SINGH) → Concept doesn't account SOCIAL change
HINDU upper CASTES (dynamic) INFLUENCE of ISLAM
Influence of CHRISTIANITY

(PROF. CHANNA) → Sanskritization not of UNIFORM
Degree
Ex: Punjab - degree of ISLAMIZATION

• MN SRINIVAS'S OBITUARY OF CASTE → Caste still relevant in
21st CENTURY

His major
ideas

1. SANSKRITIZATION
 2. DOMINANT CASTE
 3. CASTE vs VARNA
- CONTEXTUAL | TEXTUAL
REAL | IDEAL

• "TO STUDY INDIA
is to STUDY CASTE"

4. STUDY OF CASTE AS STRATIFICATION SYSTEM
→ UTILISED HISTORIC SOURCES to show that
L EMPIRICAL STUDIES
CASTE SYSTEM is Dynamic.

EXAMPLES OF MOBILITY

KAYASTHS

Brahmin Status in
WB
(as descendant
of Chitrak Gupta)

Chandrasen
in MH - VAISYA

1) POLITICAL PATRONAGE : Kayasthas as Book Keepers
for SULTAN (KSHATRIYA)

2) ACQUIRING POLITICAL POWER → as per PANNIKAR,
post NANDA, no original KSHATRIYA
Ex - SIVAJI, CG Maurya.

3) ACCIDENT - Woodcutters to Temple Priests in
Tirumala

4) MONEY : Chamars, OKkalinga, Noniya - SALT Makers : te
wealthy in WWII

5) SOCIO-Religious - Yadavs & Jats rise with ARYA
movements SAMAJ movement.

6) SADHU → Super Brahmanical
Ex : Baba Ramdev (born Yadav)

7) REBELLION/ → TRIBES taken in as KSHATRIYA
NAIRS

8) CENSUS 1861 - stories / deception,
tracing origin to ruler.

9) KING'S GRACE : Koli Patels to VAISHYA.
NAIRS (earlier PALANQUIN Bearers)

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CONSEQUENCES of mobility

① INTER CASTE
CONFLICT

Ex : Vedas & Smiths
in KA (downward)

② INTRA CASTE
CONFLICT

ex - Bashor vs Bhargi

③ CLASS
within CASTE

④ multiple - [Competitive Solidarity
forms
inequality
Brahmin - RITUAL
JAT - economic
RAJPUT - POLITICAL

⑤ WILLIAM WISER based on KARIMPUR

BRAHMIN
superiority → no impact

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2011 - 20 cr DALITS ~ 1263 castes as SC

↓
16% of INDIAN Population

Known as

- ✓ AVARNA
- ✓ PANCHAMA
- ✓ ACCHUT
- ✓ ANTYAJA
- ✓ ADIDRAVIDA

not just mere avoidance of touch, but
COMPREHENSIVE RIGHTS DENIAL

5. Political disenfranchisement

- 1. Geographic Seclusion
- 2. Denial of Ritual Privilege
- 3. Social exclusion
- 4. economic exploitation

as per Ambedkar, multidimensionality
of UNTOUCHABILITY

not allowed to use road/wells Separate hamlets
no education

DISABILITY - Facing SOUTH

not allowed in Temples
no footwear or clean dress

Rule of distance
not sit until asked

women not covering breasts
No moustache for men

EXPECTED to do menial & manual jobs

- ✓ manual scavenging
- ✓ corpse disposal
- ✓ skin dead animals
- ✓ Sweeping

in exchange for **SUBHUMAN LIVING**
no payment

no celebration
Living on BASIC

- ✓ musahar-RATS
- ✓ PIGS

UNTOUCHABILITY TODAY

① CASTE IDEOLOGY: Dominant CASTES (middle) discriminating lower castes

→ Ex: Chamaas against PASIs

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② RURAL - URBAN DIVIDE

Rural India - Untouchability

difficult in urban INDIA.

- 1) 70% do not eat with DALITS
- 2) 63% DALITS do not enter temple
- 3) 41% no marriage possession
- 4) 33% Dalit children eat separated
- 5) 21% Dalit don't enter Police Station.

③ NAWSARIJAN → UNTOUCHABILITY in URBAN INDIA

(GHETTOIZATION) 73% Dalit not allowed in Barber shops
91% do not rent in non-DALIT zone

④ DALITS as perpetrators with subcastes ⇒ BASHORS on BHANGI

⑤ NCAER: Even in URBAN India, 52% Brahmin said no to allowing SC in house.

⑥ Goyatri Singh & Trina - RESIDENTIAL Segregation in INDIAN metropolis

⑦ Andre Betille - Position improved but ↑ ATROCITIES
• Sub Alteen scholars - Crime rate same, but reporting more

Crime (NCRB) → I HATE CRIME against SC/ST in 8 min
6 DALIT women raped every day
Ex: HATHRAS

⑩ Louis Dumont - Protection of PURITY
Discrimination of POLLUTION. ⇒ reality: Political, economic & Social

Subordination.

- ⑧ Despite RESERVATION → no representation
MUNGEKAR → Blind authorities to student concern
 2018 IIT Bombay Bridge Course for SC STUDENTS
 to get them on par.
 AIIMS Thorat Committee → SC Faculty
 discriminated against
 LIMITED SC as Tenured Profs in IIT, IIMs.
- ⑨ Prof SATYAVRATA UNTOUCHABILITY as
 System of society on Convention, where a
 TOUCH is regarded as PROFANITY and
 needs penance
- ⑩ DN MAJUMDAR → Disabilities imposed on certain
 lower castes by SAVARNA HINDUS
- ⑪ L P Vidyarthi & Sachidananda → DALIT VIOLENCE because
 of 1) STEREOTYPE HATRED
 2) JEALOUSY of Protective Discrimination
- ⑫ SACHIDANANDA's study of DALIT ELITE in Bihar (1976)
 points out JEALOUSY
- ⑬ DALIT SOCIOLOGISTS → ALYOSIS, DAVID HARDIMAN
 blame BRAHMANIC CONSCIOUSNESS for dalit violence
- ⑭ Anand Chakravarty calls Manual Scavengers as UNDERCLASS
- ⑮ ANIL BHATT study of ⁶⁷ LWB - Political reservation led
 AP to Dalit Awareness
 Bihar

(16) Karen Kapadia (FEMINIST) - both upper & lower caste women deprived of rights & subjected to marginalization

(17) Christopher Jeffcoat YADAV (SILENT Revolution) → Consolidation of LAND control & social structure position

VISION IAS™

(18) Yogendra Singh on DALIT movements

INTEGRATIVE
↓
Imitating Higher caste
But no legitimate acceptance.

ALIENATIVE orientation
Looking at upper caste with Disdain.
Consolidation of sub caste in Scheduled caste - rise of BSP.
Lesser dependency on upper caste.
Ambedkar's NAYAYANA Buddhism, launch of Republican Party of India [Religio-political orientation]

(19) Kancha Illaiah "WHY I AM NOT HINDU"
because DALIT IDENTITY stronger than religious identity

(20) HISTORY presents instances of Untouchables reaching to DISCRIMINATION
[SHAMANISM
[migration
[BHAKTI
[CONVERSION TO ISLAM, CHRISTIANITY
[SANSKRITIZATION
[Organized movements [SNDP - Ezhavaras
[Satnam
[Jatur.

(21) Ambedkar spoke of "INBRED INFERIORITY" → Organize, Educate, Agitate

(22) MODELS

[UNITY model]

• (Dumont)

→ PURITY & POLLUTION
→ uniquely INDIAN

Principle of

[OUTCASTE model]

Bremmerman

[Joan Machee,

[Kathleen Gough]

CASTE = institutional inequality

[DIVERSITY perspective]

• PAULINE KOLENDRA

• BERNARD KOHN

→ middle path

Despite EXPLOITATION,

Call us : 9650617807, 9968029039
Blog : www.visionias.wordpress.com

Visit us : www.visionias.in
Email : rajay.visionias@gmail.com

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untouchability = worst form of manifestation

to incorporate, modify & adapt to ritual prescriptions

SOCIAL CLASS STRUCTURE

AGRARIAN CLASS STRUCTURE

CLASSIFICATION

1. DHANABARE → 1) based on LAND CONTROL & USE
2) INDIA too diverse for general schema of CLASS

2. ASHOK RUDRA - ONLY TWO classes { LANDLORDS
AGRI LABOURER }

3. DAVID HARDIMAN - Kheda study : 3 TYPES
 RICH > 15 ha
 MIDDLE 3-15 ha
 POOR < 3 ha

[CRITICISM] → landless as separate class
 not just size, but type of soil & land productivity

4. RUDOLPH & RUDOLPH - 4 CLASSES
 Large Land Holders | Bullock Capitalists | Small land holders | Agri labourer

CRITICISM → Differences across regions
 TENANTS as separate class.

5. DANIEL THORNER 3 CLASSES in COUNTRYSIDE
 MALIK → Absentee Landlord (no self labour, PROFIT, reinvestment, Upper caste/Dominant CASTE)
 supervising landlord (WHD OWN LAND)
 KISAN → Big Tenant (WHD own small portions & work, occasionally self labour, INCOME, middle caste)
 Those who employ Family or outside LABOUR
 MAZDUR → landless Tenants sharecropper (Who own no land but work, put labour in process, LIVELIHOOD, lower caste, tribes, muslim)

CONCLUSION: CASTE is CLASS in AGRARIAN INDIA

DANIEL THORNER } - "AGRARIAN PROSPECTS IN INDIA" - VISITED 250 villages (1912-76)
 Study based on 4 ECONOMIC FACTORS

MARXIST PERSPECTIVE → 6. PG JOSHI - Land is also a STATUS SYMBOL, not just MOP

7. LENN'S Based on Exploitation
 KULAK Hirelabour | STRENDIKS Family | BENDIK Hire themselves

8. USHA PATNAIK - "Republic of Hunger, Bondage, Servitude"
 Green Revolution → 1st PHASE embourgeoisement → 2nd PHASE RICH farmer takes it all

9 KATHLEEN GOUGH

based on KUMBAPETTAI →

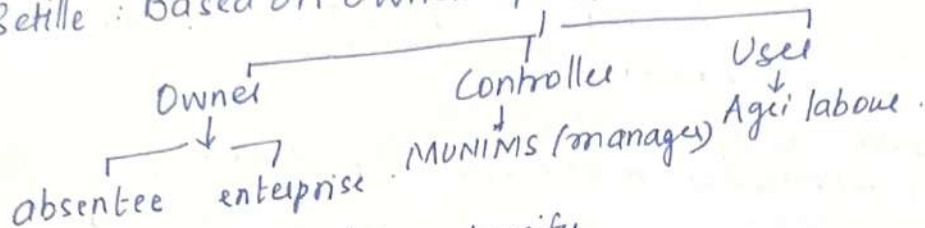
Bourgeoisie
Petty Bourgeoisie
Semi Proletariat
Proletariat

"INDIAN PEASANT UPRISINGS"

↳ Defined PEASANT — as people who engage in agriculture with primitive means & surround part of produce to landlord/agent of state.

LIBERAL

10. Andre Bettle : Based on Ownership, Control & use "Agrarian Social Structure"



11. Belleman → used Deyland to classify

Upper	Middle	Lower
> 50 acre	15-49 acre	> 15 acre

12. KISHAN LAL SHARMA →

OWNER	NON owner
Big K L Sharma	Tenant
medium	Share cropper
small	labourer
minor	Bonded
marginal	contractual
	Free

FEMINIST → "TREND of FEMINIZATION of AGRICULTURE"

Problems

- Distress Male urban migration
- Women — Too many responsibilities
- Govt schemes to those who own land → only 13% women own land. (AGRI census)

REASONS for low ownership

- PATRIARCHY
- PATRILINEAL (Hindu Succession Act — low awareness on gender neutrality)
- PATRILOCAL society
- Gender stereotype (FAMILY giving GOLD as stridhan)

Required — Women Farmer Entitlement Bill, 2011 (women part owner of Husband's land.)

similar to NEPAL Law.

Problem

- Divorce
- Family Feuds
- Fragmentation of land.

NEO MARXIST — DUZERFEDT & LINDSBERG — PARADOX of Development

- Petty Bourgeoisie
- "DISTRESSABLE"
- Large Farmer hoard for Higher MSP.
- Farmer Suicides even with rain, loans, technology

- BROAD VIEWS of AGRICULTURE**
1. CASTE-CLASS LINK: Daniel Thorner
 2. P. C. JOSHI 3 TRENDS
 - decline in Feud & customary Tenancy
 - Commercialization of Agri, landlords
 - Conflict with poor labourers.
 3. LIBERAL VIEW → EVOLUTION
 4. MARXIST - need RADICAL Revolution
 5. NEOMARXISTS - need to blame Non Agrarian class
 - merchants
 - moneylenders
 - Foreign MINES
 6. Anand Chakravarty
 - Reasons for Agrarian structure } Nexus of Police, Courts, Revenue official & landlord
 7. Women Treated similarly across classes

- WORLD VIEW**
1. MARX:
 - Bourgeoisie
 - Proletariat
 2. MAY WEBER (CLASS) = f (money, status, party) UNDIFFERENTIATED
 3. ROBERT REDFIELD - CLASSIC notion of PEASANT
 4. THEODORE SARIN - IDEAL TYPE
 - Small peasant / simple equipment
 - Family consumption
 - Family labour
 - obligated to economic & political power holder.

However, REALITY - DIVERSE

AGRICULTURE LAND LEASING (Land = Cultural, Economic, Social Status symbol)

CONSEQUENCE OF LAND REFORM

- Completely banned in J&K, Kerala (Land Leasing)
- Problem of CONCEALED TENANCY
- Areas where it is not banned (Punjab & Haryana)

- NEED for LEASING**
1. Flow of Urban migration, SERVICE SECTOR Jobs
 2. ↑ POPULATION pressure
 3. CONSTITUTION: 39(b) & (c) - REDUCE inequality
 4. EQUALIZE demand & supply
 5. 2016 NSSO - 36% landless / 56% marginal farmer
 5. Increase Productivity

AGRI & LATEST SOCIAL STRUCTURE (GLOBALIZATION, INDUSTRIALIZATION)

1. K L Sharma: CASTE still predominant Gold & Platinum collar jobs
2. MARGINALIZATION of AGRICULTURE → JAI KISAN → JAI VIJAYAN dichotomy
3. HIGH LEVEL OF DISGUISED UNEMPLOYMENT
4. DOMINANT CASTE → SOCIAL Relations of MONEY & MUSCLE Power.
5. FEMINIZATION of AGRICULTURE

6. KOTOVSKY → CONTRADICTION / Simultaneous EMBOURGEOISEMENT of PROLETARIAT

7. MAD & LENIN - NAXALISM, Land grab & degree of POLARIZATION [RED corridor]

Yogendra Singh in "Green Revolution & Social mobility"
 Contradiction / new class emerges
 ↳ exploitation of deprived continues

JAJMANI SYSTEM → Refers to economic, social & ritual ties among caste groups

```

  Patrons ← JAJMAN → serve & pay in cash & kind → KAMINS → serving caste
  
```

1) MANDELBAUM (1972) - JAJMANI operates at FAMILY LEVEL

↳ RULES enforced by CASTE Panchayat

RELATIONSHIP

- ↳ Durable
- ↳ exclusive
- ↳ mutual
- ↳ multiple
- ↳ hereditary

↓

JAJMANI

of FAMILY & JAJ

- ↳ INTERDEPENDENCE
- ↳ COOPERATION
- ↳ RECIPROCITY

THEORY:

- SERVICE (day to day)
- Role of JAJMAN on RITUAL occasions for customary addition payments

PRACTICAL:

- Power differential between rich & poor
- Dominance
- Exploitation
- Conflict

labours

BEIDELMAN 1959
 LEINIS & BAMOUW 1956
 BAILEY & HARDIMANN - JAJMANI used CASTE hierarchy to legitimise control over MOP.

JAJMANI weakened

- ↳ ↑ market forces
- ↳ migration, urban contact
- ↳ political & social awareness
- ↳ Education

CHANGE in SOCIAL STRUCTURE

1) Anand Chakravathy DEVISAR study (Political system change used for SOCIAL MOBILITY)

2) SINGH 1986: Brahmins move from Traditional Legitimation to MANIPULATION & COPTION.

3) M N Srinivas - DOMINANT CASTES (OKKalingas, Jats, Patidars)

4) Traditional Structure not same / Land reform, 73rd/74th CA, Farmer movements, Urbanization

5) MSA RAO on urban impact (YADAVPUR near Delhi) / not changed ⇒ ECONOMIC Backwardness (Yogendra Singh)

↳ urban employment & social prestige

↳ immigrants INFLUX

↳ urbanization of aged land.

INDUSTRIAL CLASS STRUCTURE

- EUROPEAN - ST SIMON used CLASS to explain SOCIAL CHANGES due to CONTEXT IR.
- INDIAN CONTEXT: COLONIZATION → Monopoly of BRITISH INDUSTRIALISTS
Phase of DEINDUSTRIALIZATION Economic Drain

ENTRY OF INDIANS
LATE 1900s: BIRLA
PARSIS → TATAS
WADIAS

1990 ← AVADI declaration
NEP "SOCIALISM"
as STATE objective
← Organization of INDIAN CAPITALISTS
FICCI INC Support (MODERATES)
BOMBAY PLAN.

- INDUSTRIAL CLASSES
CAPITALISTS
MIDDLE (White collar)
WORKING (Blue collar)
as per A.R. Desai in social background of INDIAN nationalism INM un for by JATHS

① CAPITALISTS → Origin as Collaborators (Communities)
Bankers
Traders
merchants of CAPITALISM
(MARWARI)
(ARORA)
(KHATRI)
(HETTIYAR)

↓
FACTORS
(Analogy: Protestant ethic spirit of CAPITALISM)
1. Religion ethics - Ex: Jains
2. CAPITAL Growth
3. Utilized Railways
4. WW I / II - OPPORTUNITY Ex - RISE of Dkkalingar in M.N. SRINIVAS shdy
5. Swadeshi movement
6. Formation of FICCI & ASSOCHAM

(A.R. DESAI): Bombay Plan was to protect 1st movers.
INDIA: SOCIALIST by HEART & CAPITALIST by MIND PARADOX of development.
Progress from Checkmate IDEOLOGY to LEFT WING INFLUENCE
(1917s) → (1947)

- GANDHI vs NEHRU
VIEW of SWADESHI
(KHADI promotion)

GRAM SWARAJ
(Democratic Decentralization)

View of TRUSTEESHIP

VIEW of Modernization

State led INDUSTRIALIZATION

MIXED ECONOMY (1951-1956)
LICENCE, QUOTA, PERMIT.

Problems of
CAPITALIST CLASS
(1950-1990s)

Land & tenancy reform
abolishing PRIVY PURSES
LP & → regime (Licence Quota Permit Raj)
no GLOBAL Competition - CRONY CAPITALISM
NATIONALIZATION of INDUSTRIES, Bank.

However Few
Families grow (TATA, BIRLA)

Post 1991 { Breaking market monopoly } RISE of NEW
Flow of FDI, FII Capitalists
Foreign Company goods (ACHIEVEMENT OVER
TECHNOLOGY ASCRIPTION)
GLOBALIZATION Ex: Narayan Murthy's INFOSYS
India-Foreign Collaboration
Education → "IDEAPRENEUR"

However studies
1) TODAY'S UNICORNS dominated by BRAHMIN-BANIYA.

→ SIDELINED { Women → "DALIT Capitalism"
Dalits need to strengthen DICCI
muslim
transgender
2) inlays of sidelining CAPITALIST → MANAGER REVOLUTION
Ex SEBI ruling (Decision maker)

3) GOVT programs { MAKE IN INDIA
STARTUP INDIA - State as FACILITATOR
STANDUP INDIA OF TRANSFORMATION.

4) (SATISH DESHPANDE, GORE & KL SHARMA) Caste & Kinship
SELF RECRUITMENT

UNIQUE feature of INDIAN WORKING CLASS PATTERN variables { CO-existence of PARTICULARISTIC
IDENTITY & UNIVERSAL INTERESTS

5) SHOME & MUKHOPADHYAY - even after Green Revolution,
Agriculture did not bloom → ↑ in INDUSTRIAL
dependency

6) D P mukherjee → Trend of Industrial class - MODERNIZATION
AR DESAI CAPITALISM.

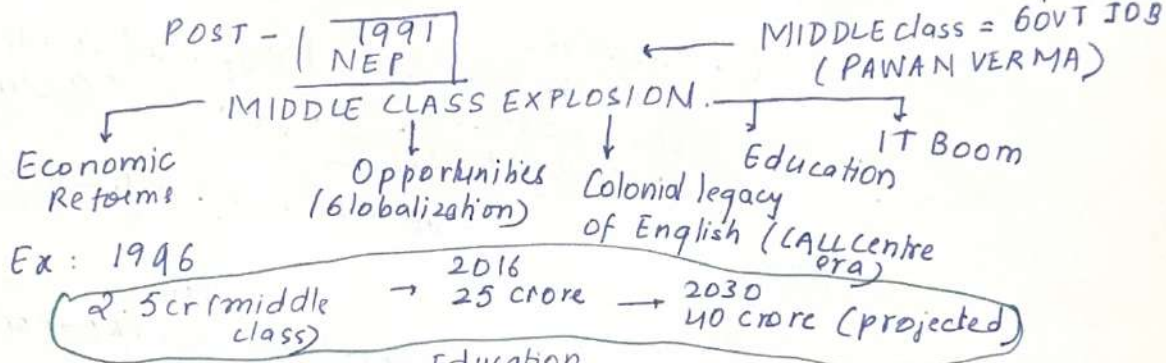
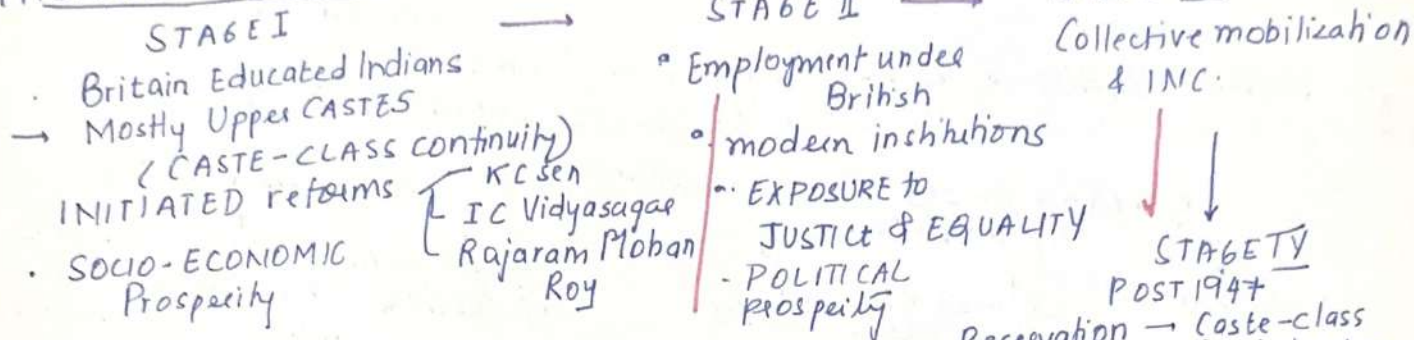
7) Nagesh (1994) & Bhalotra (1998) - ↑ man days/employee (post 1990s)
Led to SLUGGISH employment growth.

8) JOBLESS GROWTH & LACK of MFG Base

INDIAN MIDDLE CLASS

- MIDDLE CLASS
1. Mostly, white collar jobs (mental labour)
 2. Based on consumption - TV/AC/cars/smartphone
 3. INCOME: 20,000 to 1,00,000 per month
 4. Great Regional variation
 5. SOCIOLOGICAL study variation (30-300 mn)
TO TOUCH 400 mn by 2030.
- CREDIT Suisse report

HISTORIC EVOLUTION → MIDDLE CLASS as PRODUCT of COLONIALISM.



Credit Suisse

CHARACTERISTICS

- Priority on Education
 - Upholder of SOCIAL VALUES
 - SELF conscious, concerned of others opinion
 - Argumentative, Forward looking
 - Asker IDENTITY
 - HIGHLY exhibitionist.
- AMARTYA Sen in ARGUMENTATIVE Indian

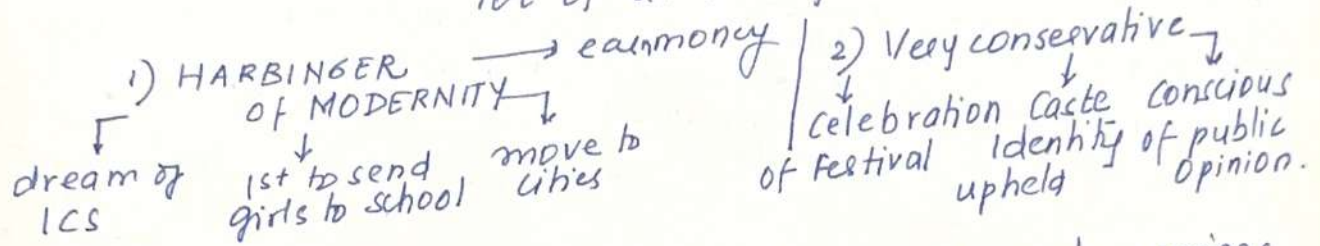
SOURCES of RECRUITMENT

- BRITISH era EDUCATION / 60VT JOBS
- AGRICULTURE. GREEN REVOLUTION, Cooperatives, Educated children
- INDUSTRIALIZATION (LP6 Reforms), farmers entrepreneurs
- Globalization - WEST ASIA boom, IT boom
- DALIT Middle class - Education, Reservation
- TRIBAL Middle class - MISSIONARY, Elite influence
- MUSLIM middle class - Secular Education, OBC status

VIEWS

- 1) Guru Charan Das - middle class as children of GLOBALIZATION
- 2) Andre Bettle - 'INDIAN middle classes' due to informal economy
 Also, these middle classes have fissures & internal tensions.
- 3) PAWAN Verma - despite HETEROGENEITY, Income Education material objects Aspirations - Bind middle class.

4) ANDRE Bettle → MIDDLE CLASS as "TRANSITION", lot of instability in norms & values



Ex: Differentiate Allow Boy child's LOVE marriage (MODERNITY) | only traditional marriage for GIRL (SOCIAL PRESTIGE)

↑

superficial women emancipation.

5) POLITICAL role. PRE INDEPENDENCE

WIELD Political POWER

- IC & Services
- Lawyer
- Police
- Army

After Independence

Mehru's LOYAL VOTE BANK.

Today MIDDLE CLASS politically

↓ aware but diversified

Occupation Religion Region Caste.

1970s

PRO-POOR → DISTILLUSIONED

• Neglected due to LOW NUMBER by Politician

1991 CIVIL SOCIETY ACTIVISM

Ex: Anna Hazare IAL movement NIRBHAYA protests

6) SATISH Deshpande - MIDDLE class as minority that speaks for all

IDEOLOGICAL apparatus → ALTHUSSER

They CONTROL INFLUENCING OCCUPATIONS

(DISPROPORTIONATE INFLUENCE over IDEOLOGY of STATE)

- teacher/prof
- IAS/IPS
- Journalists
- Lawyers
- Doctors

= SOCIO POLITICAL CAPITAL

7) HARSH MANDER - "LOOKING AWAY": middle class as profiteers Learning to look away from reality

B) B. B. MISHRA - "Benevolence of British"

MIDDLE CLASS as least connected to INDIAN SOCIETY
Application of FRANK PARKIN'S 1) CLASS MATTERS
2) DUAL CLOSURE

Explain Middle Class's self-perpetuating character & does not seek anything from upper & lower castes.

9) ANTHONY GIDDENS → Middle Class of today possess education & technological qualification.

Models of AIRBNB, OLA, UBER, OYO - are middle class solution providers.

10) SANJAY JOSHI calls MIDDLE CLASS as CULTURAL ENTREPRENEUR

11) FEMINISTS - "Superficial emancipation" → Women in middle class
"True missing middle" despite Education, Housewives, NRI Brides, Domestic Violence.

12) G. H. COLE - Rise of 2nd GENERATION Middle class
1. Public Education
2. Joint Stock Companies

13) AJITH SEN & DILSETH - Efficacy of Middle Class as SOCIAL Change Catalyst but also "SYNTHETIC IDEALS" mimicking West

14) T. K. DOMEN - Harbinger of Social change
Watchdog of democracy
PIL, N60s, Civil society, Acting as

15) LOCKWOOD → middleclass occupies STRUCTURALLY AMBIVALENT position.

16) YOGENDRA SINGH - Apathy of middle class as result of narrow cultural ideology despite modern consumption & socio-structural position.

Ex: INDIFFERENCE to Farmer Suicides, rural poor and adivasi women rape.

17) Great Indian middle class - "WESTERNIZATION agents"

* NCAER - Proliferating consumption of AC/cars/ovens etc in INDIA (2016)
study

18) Credit Suisse report → 30 mn based on ownership & not income.

Post modernist → NEW INDIAN middle class (INDIAN Youth)

IDEAL TYPE: Go getter risk taker take any job restless, dynamic not bounded to Territory or Family de-ritualized

CEOs of Microsoft, Google were once Children of INDIAN MIDDLE CLASS

TRIBAL COMMUNITIES

TRIBES - LATIN derivative of TRIBUS, used to designate different social groups of ROME

INDIA { 8% of population (2011 Census)
People of India report, Anthropological Survey of INDIA (636 Tribal groups)

VIEWS

1) TEMPORAL DEFINITION

a) ANCIENT & MEDIEVAL : Tribals known by specific names (Gonds, Khonds, Santhals)

b) BRITISH - those not HINDU or MUSLIM as Tribes
classified tribes as { ANIMISTS
PASTORAL
PRIMITIVE
HILLS & FORESTS

c) CONSTITUTION - no definition
ART 366 - as deemed under
5th, 6th schedule
342 (Presidential order)
District Council, TAG

2) COLONIAL VIEW: (Euro centric) - BARBARIC, PRIMITIVE & Backward
RISLEY studied SANTHALS, MUNDAS, BIRIHARS of Central India

Common Features of these communities
↓
State of Isolation practiced own culture Strong Kinship Ties unique language animistic mutual peace.
lived in

3) SOCIAL ANTHROPOLOGISTS

ARR BROWN, Fortes, Nadel & Evans - Pritchard

Tribe { Isolated closed group
Autonomous Political Unit
Homogenous unit of production & consumption.

4) SOCIOLOGICAL

i) HINDUIZATION theory

① SCROY - Jana - Jati co-existence & interacting
② GHURYE - Royal wedding between CASTES & TRIBES, Syncretic HINDU culture that holds INDIA together

• TRIBES are simply backward HINDUS

③ L P Vidyarthi - INDIOLOGICAL method
Tribe-caste relation as HISTORICAL
Vedas: mention NISHADS obtained CASTE
Ramayana - Shabri
Mahabharata - Ekalavya

L. P. VIDYARTHI classifies Tribes

- 1. Living in Forests
- 2. Fully assimilated in Caste
- 3. Partially acculturated
- 4. Minimally acculturated

④ NK BOSE - "HINDU METHOD OF ACCULTURATION"

- 1) Land owners preferred TRIBALS over untouchables
- 2) HINDUISM - continuous & ever evolving, with Tribal gods, practices, rituals & beliefs being integrated.
- 3) Santhal paraganas, Bonds were identified as Kshatriyas & Bride exchanges with HINDUS.

⑤ PATNAIK { Hinduised Tribes in Odisha having Subcastes without untouchability { priests, Farmer, warrior
Jharkhand, many tribes serving Mundas (land owning tribe)

ii) SANSKRITIZATION.

M N Srinivas: Different tribes are Sanskritized to different degrees, Different sections of some tribe are not uniformly SANSKRITIZED

Ex: Hira Potters, Assam. Gaddi Lohars - GJ Panta Bhoi - Odissa
Dhokra Kamar - Rajasthan

Ex: GAUR Brahmins { Gauriyas in MH
Guruva in Odisha
Bonds in KA.

JAY EDWARD: Bihar's Bhumija became KSHATRIYA.

SC DUBE: RAJ Bonds became KSHATRIYA.

LRN SRIVASTAVA ⇒ Chiro & Khasas of Uttarakhand who consider themselves KSHATRIYA.

Both HINDUIZATION & SANSKRITIZATION theories

CASTE Organic Solidarity

⇒ Termed by BAILEY as CASTE-TRIBE CONTINUUM

Tribe { Egalitarian, not interdependent, Sedentary, ~~sedentary~~ life style.

However exceptions

1) DN MAJUMDAR - except EAST INDIA, ethnic strands have criss crossed.

2) SINHA - CLASSIFIED i) ISOLATION from "CENTRES OF CIVILIZATION" (Ex - A & N)

ii) Coexistent like Bonds & Bhils

3) B K ROY Burman classified Ex: Gaddi Lohars
Fully absorbed (Bonds, Bhils, Santhals) Positively oriented Negatively oriented NABAS Indifferent ANDAMANES

SC Dube classified tribes				
PUREST	PARTIALLY acculturated	Substantially acculturated	Fully acculturated	Aristocracy
SENTINELESE	GREAT ANDAMANES	Meensas	Bhils	Gonds Ahoms

Exceptions

- 1) Leh & Spiti → Buddhist Acculturation
- 2) Monapas, Bhok in Arunachal
- 3) Lakshwadweep tribes - Islamic acculturation

5. MODES OF PRODUCTION VIEW

- 1) Surjit SINHA: TRIBAL - PEASANT CONTINUUM Approach.
→ ECONOMIC TRANSFORMATION over SOCIO-CULTURAL changes
• Movement of Tribes to Plains during British rule
 ↳ Follow ↳ Peasant Tech
 ↳ Behavior
 ↳ Peasant Mop

Thus Peasants is CLASS, not CASTE.

- 2) FRANK Fernandes: Tribals becoming similar only TECHNOLOGICALLY, not INSTITUTIONAL
→ TRIBAL PEASANTS - Jajmani system never established.

Ex Hira Pottees
↳ Domestic Purpose | Caste Pottee - RITUAL use.

- 3) HOFFMAN:
 TRIBAL Occupational DOL
CASTE INSTITUTION DOL
 TRIBES - mechanical solidarity

- 4) F G BAILEY:
 TRIBES - mechanical solidarity
 CASTE - organic solidarity

However problems of DISTINCTION Occupation

• FOOD Gatherers	• Shifting cultivator	• Settled Agriculture	• Artisans
Ex: Chola Naicker	KHASI	Bhils, Santhal	Kota (Nilgiri)
• Pastoralists	• Folk artist	• Wage Labour	
Gaddis/Bekarwal	Pradhan	Mundas	

6. IDEAL TYPE: Andre Bèhile - "Tribes are those who stand outside
↓ HINDU CIVILIZATION"
COMPARITIVE study INDIA, US, AUSTRALIA tribes

INDIAN Tribe { Diverse occupation
{ religions → thus Tribal is one
{ races who is connected to
{ cultures Tribal origin, identity &
{ ways of life affiliation.

• Also INDIGENOUS people in INDIAN context are
TERRITORY specific; (not all are equally
indigenous in all parts)

• HINDUIZATION of Central Indian Tribes → NE tribes worried about CULTURE,
INDEPENDENCE
↓

Seen : • INSURGENCY (Nagaland demand)
• Kalinga nagar, Niyamgiri movements
• Questioning AFSPA, Development activities.

* BROADLY Tribes distinguished w/ CASTES

KOKUR Committee - CRITERIA for TRIBES { Primitive Traits
{ Distinct Culture
{ Geographic Isolation
{ economic backwardness
{ shyness of contact
{ other criteria { caves isolated.
↓
CRITICIZED for being COLONIAL mindset
REALITY → Tribes are more diverse.

7. GOVT PERSPECTIVE

• Article 342 (1) - PRESIDENT designates STs for each state.
• 2011 CENSUS - (486) STs | Notified - 705 | not all STs included
as ST in 5th / 6th schedule.

NO UNIFORM Definition

• DHEBAR Commission : no need of STANDARD classification
• VIRGINIUS TAXA → "FRA Act" drafted; "Tribe, State & Society"

GEOGRAPHICAL SPREAD

84.2 million (8.6% of population) → 2001 census → 2011 census
 8.6% of population
 55% in CENTRAL INDIA
 2019 - 750 TRIBES
 maximum number 12.23 mn (MP)
 Mizoram 94.5% of State population

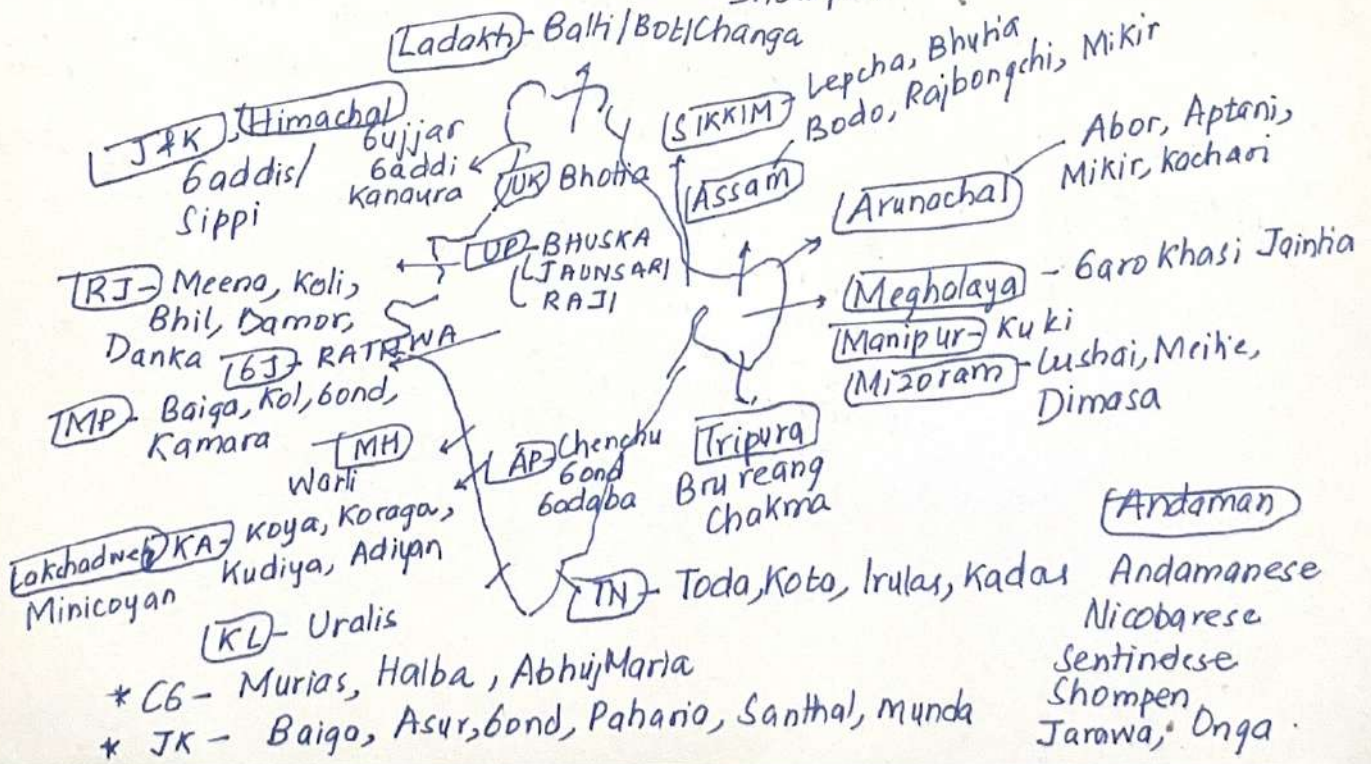
HIGHEST POPULATION

- GONDS [MP, MH, AP]
- BHILS [RJ, Gujarat, MH, MP]
- SANTHALS [Bihar, Odisha, CG, JK, WB]

Mazumdar & Madan classify 4 zones

REGIONAL DIVERSITY

1. North & North East
 - Majhi, Buniya
 - Dafla, Idu-Mishmi, Naga, Kuki, Lushai, Garo, Khasi, Jaintia, Gaddis, Lepcha
2. Central Zone
 - Savara, Jadava, Bondo of Ganjam, Odisha
 - Khonds, Bhumijs, Bhuiya, Juang, Kharaya (Odisha Hills)
 - VINDHYA - Kattari / Kol / Konds
3. SOUTH - Chenchus, Todas, Irula, Paniyan, Kuruma
4. ANDAMAN - Jarawas, Onge, Sentelese, Shompen.



SPREAD OUT TRIBES - GONDS, BHILS, MUNDA, DRADON, SANTHAL, Chenchu, Nagas, Khasi

② NUMERICAL DIVERSITY

very low

SENTINELESE (Andaman) ADI Arunachal Bijia 17 people	TODAS - 1000s	MIKIR 10,000	CHENCHU lakh	GONDS, BHILS crore +
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③ LOCATIONAL

North East - Heterogenous
Andaman - ISOLATED
Central India - Homogenous Ex: Samakka
Sarakka Jotara

④ RACIAL - as per GUHA ⇒ 3 RACES

Proto-Australoid	mongoloid	Negrito
Dark skin sunk nose lower forehead Ex - Gonds, mundas	Palaeo mongoloid Tibeto mongoloid · LIGHT SKIN · small eyes · nosebridge low. (Wachus, Khasi)	Dark skin round head Frizzy hair
		Andamanese Jarawa Onge Sentinelese

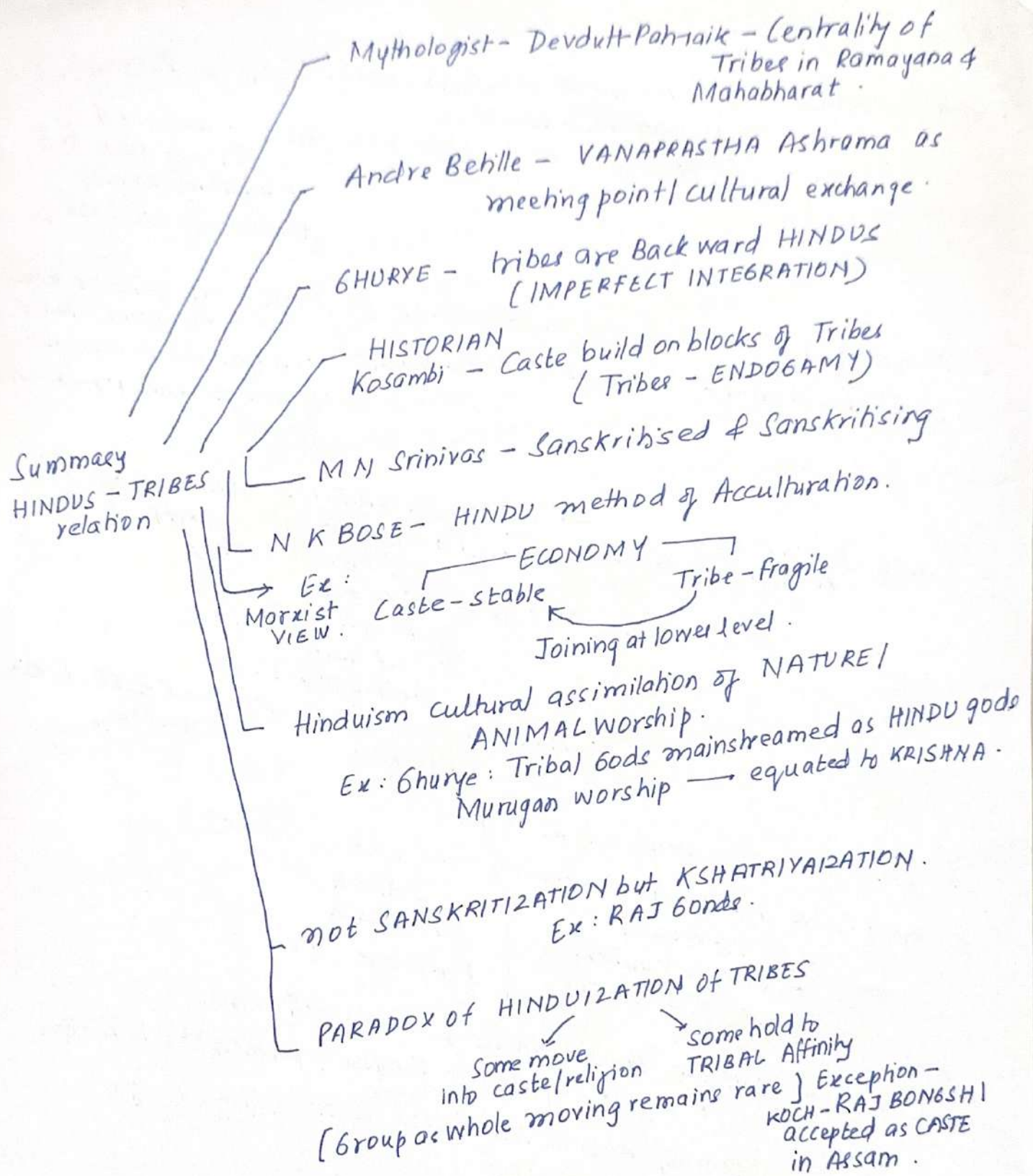
⑤ LINGUISTIC

STs - 105 languages & 225 dialects

AUSTRAL-ASIATIC	TIBETO-CHINESE	INDO-EUROPEAN	DRAYIDIAN
1) Mon-Khmer ↳ Khasi/Nicobari	i) THAI group (himalayan group BHOTIA → Sherpa, Spiti, Ladakhi North Assam - Mishmi, Miri, Dafia)	HAJONG BHILI	→ "DRAVIDIANIZATION" of Tribal Language
2) Munda - Santal Munda Asavar Kharia	ii) TIBETO BURMESE (BODO - Garo, Mikir, Koch NAGA - Konyak, Chang, Nagami KACHIN - Singpo KUKI - Meihie, Halom Burma - Arkarese, Mru)	1) North Dravid - Malto/Draon	2) Central Dravidian - Gondi, Koya, Parji, Kui
		3) South Dravid - Corgi, Toda	

TRIBAL CASE STUDIES

1. MADHU SARIN - SIGNIFICANCE of JOINT FOREST Mgmt for TRIBAL
Socio-economic well being
(Forests = 23% State land area - livelihood of 54 mn tribes and particularly women depend for subsistence)
2. TRIBAL practice - "COMMON PROPERTY RESOURCE" → socio, economic, emotional binder
(GARETT HARDIN) - "TRAGEDY of COMMONS" → impossible to sustain Commons with population growth.
3. Study of KOITORS in Abhujmarh, BASTAR → Reason for SHIFTING cultivation is
• TALURMUTEE'S CONSENT (Mother Earth)
If Not done { no peace
 { people fall ill
 { crop failure
 { animal robbery.
• Agent between Talurmutee → KASER GAYATA (caretaker) & people.
4. WARLI → no poison bait to rats
5. APATANI & DAFLA - uneven transaction, FIGHTS
APATANI | DAFLA
- Terrace cultivation. | Pastoralist
- Swords & weaving | - pigs, dogs, tobacco
6. JENU KURUMBA → Food Gatherer & Elephant Trainers
↳ supply elephants to Temples & participate in practices
7. TODAS → worship GOD inside dense forest, (Nanjund, KA)
away from FARM LAND



Thus, difficult to differentiate TRIBES wrt CASTE, HINDUS
NEED - EQUALITY of OPPORTUNITY

TRIBAL DEVELOPMENT - BRITISH POLICY

① COLONIAL IDEA OF TRIBES

- Original & isolated INHABITANTS of FORESTS
- ANIMIST
- against INTRUSION of OUTSIDERS
- UNCIVILIZED living
- EXPLOITED constantly (HOSTILE to society)

② TRIBAL UPRISING

1. PAHARIYA revolt (1778) against British encroachment
2. KOLI DISTURBANCE & TAMAR revolt (Chotanagpur)
minor revolts due to PERMANENT SETTLEMENT
3. Great SANTHAL REBELLION 1857
4. RAMPA rebellion (AP) - illegal extortion, corrupt police.
5. BIRSA MUNDA - ULGULAN (1895-1900) Focus - Religious & aimed at complete independence.
6. TANA BHAGAT (1913-21) : aimed at ANTI-MISSIONARY & ANTI-BRITISH

- demands
- Refusal to pay rent
 - ownership of land
 - self govt.
 - equality

COLONIAL POLICIES

- 1833 Declaring CHOTANAGPUR as UNREGULATED AREA
- ↓ 1858 : SANTHAL district created, prohibit intermediary, abolish KAMITOI (bonded labour)
- 60I Act 1864 - TOTALLY EXCLUDED AREAS (> 70% tribal population)

- normal rules not applicable
- outsiders cannot acquire land.
- Govt permission to enter
- Direct Fund of Gov General for development.

- ↑ missionary entry
- breaks tribe-caste connectivity
- 60I Act 1867 PARTIALLY SECLUDED AREAS (~ 60% population)
- Entry only for trade & collect wood for development

- 1874. SCHEDULED AREA LEGISLATION ACT [LEGAL protection]
- CANNOT LIVE, own land or establish relationship.

- 60I Act 1901 : AUTONOMOUS Councils developed. [Tribal Council seen as MISSIONARY success]
- rapid conversion

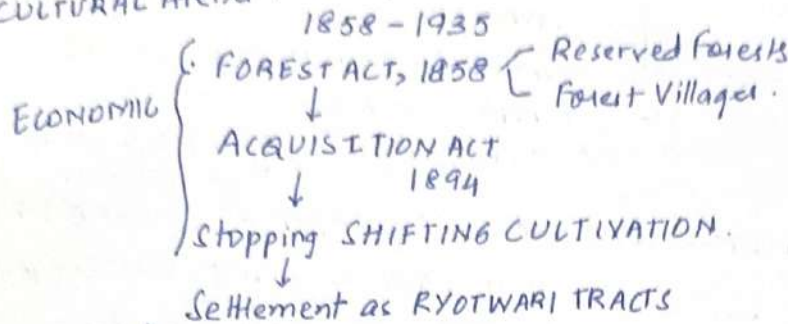
- Act of 1919 : Pockets of excluded & partially secluded areas (Governor General can declare any territory as BACKWARD tract)

- 1935 POLICY of RESERVATION emerged. (Laws will apply as GOVERNOR GENERAL wishes)

Post 1857

NON INTERFERENCE
in CULTURAL Arena

COLONIAL POLICY



Agency Trade interest &
LAND TRANSFER ACT, 1917
↓
restricts Land transfer
of tribal to outsiders.

CONSOLIDATION

- Cultural
- economic
- socio political

— POLICY of ISOLATION.

- 1) CHAUDHARY point: British ^{assumed CONTACT} Could lead to strengthening Freedom Movement
- 2) E B TAYLOR: British benevolence in civilizing Social Fossils
(missionary, education, take over of forests, Ryotwari settlement)
- 3) Aney & Joshi → Anthropologists desired to keep primitive tribes uncivilized & barbarism state as raw material for science.

4) SC Dube - LINKS tribal isolation & COLONIAL POLICY as roots for TRIBAL MILITANCY

- 5) ISOLATION → TRIBE-CASTE link → broken → missionary modern education → demand for SECESSION demands.
- Ex - NAGAS ask COUNTRY in SIMON COMMISSION

LP VIDYARTHI - Forest is "one in all" for tribals

DEFORESTRATION with road & railway led to DETRIBALIZATION
DECULTURATION.

- habitat
- livelihood
- Food
- Gods
- Spirits
- medicinal plants.

6) JANARDHAN RAO: COLONIAL period as "INVASION & EXPLOITATION" leading to misery

7) POLICY of DENOTIFIED TRIBES - CRIMINALIZATION of TRIBES.

8) CONGRESS in FAIZPUR resolution (1936) - Policy of Excluded Areas & Secluded areas to keep inhabitants apart from INDIA.

ISSUES OF INTEGRATION & AUTONOMY

• POST INDEPENDENCE: ISOLATION APPROACH - VERRIER ELWIN Based on interaction with BAIGA tribe.

- Reasons {
1. HISTORIC analysis of TRIBAL REVOLTS
 2. Repel Outside CONTACT
 3. Ruining Tribal culture.

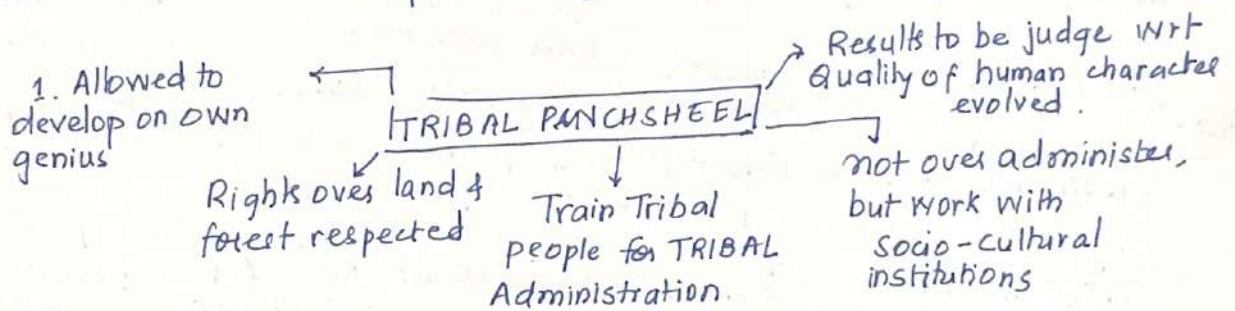
CRITICISM - Thakkar Baba - This is EQUIVALENT of NATIONAL PARK & treating HUMANS as animals
 { STATE has responsibility

② ASSIMILATION APPROACH ⇒ TRIBES are BACKWARD HINDUS [M-N SAINIVAS] ^{GHURYE}
 • Need "COMPLETE HINDUIZATION"

Reasoning of ~~Sainivas~~ GHURYE → Problems in Tribal Culture { ALCOHOL, INTOXICANT, INSTABLE SEX LIFE, UNPREDICTABLE LIFESTYLE → Hindu society can help them move forward.

CRITICISM { Brahminical Bias, Ethnocentric, Against protecting DIVERSITY & UNITY

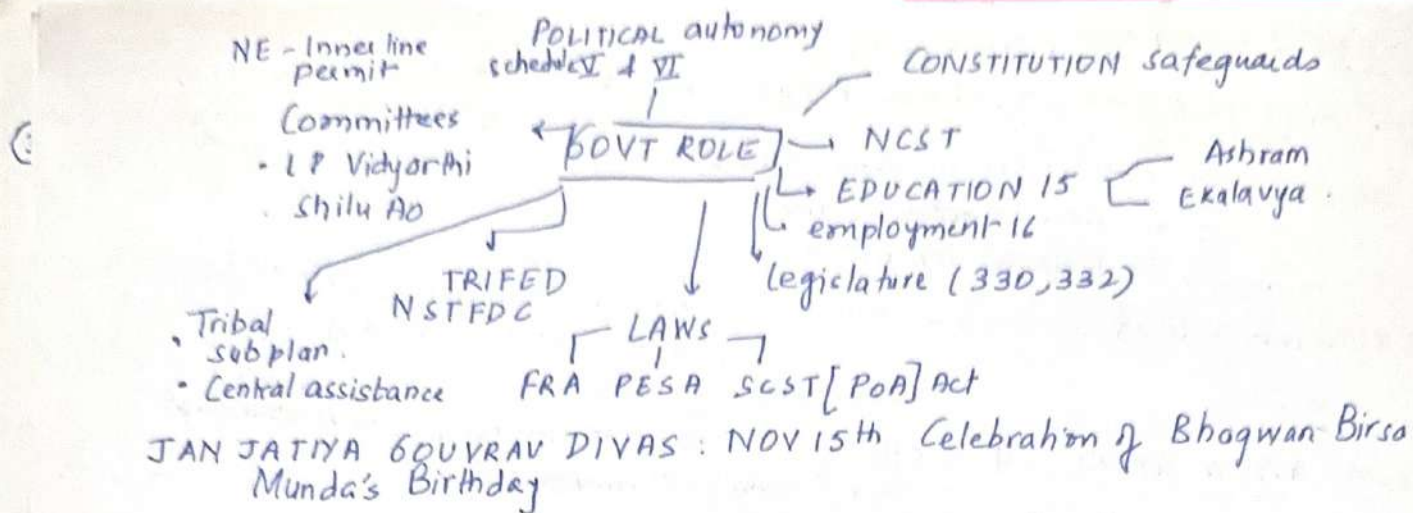
③ INTEGRATION APPROACH - Benefits of modernity offered without imposition [NEHRU'S TRIBAL PANCHSHEEL]



CONSTITUTION, LEGISLATION & POLICIES

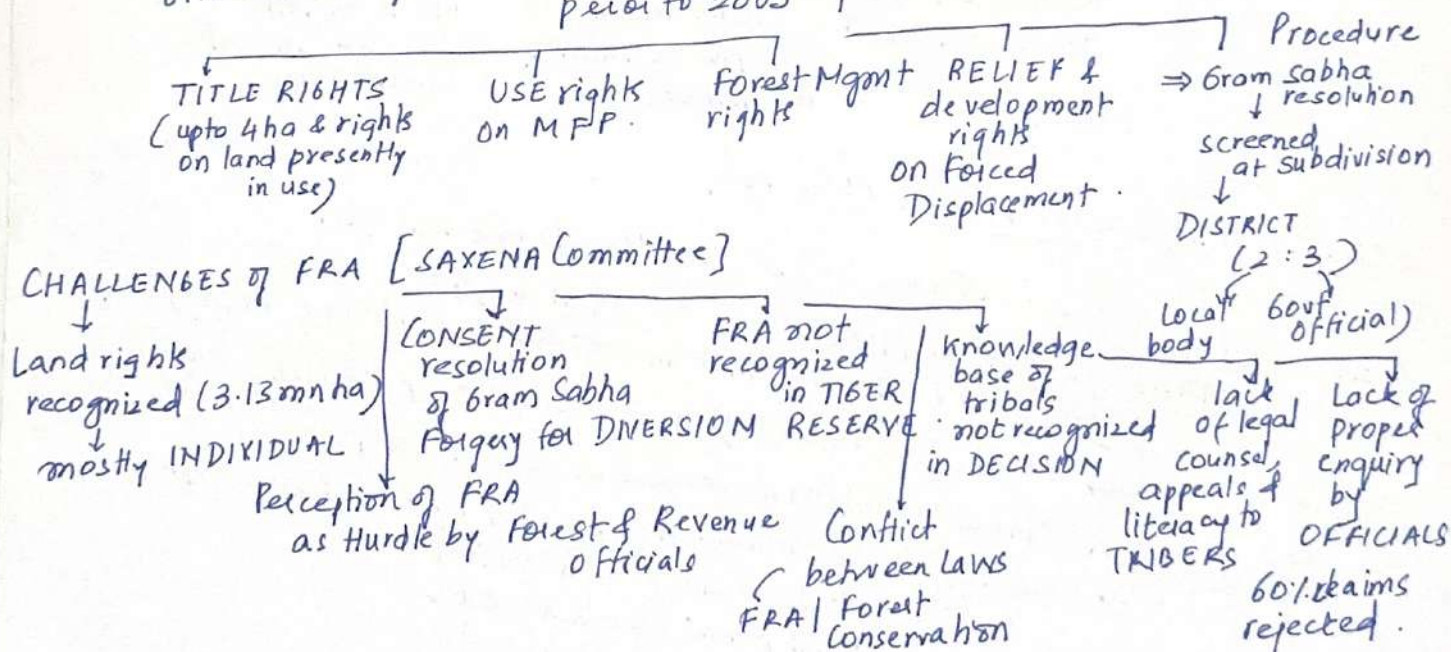
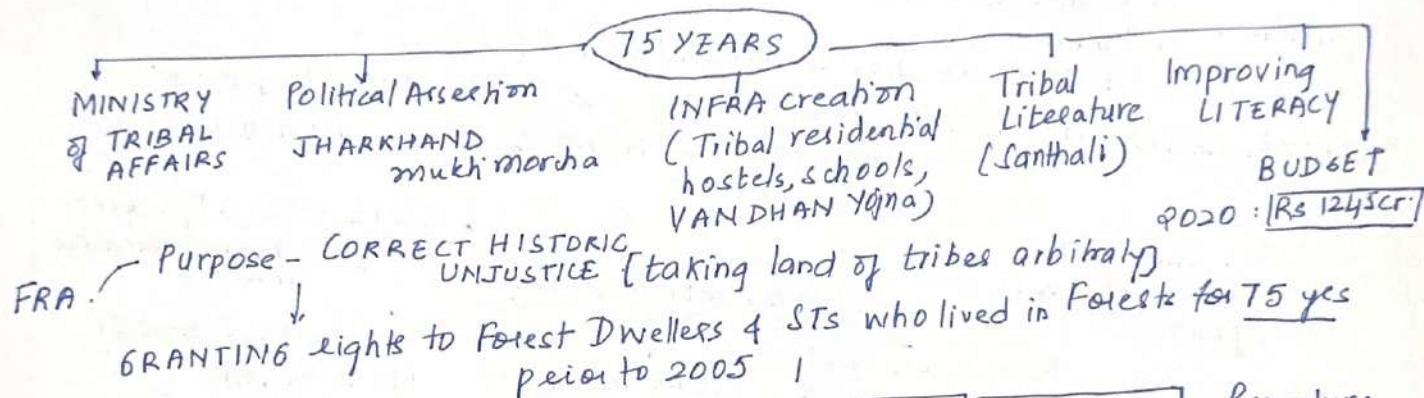
CONSTITUTION SAFEGUARDS {

- 15(4) - EDUCATIONAL advancement of ST
- Art 46 (DPSP) [38, 39, 41, 43, 47, 48]
- 330, 332 (ST reservation in Lok Sabha & Vidhan Sabha)
- FR III (14, 15, 16, 17) + (23, 24) + special rights (15, 16, 19)
- Tribal minister in some states - Art 164
- 339(1) → Commission appointed by President to report on scheduled area administration.
- Art 275 - development grant to states
- Identifying Scheduled Tribes [366]
- Article 311
- Article 244 - administering Scheduled & Tribal Areas Vth
- VIth schedule



VIDYARTHI Differentiated Approach

1. macro development for all
2. Targetted tribes [victims of displacement]
3. Those on Verge of Extinction $\Rightarrow$ today's PVTG.



ISSUES

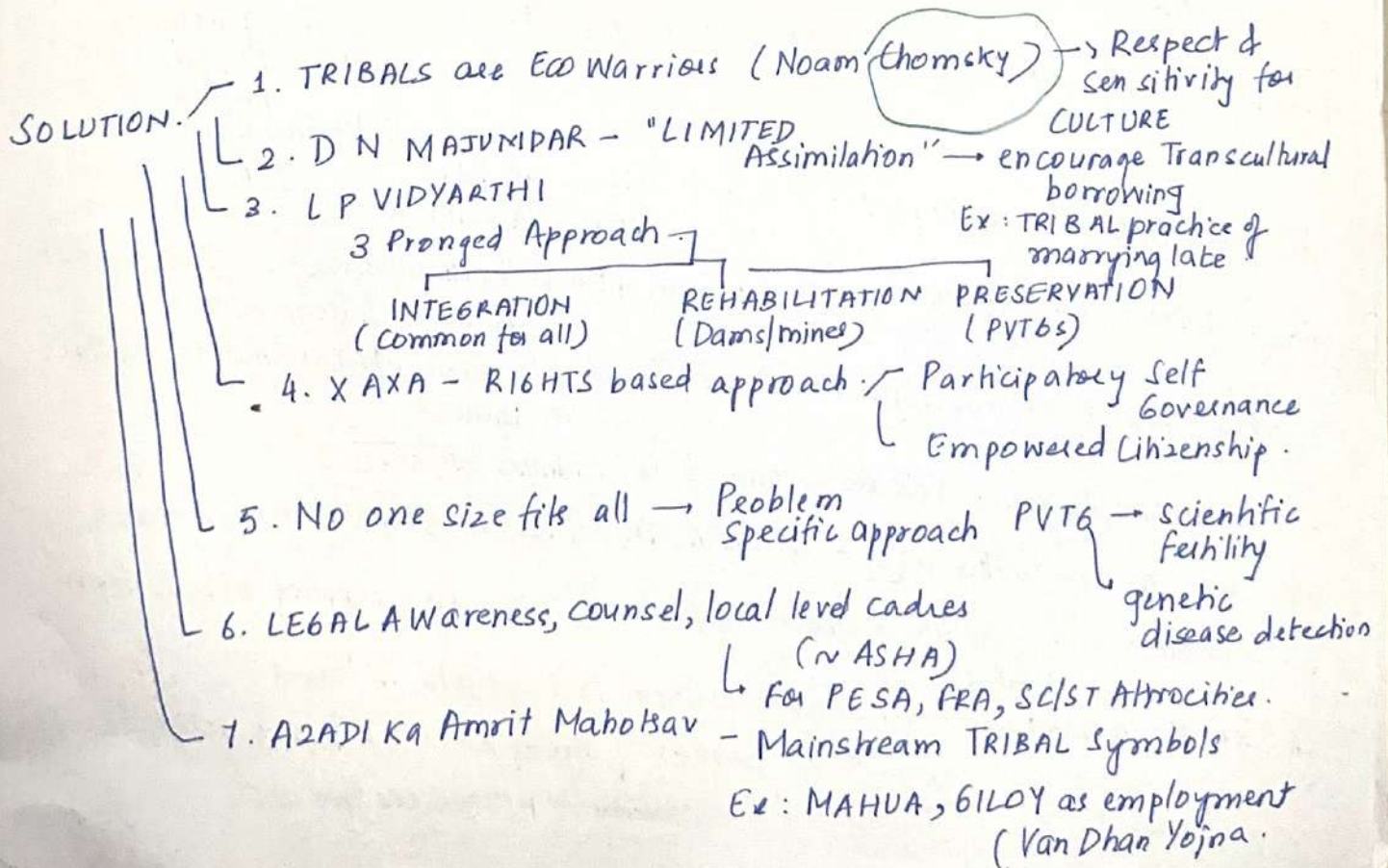
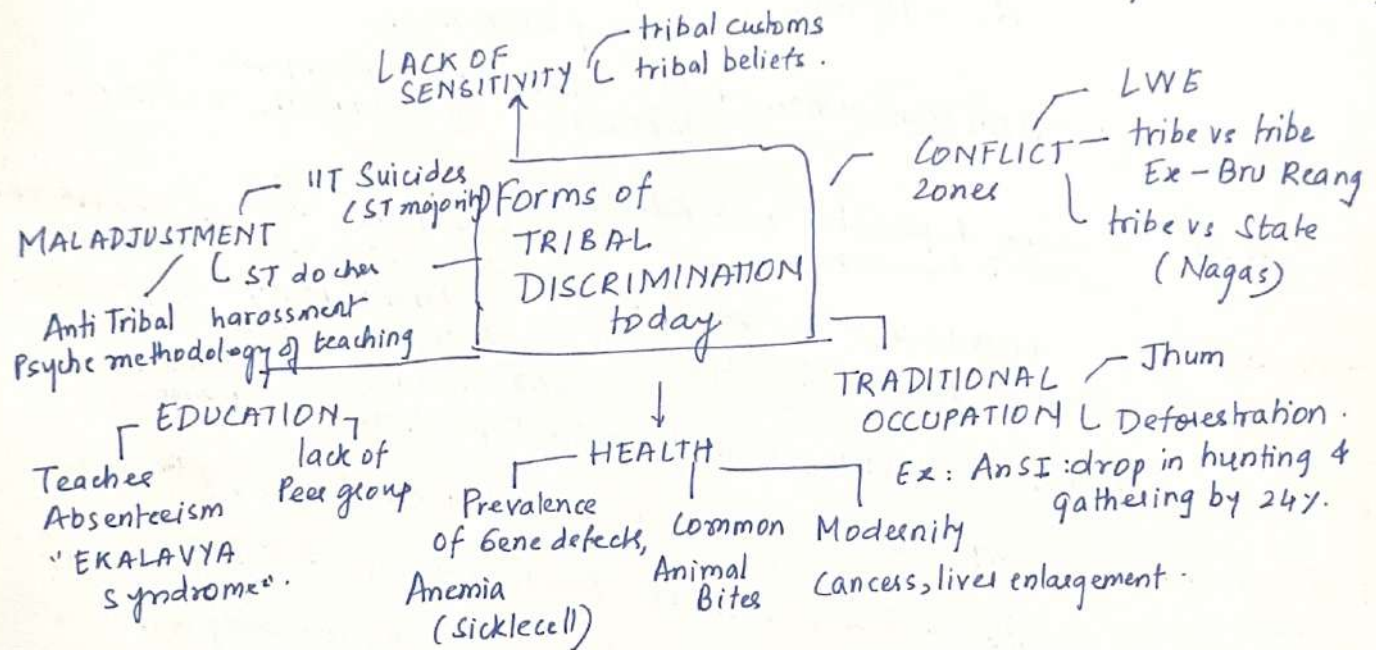
1. 5th FYP - GULF between BIG TRIBES & small tribes is widening
↓
(creation of PVTs) ⇒ numbers low & turned PRIMITIVE
2. Attempts to end Jhum Cultivation with subsidies
Ex: Failure in Tripura
criticised by RENUKA RAY committee & DHEBAR Commission.
3. WALTER FERNANDES - Large scale displacement [INDUSTRIALIZATION induced]
N C SAXENA - 8% of TOTAL Population, but 40% of DISPLACED
4. R M MATHUR - DAM Construction → 50% tribals displaced ⇒ women pushed to prostitution, child labour.
5. 12th 5YP → 60 mn displaced, 40% Adivasis since independence
Deforestation
Loss of Agri land
Loss of social life
Cultural alienation
marginalization
→ "UNDEVELOPMENT" or BACKWASH EFFECTS
→ Nation enjoys "Spread Effect" of mining, Tribes are facing "Backwash effect".
GARETT HARDIN - "TRAGEDY of Commons".
6. Paradox, LAND ALIENATION & INCREASING Population.
7. POLITICAL AUTONOMY: 50-70% live in areas not covered under Vth schedule.
8. BENAMI Properties - Paameswar, N S Reddy study in WEST Godavari
9. LOW LAND Productivity - STEPHAN Fuchs (1972) { poor stony soil
paucity of irrigation
crude techniques, implement
wild animal attacks on crops.
10. BAMBOO PRICING POLICY → against Tribals as per ANIL Aggarwal
11. Technology led "undevelopment" → Sengupta & Chattopadhyay, job loss post NALCO Automation.
12. BS Guha notes maladjustment as TRIBES become MATERIALISTIC culture influenced.
13. MARTIN Oraon - tribals remained as manual workers.
14. SHILU AD Committee - Corruption in TRIBAL DEVELOPMENT programme.
15. Fernandes → poverty & absence of schools that are stopping tribals from rising
16. XAXA Committee → ST representation in Govt jobs is lower
8.5% (2002) | Group A - 1.7% | B = 3.72%
UGC = 0.24% professors are ST.

Also relative disparity of INDICES

NFHS 4 (2015)		All India	Tribe
Literacy		74%	59%
BPL		21%	43%
Alcohol usage		21%	43%

17. VIDYARTHI - Deforestation is same as DETRIBALIZATION & Deculturation

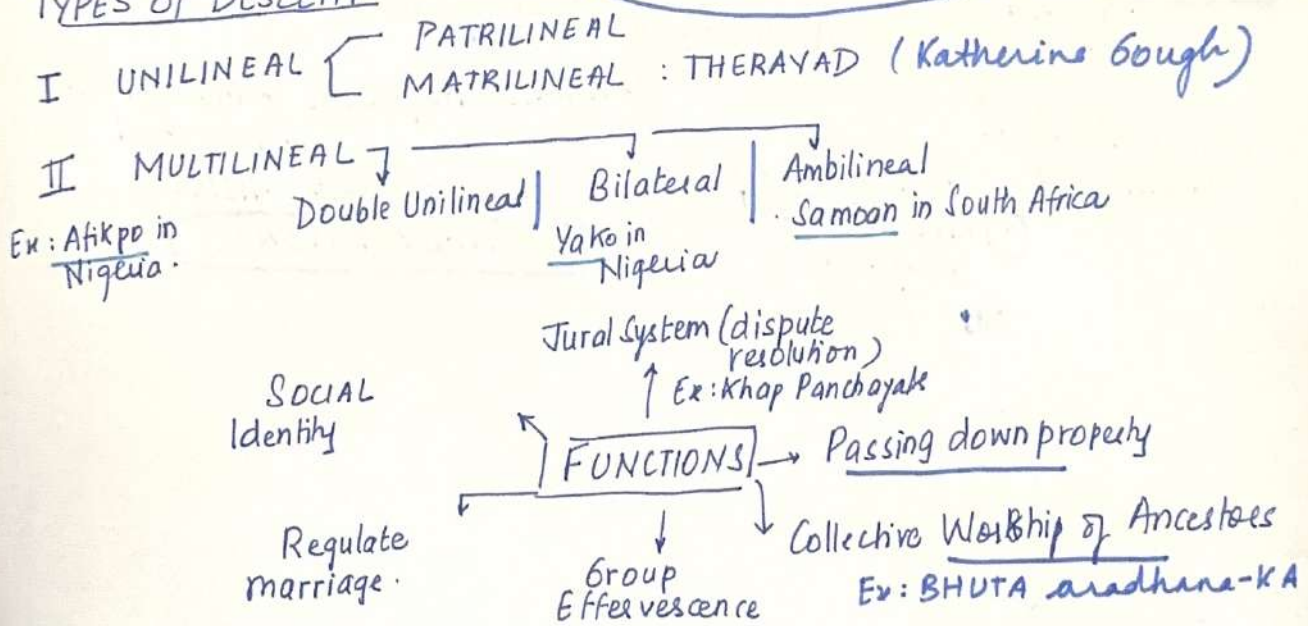
18. Power Capture by TRIBAL ELITES → Ex - JAIPAL SINGH (Oxford educated 1st generation MUNDA)



KINSHIP IN INDIA

- ① LINEAGE & DESCENT → LINEAGE: all descendants of particular line (VANSH)
 → DESCENT: Point where we trace origin.
1. GHURYE Descent as basis of
 FAMILY
 MARRIAGE
 KINSHIP
 → Gotra & charana as exogamous groups.
- Example: Brahmins use 8 richi Gotras
variation: Kshatriya trace descent from Surya, Chandra, Agni (Ex - Ram as Suryavanshi)
 Non-Brahmins of South from plants, animals → Durkheim's Totem.
2. GAIL OMVEDT: Caste as "expanded descent" system. OF ARUNTA like
3. ANDRE BETEILLE: Kinship so strong that voting on KINSHIP.
 • Primary recruitment in POLITICAL system
 • SOCIO-CULTURAL REPRODUCTION (Boedieu)
4. KRISHNA KUMAR: Behind every corrupt man, is his kin.
5. Indian Society - Kinship decides Political Opinion, Occupation, Religious practices (Economic)

TYPES OF DESCENT



- PATRILINEAL DESCENT
- NORTH → STRONGLY PATRILINEAL, PATRIARCHAL & PATRILOCAL
- Boy: member of descent by birth
- Girl: only "residual member" of Natal Group.
- SOCIAL Grouping & Practices → Women's legitimate role of WIFE & MOTHER
- Divorce, widowhood as INAUSPICIOUS
- STRIDHAN & no substantial inheritance (not owned not controlled)
- SOUTH → not strong patriarchy due to KINSHIP Endogamy = Bridegroom Contract Price.
- Woman maintain relations with NATAL group.

MATRILINEAL DESCENT

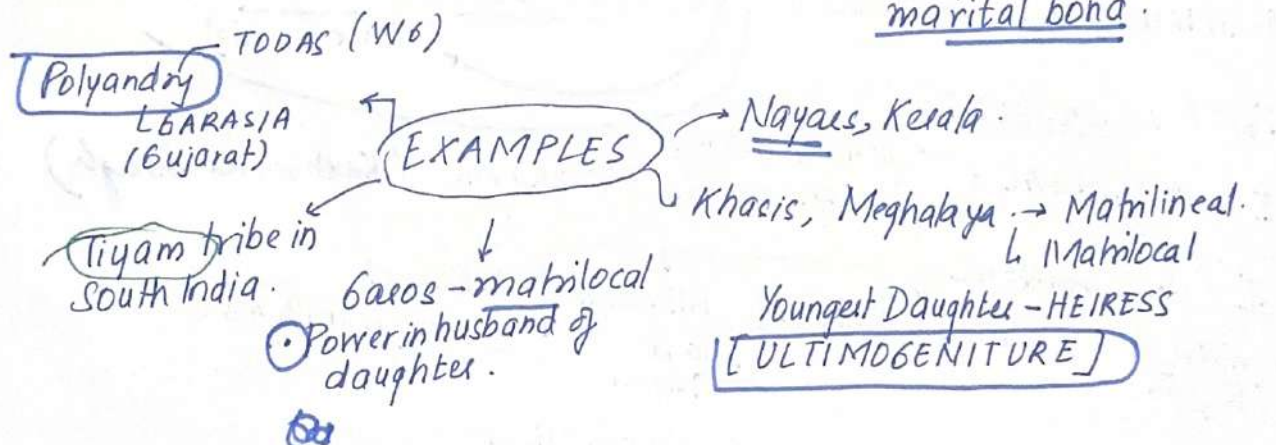
① NAYARS in Kerala (Katherine Gough) - "KINSHIP & MARRIAGE in SOUTH WEST INDIA"

FEATURES

- Matrilineal Joint Families (Theeravad) - men with sisters, sister's children, sister's daughters children.
- VISTING Husband System (men only visit Theeravad night)
- Children reside with mother.
- Brother-Sister relation emphasised, Husband-Wife demphasised.
- Nayar women can have number of VISTING husbands as long as Namboodiri Brahmin status (Polyandry)
- Nayar men can have number of wives (Polygyny)

This has led to doubt on existence if SOCIAL INSTITUTION of Marriage in Nayar exists.

★ MATRILINEAL PUZZLE (as per Anthropologists) → matrilineal at expense of marital bond.



TYPES OF KINSHIP

- Relationship by Blood & marriage
 - 2nd most important SOCIAL INSTITUTION
- Perceived: BIOLOGICAL
Reality - SOCIAL SYSTEM

CLASSIFYING KIN

↓

CONSAnguINEAL
(Blood)

↓

AFFINAL
(Marriage)

- 8 primary
- 33 secondary Kin
- 151 tertiary Kin

ROLE OF KINSHIP

- Group Solidarity
- Social Control
- Social recognition to Biological facts
- Primary Political Recruitment - **ANDRE BEHILLE**
- Regulate marriage, religious beliefs, inheritance

IRAVATI KARVE - "KINSHIP SYSTEM IN INDIA"

1) NORTH ZONE - PATRILOCAL + PATRIARCHY + PATRILINEAL

- 2 Zone: INDO EUROPEAN Languages
- EXTENSIVE KINSHIP
 - SAPINDA Exogamy
 - VILLAGE Exogamy (Ranikhera Village)
 - GO TRA exogamy
 - CASTE exogamy
- Taboo on COUSIN marriages
- Separate Terms for
 - Consanguinal Kin | Ex grandfather
 - Affinal Kin | Dada
- Bride takes higher status (STRI DHAN)
- Hypergamy (ANULOMA): practiced by Surajpuri Brahmins, Bengal Brahmins (KULINISM)
- Practice of LEVIRATE + POLYGYNY → SOCIAL STATUS & desire for male child.

2) SOUTH KINSHIP

- ① Patrilineal, Patrilocal (Nambudiri, Okkalinga)
- Matriilineal, Matrilocat Nayar, Tiyami

② CASTE Endogamy but no village endogamy

③ Preferential marriage

- elder sister's daughter
- Father's sister's daughter
- mother's brother's daughter

 } Cross Cousins

④ no stark difference in

- AFFINAL & Consanguinal
- between generations PIRKVAL - younger sister daughter

 in TAMIL NADU.

⑤ narrow kinship circle

NORTH KINSHIP	SOUTH KINSHIP
Negative rules	Positive rules (Preferential)
Village exogamy, Hypergamy	<u>ISOGAMY</u>
-	Inter-generation linkage
Principle of <u>extended linkage</u>	Intermediate exchange / principle of consolidation
EXTENSIVE Kinship	<u>INTENSIVE Kinship</u>
Different family of Birth & Marriage	Little distinction
Comparative descriptive relation }	little distinction

3) CENTRAL ZONE [ZONE OF TRANSITION]

- Mixed Kinship
- Rajasthan - Sword marriages, Akshaya Tritiya (Massive marriage)
- Rajput - Noble Descent more important factor than CASTE
- Marathas - Clan (Devaka) exogamy
- Both $\begin{cases} \text{Levirate} \\ \text{sororate} \end{cases}$ allowed
- Only one type cross cousin marriage (marrying sister daughter)

4) EAST ZONE

Widediversity

- Mundhaeis $\rightarrow$ Patrilineal & Patrilocal
- MUNDAS - Dormitory System | Youth dormitory system
- GONDS - Bride Price
- KHASIS - Ultimogeniture (youngest daughter inherits)

VIEWS OF KINSHIP

- ADRIAN MAYER - Studied Malwa Village $\begin{cases} \text{Kindred of Cooperation} \\ \text{Kindred of Recognition} \end{cases}$
 $\rightarrow$ "HORIZONTAL spread of CASTE"
- DAVID MANDELBAUM - South, family strengthens existing ties
 "CENTRIPETAL tendency"
 North, affiliate with separate set of people
 "CENTRIFUGAL tendency"

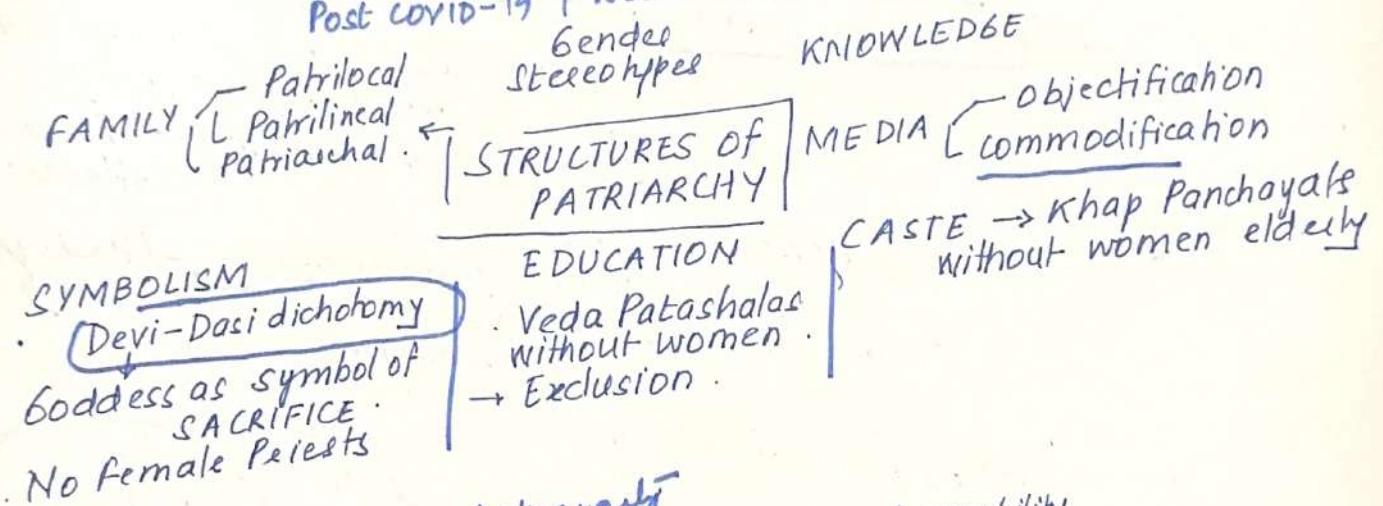
CHANGES

- RAJNI PALIWAL - Kinship replaced by friendship (GATED community)
- PAULINE KOLENDA - urban kin as "launchpads" for rural kin
- RAM AHUJA - Gradual shift towards marital bond strengthen CONJUGAL BOND

PATRIARCHY, ENTITLEMENT & SEXUAL DIVISION OF LABOUR

- Biological & Physical distinction as SOCIAL INEQUALITY
- Birth to Death as [CYCLE OF PATRIARCHY]

- 1) TODAS - Women not allowed in Buffalo Pens [women kept away from Production]
- 2) PINK Collar Occupations { Tailors, Nurses, domestic workers } Low social prestige + low income
- 3) Uma Chakravarty - Differentiates { Brahmin Patriarchy - rules as Guise, Dalit Patriarchy - violence }
- 4) Trends specific to INDIA { 1. Rising Education level, 2. Decline in Female LFPR } [dichotomy]
Post COVID-19 ↑ women in LFPR in small scale



- SOCIOLOGISTS**
- 1) SHARMILA REGE ~ Uma Chakravarty
upper caste women denied mobility
lower caste women exposed to public forms of violence
Ex - HATHRAS rape.
 - 2) URVASHI BUTALIA: Women socialization as impediment in empowerment.
 - 3) LEELA VISARIA: "Internalization of Patriarchal Ideology"
 - 4) ANVITA GUPTA: Women worker { lack choice to work/not to work. Available - Low paid & low status jobs. } Hence STAGNATION.
 - 5) JENNIFER SOMMERVILLE: Rising economic independence among women, reducing their need for husband.
 - 6) INDIRA JAISINGH: Women entitlements based on Patriarchy
Ex: rape victims questioned in front of many males.
 - 7) TULSI PATEL: "Women consider it sin to prohibit husbands from sex"

8) JAYATI GHOSH → Low Bargaining power, low power to organize, availability at lower cost reasons for PINK COLLAR Success story of OF FLOOD-SHANTI George. Ex: EAST ASIA MIRACLE was built on cheap women labour exploitation.

9) Kamla Bhasin → Western Capitalism has intensified Patriarchy in India
↳ also ↑ COMMODIFICATION of women.

10) Hishree Patnaik → Feminization of Poverty, "penniless & powerless"

11) Patricia Oberoi → Blames traditional family structure as penetrator of patriarchy

12) Uma Chakravorthi → Blames Patriarchal Brahmonism allows religious oppression of women.

ISSUES

1. MARITAL RAPE

- Feminists - "FAMILY not PARADISE"
- Govt/Religion → marital rape law will destabilize family
- J S VERMA Committee - Criminal offence.

2. KHAPS & HONOR KILLING

- SC - Right to marry under Article 21 (Hadiya case)
- KHAPS ruled against JEANS, mobile phone, Food.

3. DOWRY, Domestic Violence

4. Before Section 377 decriminalized

- Women earlier brunt of QUEERNESS.
- as per "WORLD of HOMOSEXUALS" by SHAKUNTALA DEVI.

ENTITLEMENT: Form of right based on CULTURE, SOCIETY, LAW.

MODERNISTS - "SOCIETY giving entitlement to all"
↓ Women
Copaucenacy rights (SC) maternity benefit WFH dual career Strengthen CONJUGAL BOND
Ram Ahuja

• TALCOTT PARSONS - Functionalist "Women enjoy fruits of DoL"
Reality: Gender Gap ~ 99.8 yrs to close gap (WEF - Gender Gap report)

POST MODERNISTS: Going beyond Gender Binary → LGBTQ+ (non binary)

MARXISTS: Women = "reserve army of labour"

FEMINISTS → "DEVI-DASI Dichotomy"
└ Women as goddess (Durga, Saraswati)
└ Women as property in Manusmriti

ENTITLEMENT LACKING

- 1) BINA MAJUMDAR on Food: Women ate last.
- 2) OVER NAME - "Women taking surname" (loss of built identity)
- 3) SELF IMAGE - Body shaming / complexion criteria.
- 4) BODY RIGHTS - Rajasthan (35 yr women - Grandmothers) sexual rights as per TULSI Patel.
- 5) OVER WORK → Toda women
- 6) OVER SEXUALITY: Virginity as VIRTUE (MATHURA eye care)

FAMILY IN INDIA

JOINT FAMILY as defining feature of INDIAN Traditional Society

K M PANIKAR - "Joint Family" as backbone of society

P. N. PRABHU - CIVILIZATIONAL IDEAL across regions, caste, religion

R. N. SAXENA : Punshakti ? → JOINT FAMILY

Definition JOINT FAMILY defined on basis of

- Commensality
- common residence
- joint property ownership
- cooperation & sentiment of jointness
- ritual bonds

SOCIOLOGISTS

- i) IP DESAI - Important feature is Functional Authority held by PATRIARCH
- ii) Travati Karve - Common Roof & Common hearth are defining
- iii) FC Bailey - Property ownership
- iv) SC Dubey - Commensality of greater importance than territorial distance

CHARACTERISTICS of JOINT FAMILY

- Relationships
 - Filial
 - Conjugal
 - Fraterial
- Authority vested in PATRIARCH
- STATUS of individual is function of
 - Gender
 - Age
 - Generation
 - marriage
- Ex: Elder - Higher status
- Women's status on marriage
- Widow low status, unmarried girl - indeterminate
- Principle of JOINT RESPONSIBILITY (FAMILISM)

However, sociologists highlight that features representative of North Indian Upper Caste Family

VARIATIONS

- Katherine Bouyer
- South Indian Joint Family
 - ISOGRAM
 - Cross cousin marriages
 - mix of Filial, Conjugal relations
- Nayyar Theerav → Matrilocal (SISTER-BROTHER BOND)
- Khasi Matrilocal → ULTIMOGENITURE
- URBAN → Globalization, Westernization, Migration
- Dual Residence
- GATED Community culture
- Rajni Patel

BASIS OF JOINT FAMILY IN INDIA

1. SCRIPTURES { Ramayan, Mahabharat, Quran } exemplify togetherness of KIN

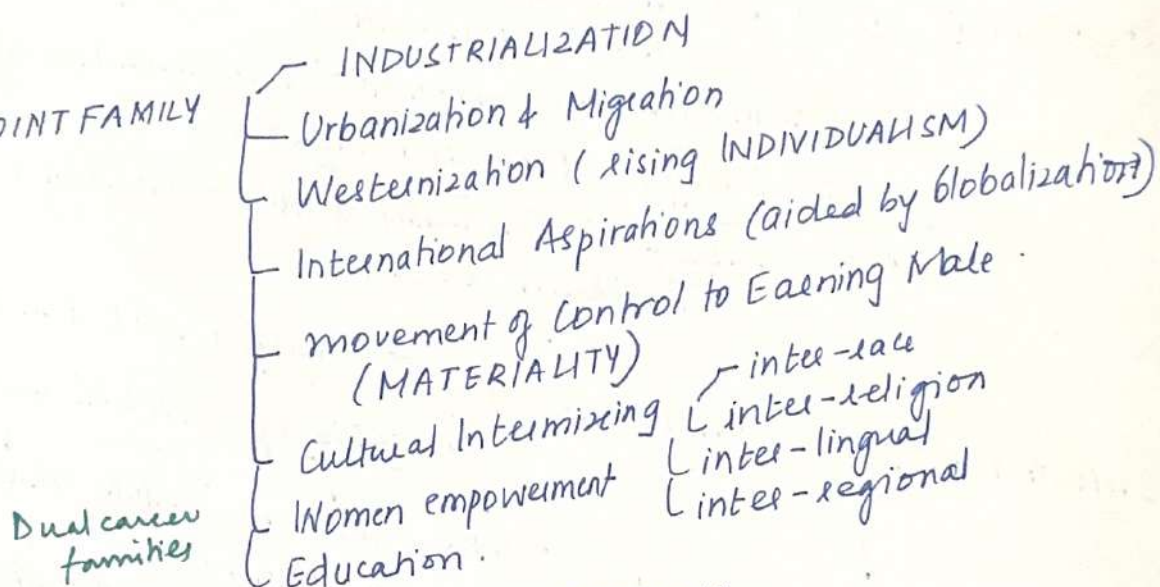
2. M.N. SRINIVAS - Sanskritization → emulation of upper caste practices

3. UNIFYING FACTOR across 4 Kinship Zones as per KARVE

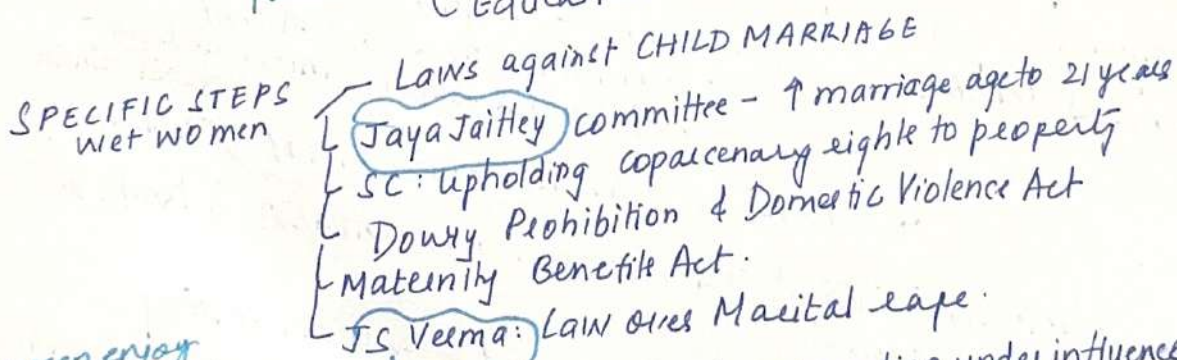
4. Present day Series & Movies glorification - HUM SAATH SAATH hain phenomenon.

5. INDIAN Philosophy → Pitra + Devat Rishi rin (serving parents as a part of PURUSHARTHA)

* FACTORS affecting JOINT FAMILY



SPECIFIC STEPS wet women



Women enjoy fruits of DOL

Thus, Public Perception: JOINT FAMILY disintegrating under influence of West

- 1) PARSONS - nuclear family suited for modern industrialized society
- 2) ALLEN ROSS - Bangalore study, Nuclear Family dominance
- 3) William Goode - Pace of nuclear family evolution >> industrialization (Typical Indian phenomenon)
- 4) FEMINISTS & Western cultural value propagation, awareness of Women rights (#MeToo movement) universal solidarity

Despite changes, STATIC ELEMENTS → FUNCTIONAL → RITUAL BONDS

(extra judicial bodies)

* Khap Panchayats rise as a response to modernity

Peem Choudhary

CONTROL moving from Elder male to Learning male

Children discipline

LATENT DYSFUNCTION: Domestic Violence

TOO Broad → restrictive of women

TOO Narrow → ↑ birth rate, traditions & religious rites

* JOINT FAMILY PARADOX

Culturologists

BHURYE: Unique to India representative of upper caste

IRAVATI KARVE - accepting rule of KARTA

K.M. KAPADIA

PAULINE KOLENDA

• Orientalists
→ Joint family of India as Coparcenary
Asian MOP

CONSOLIDATION
of VIEWS on JOINT FAMILY

Modernists
Joint → extended → nuclear
as per Yogendra Singh, SC Dubey

STRUCTURAL FUNCTIONALISTS

MNS: Common unity Factor for INDIA

MIS GORE - Political Jointness

FG Bailey - economic jointness (Family run SME)

A M Saha - Cultural Jointness - Festivals

Marxists
A R Desai → Joint families destroyed for masses
Capitalists Continue

Feminist
Sharmila Rege: Child marriage to regulate sexuality of women

URBANIZATION on FAMILY
↓
Entrepreneurial class
Industrial Blue collar
High individualism
- Joint in nature but mobile

EMERGING TRENDS

TN Modan (Money older economy)
→ JOINT Household (Proprietary class)

• Aged Parents ready to live with Daughtee.

• Education as INVESTMENT for Matrimonial Market

• "new concept of WIFEHOOD" - conjugal bond of greater significance.

RAJ GANDHI + RAM AHUJA - NATIONAL FAMILY Survey → Rate of Separation = 3rd divorce

NSSO - 14% live in relationship

INCREASED EXHIBITIONISM in MARRIAGE as per Dipankar Gupta (Photoshoots)

INCREASED magnitude of dowry as per Patnaik due to commodification of women.

Decline in Perception of marriage as milestone - R. Paliwala

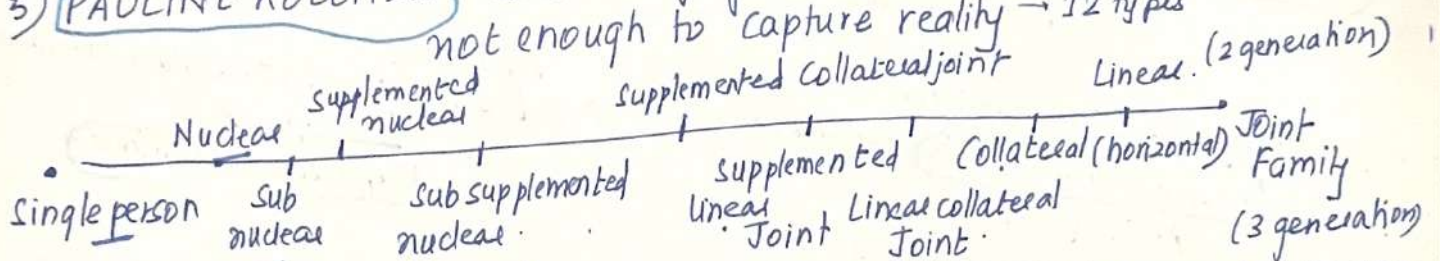
However, Nucleaization not taking place.

- 1) M S Gore's study of Agawals of NCR
- 2) MILTON Singer - Industrialists of SOUTH INDIA.
Public Sphere - modernity | Private Sphere - Traditional rules
Compartmentalization

3) Mukherjee - Joint family more of upper caste & upper class attribute

4) IP DESAI - study of Mahua, "FUNCTIONAL JOINT FAMILY"
↳ PATRIARCH - still central to decision making

5) PAULINE KOLENDA - dichotomy of JOINT & NUCLEAR FAMILY
not enough to capture reality → 12 types



Sub → Subtract 1 member
supplemented - extra 1 member } CONTINUUM

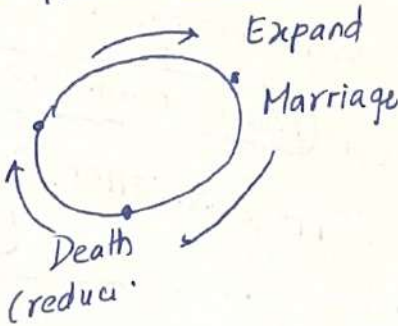
Today: Neither Traditional nor Nuclear, but TRANSITIONAL FAMILY

Features of Transitional Family

- Neolocal Residences
- Functional Jointness (IP DESAI)
- Better position of women, DUAL career families
- Post Puberty marriage.

LIFECYCLE OF FAMILY

→ Developmental Cycle approach - Desai
↳ TN Madan
↳ SC Dube



FACTORS

- Policy: Population Control Bill
- reducing FAMILY SIZE → LAWS - ↑ marriage age
- TFR - Falling Fertility
- Globalization
- Migration.

2011 Census
Total 24 crore Households ~ 4.6 people / household. 2011 4.9 people / household.

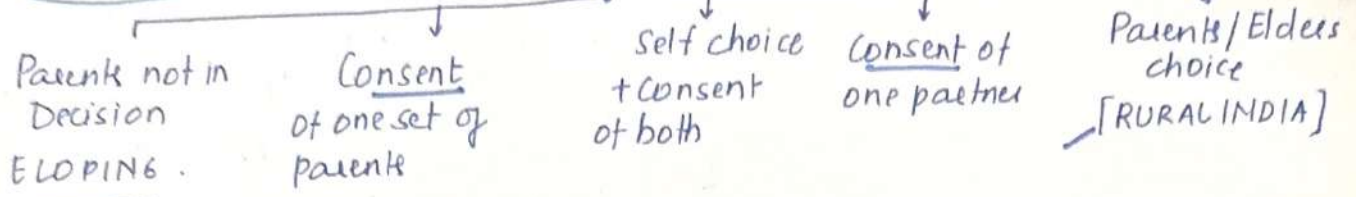
16 crore Rural → 8 crore Urban

UP → 6 people / household
Joint → 16% | Nuclear - 52% | However as per functional family IP Desai, KM Kapadia.

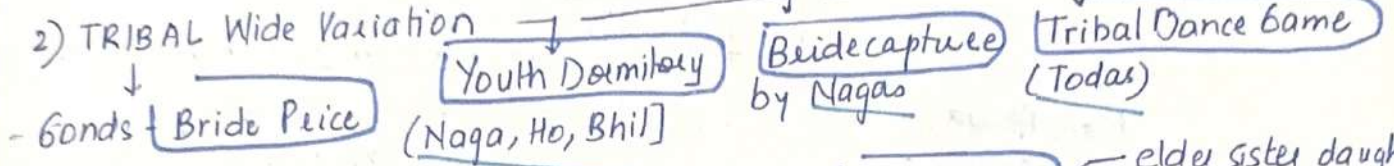
TN - 3.9

MARRIAGE

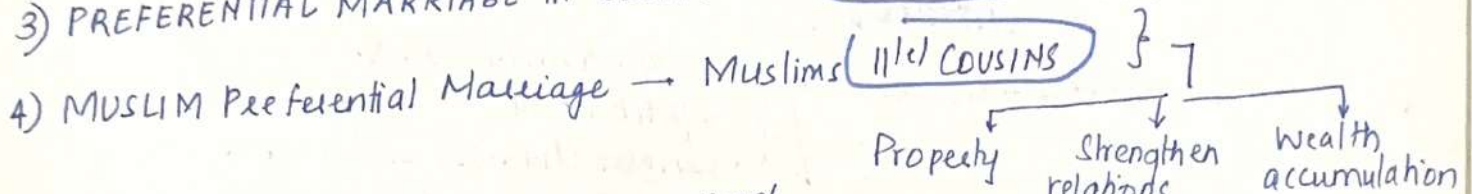
1) DWARKI Pattern of Mate Selection in India Continuum



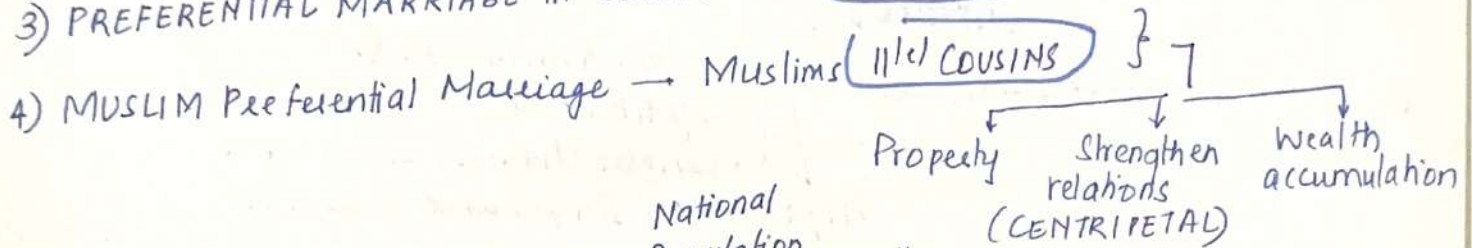
2) TRIBAL Wide Variation



3) PREFERENTIAL MARRIAGE in SOUTH INDIA (ISOGAMY)



4) MUSLIM Preferential Marriage



VIVAAH / Kalpanam

National Policy - Population Policy (Family Welfare)

FEATURES OF HINDU MARRIAGE

LEGAL → SATI Abolition, Widow remarriage, Special marriage act, Hindu marriage ad-

STRI DHAM (economic interchang)

SACRAMENT

→ Dharma
→ Grihasthya Ashrama
→ Pitra Rin

Marriage Process

→ Yagna, Sapta Padi, Panigrahan, Kanyadhan

ISLAM → Marriage & NIKAH - MATRIMONIAL CONTRACT

Signatures of Contract
Bride & groom in front of Wali

Features

Consent in Divorce (TALAQ) 4 marriage (QUBOOL)

Witnesses and Mehr [monetary amount]
Mehr to be paid on future

Initiated by anyone who knows Quran

Polygyny → can take 4 wives
[no social polygyny]

CHANGES in Marriage

1. MATE SELECTION

Tech Determinants
Ex: Shaadi.com

2 Criteria change
(CASTE to CLASSIFICATION of CASTE)
FAMILY CLASS EDUCATION NRI status

3. LOVE Marriages

4. Dual career relation & aspiration

5. WIFE's decision maker role
(Conjugal role over Filial & Fraternal)

Ram Ahuja,
RAJ GANDHI -
new concept of
WIFEHOOD

2. SOCIAL REFORMER driven

Raja Ram Mohan Roy
Jyotiba Phule
Ishwar chandra vidyalagar
Arya Samaj (Dayanand Saraswati)

3. SHINDE: equated SEXUAL economics of marriage (Dowry, Groom demands) as equivalent of Prostitution

4. LOW average age of women at marriage ~ 19.2 yrs

AKSHAYATRIPTIYA marriages in RJ

[JAYAJAITLEY - ↑ age to 21 years] Committee.

5. INFLUENCES of WEST
as per DIPANKAR Gupta L Wedding Photo shoots
Proposal

6. CONFLUENCE of TRADITION

Sangeet & baeat by South Indians
Baeat by Muslims
North: Dance / Sangeet on South music

7. Preference for NRI: Canada - Punjab

NRI-Brides
Phenomenon

USA - TN/AP/TG/KA
DAE/Gulf - Kerala/Muslims.

STUDIES ON FAMILY

1. M N SRINIVAS in COORG
 - OKKA (Patilineal & Patrilocal) Joint family membership by birth.
 - OKKA (longer life than members) on death, become ancestors
 - marital relations forbidden within OKKA.
2. KAPADIA preference for JOINT FAMILY
 - even migrants retain bonds with JOINT FAMILY in VILLAGE
 - 1. sharing economic burden
 - 2. social security
 - 3. foster desirable qualities in individuals
3. PAULINE KOLEND study / COMPARITIVE STUDY in 13 regions of INDIA (1967)
 - 1. Rural Gangetic Plains have more joint families than SOUTH
 - 2. Joint families common in upper caste
 - 3. Industrialization strengthened kin for combined upward mobility
4. OSCAR LEWIS's study of RANIKHERA → INTER-VILLAGE network based on KINSHIP TIES
5. MCKIM MARIOTT: Observed 46 lineage groups in KISHANGARH
 - each marriage connected KISHANGARH to villages & towns nearby
6. MILTON SINGER "INDIAN JOINT FAMILY in MODERN INDUSTRY" → Joint family as norm in Chennai of Industrialists.

HOUSEHOLD DIMENSION OF FAMILY IN INDIA

A. M. SHAH

1. Family word used INDISCRIMINATELY
2. FAMILY as an Amorphous Concept

Family meaning

- House
- Relative
- Husband-Wife
- legal concept

3. To utilize Census: Household as a group of people who live together & have meals from same kitchen.

Basic unit of enumeration must be "Household"

* CENSUS 2011

Types of Household

1. NORMALLY

1911 (4.9 people/house) → 1951 (5.55)

No uniform trend of SHRINK (as said by Parsons)

FACTORS

- Sanskritization
- ↑ LIFE Expectation
- urban cost of living
- ANI Shah need LIFE CYCLE VIEW of FAMILY *

WESTERNIZATION

2. INSTITUTIONAL

Juveniles, Hotels, Hostels.

3. HOUSELESS

(roads, railway station)

(PATRICIA OBEROI)

→ HOUSEHOLD STUDIES have not taken into account UNEQUAL POWER Relationship

• Women have power in live-in relation over marriage.

(PAULINE KOLENDRA)

12 types of household.

(VISARIA)

shrinking household

Size constraints
cost of living

nuclear household as predominant variety

rise of INSTITUTIONAL HOUSEHOLDS

old age homes
hostels

HOUSEHOLD as classification unit in research.

SINGLE Family → multiple households (Jobs, Business, education)

JOINT Family → Aspirational Value

Household is residential unit / Family is linked with ritual bonds, marriage, biological links.

RELIGION IN INDIA

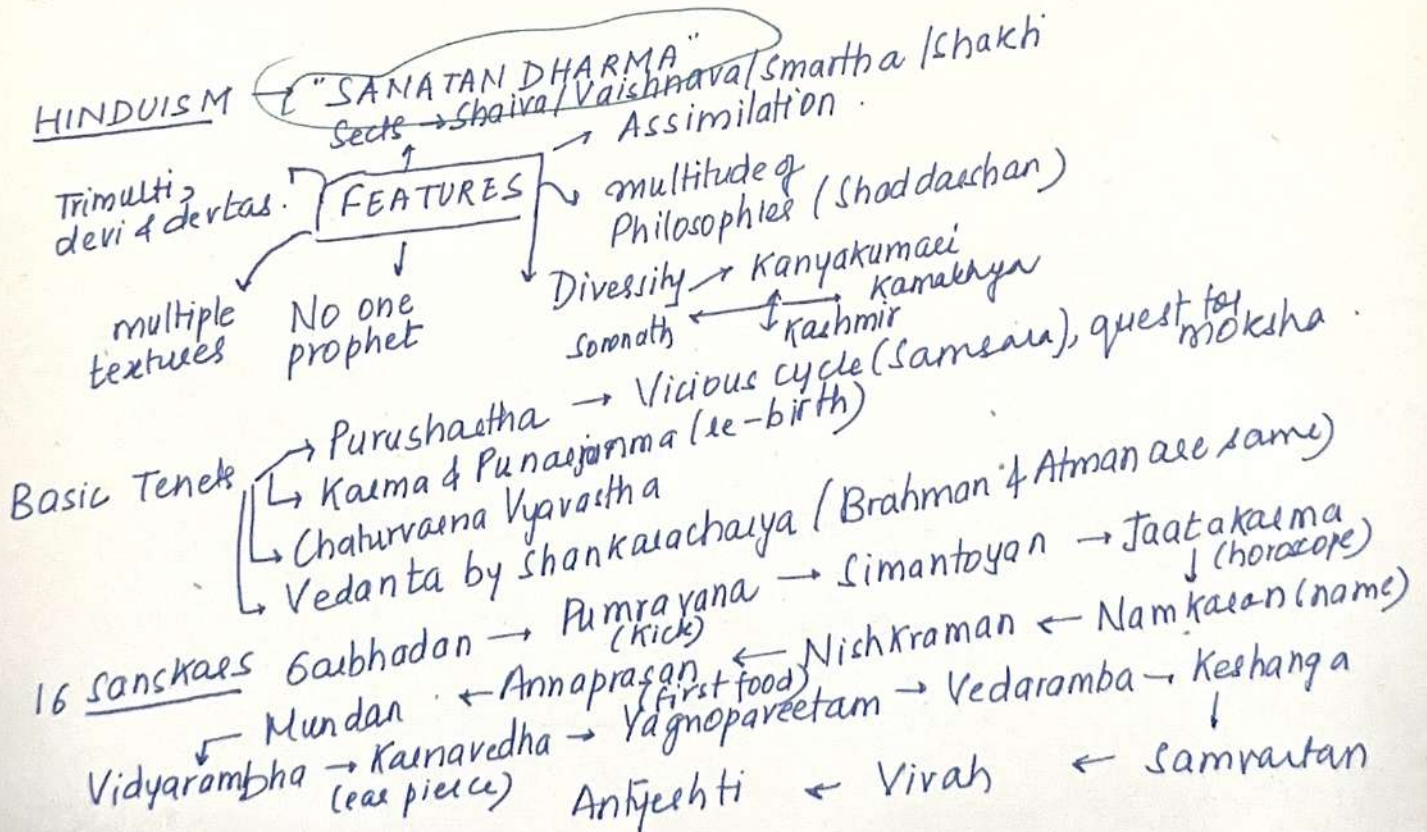
RELIGIOUS Communities in INDIA

1. HINDUISM → INDOLOGY: religion of HINDUISM and its impact on INDIAN way of LIFE

Pew Research Centre report Indian Hindus, Muslims, Christians believe in KARMA

- G.S. Ghurye → "Mahabharata" contains essence of Society
"CLASS, CASTE, OCCUPATION" → Sanskrit language is clearest medium
Brahmins as carriers of tradition
- TRAVATI KARVE → INFLUENCE of Religion on KINSHIP ties → "KINSHIP SYSTEM IN INDIA"
- Milton Singer → Krishna Leela performance in Madras, religious event becoming Secular & recreation
- J. HUTTON → Assimilative Hinduism
"Caste in India" → Tribal God inclusion
→ Buddha given Avtar status in Hindu cosmology

M.N. Srinivas: Study of Coorg village → VILLAGE FESTIVALS → Village deities → village dance
Collective dinner (URUME) → Majumdar calls it "Bongaism"
ANIMISM - Hos of Singhbhum → "Bonga" → manifestation of supernatural power that resides in Trees etc.



ISLAM : 16-18% population

Haji

Zakat

5 PILLARS

Shahada

Salat

Sawm

HINDU-ISLAM

Sati & Johar to
protect against
invaders

Bhakti - Sufi

Kabir, Sai Baba

MUSIC : Qawwal, Dhrupad
Gharana

Islam → castes (Pashmanda
muslims)

Feature of Bazaar into muslim wedding

Raja Ranjit Singh → mosques

Tipu Sultan's Building
SRINGERI temple

Akbar - Sulhikul

* GHURYE → very little
give & take possible
between groups.

PEW RESEARCH REPORT - Survey of 30,000 INDIANS in 2019-20

Key Findings

1. Religious Tolerance even as they live ^{religious} segregated lives

- 84% Truly Indian is to respect all religions
- 80% Respecting other religions is very important part of own religious identity
- 91% feel they are free to practice religion

Religious segregated life

Major close friends from own religion

★ 67% feel important to stop inter-religion marriage in Hindus | 80% Muslims feel same

2. HINDUS → Nation, religion, language are closely connected.

(64%) 2/3rd Being Hindu is be important to be truly Indian → Central & North (83%) (69%)
↓ vs South (42%)

3. HINDUS that feel HINDU & HINDI as central to INDIAN identity → support to NATIONAL POLITICS (BJP party voters)

4. DIETARY LAWS central to INDIAN religious IDENTITY

% Hindus say who cannot be HINDU → 72% EAT Beef
— 49% do not believe in GOD
— 48% never go to temple
— 48% never perform prayer

11% Eating pork
— 60% not believe in bad
— 61% never attend mosque

5. Muslims favor having access to own religious courts (related to UCC) → 74% Muslims
↳ support far less from other religions.

6. Muslims more likely than Hindus to say 1947 partition harmed HINDU - MUSLIM relation

(41%) Population say it is Good
Hindus more likely to say good (43%) | 39%
Sikhs (66%) say bad
Muslims (48%) say bad

7. Caste system remains strong even in religious groups → 62% - 64% say it is important to stop inter caste marriages.

8. Religious Conversion is very rare → 98% survey respondents identify with religion at birth.

↓ same rate of inflow → 0.7% moved out
0.8% moved into HINDUISM
Net gains to Christianity → 0.3%

9. Most Indians say religion is important in their lives.

. 97% believe in GOD.

→ roughly 80% in all religion groups believe with absolute certainty that GOD exists [only Buddhists ~ 43% believe in GOD]

10. Synthesis of practices & values between religion. % belief

i) % women who wear bindi [74% average]

84% HINDU
78% Buddhist
29% Sikhs
22% Christian
18% Muslim
NA JAIN

uniquely
INDIAN
concept

ii) KARMA

77%
~~18%~~ 64%
62%
62%
77%
~~23%~~
75%

Reincarnation

40%
18%
18%
29%
27%
23%

73%
48%
59%
46%
63%
51%

Avg

76%

38%

70%

iii) Ganges has power to purify

81% Hindu
66% Jains
32% Sikhs
32% Christians
26% Muslims
21% Buddhists

STUDIES

1. Muslim middle class from Lucknow, Bhopal, Hyderabad → Economic ruin with fall of NIZAM, Nawab Patronage + change in MoP.
2. Sachar Committee → highlighted inequalities faced by MUSLIMS.
examine SOCIAL, ECONOMIC, EDUCATION | Problem: Identity, Security, EQUITY | SOLUTION: EQUAL opportunities Commission.
3. Ghaus Ansari: CASTE & SOCIAL Stratification in NORTH INDIAN MUSLIMS
ASHRAF (Nobility) | AJLAF (clean occupation, castes or commoners) | ARZAL (unclean/ritually polluting castes, ex - Bhangi / Mehter)
Highest rung: SAYYIDS - "Dalit - Pichda ek saman, Hindu ho ya musalman"
PAS MANDA MUSLIMS - Those who belong to Shudra / Ati Shudra castes (85% India muslims)
Double Discrimination: within religion, no reservation.
5. Problems:
 - ① OTHERING → 2 NATION FORMULA root + DIVIDE & RULE
 - ② STEREOTYPES: "Muslims have large families"
 - ③ GHETTOIZATION: Muslims living in Fringes.
 - ④ Problem of Representation: POPULATION ~ 17%
 - 3% of 5000 IAS are muslims
 - 6% constables

↓

Limited Success of 15 POINT Programme.
6. V V Singh: "COMMUNALISM IN INDIA" → muslim consciousness is based on economic deprivation. Relative deprivation
7. Bipin Chandra - Partition aggravated trust deficit as source of economic backwardness.
"Communalism in Modern India" - ULEMAS preaching tradition over technology.
- * TASLIMA NASRIN } muslim women to be treated as separate class.

- SIKHS
 - RAJEEV - LONGOWAL accord. ⇒ re-establishing Peace.
 - Problem of SACRILEGE.
 - Roots of ANTI-SIKH RIOTS of 1984
 - KHALISTAN & Separatism threat.

- CHRISTIANS
 - Karnataka Anti-Conversion Bill against Christians
 - Lucknow Study: Christians: Lowest Per Capita. of 10 religious Community

BAIL OMVEDT: Dalit Christians face double discrimination.

- K L Sharma → LITERACY rate of minorities (Jains, Jews, Parsis, Christians) higher than HINDUS.

- RONKI RAM → Ravidas Deras in Dalit Villages of Punjab. Political mobilization
- SECTS as emancipators of marginalized community

PROBLEMS OF MINORITIES

INTERNATIONAL Encyclopedia of Social Science defines Minority as
"Group of people with differentiated beliefs, language, religion
and who think of themselves as DIFFERENTIATED group with -ve connotation

CONSTITUTION → does not Define Minority provides
→ Art 25-28 Secularism
→ 29, 30
→ 7th CA. Special Officer of Linguistic minority (350 B)

HIGH COURTS: use of STATISTIC criterion → any community less than 50% in state is minority

* RECENT: NUPUR sharma incident
Problems of MINORITY → Preserving distinct SOCIAL & CULTURAL life
→ Protection
→ Communal Tensions & Riots (Muzaffarnagar, Godhra, Delhi)
* Politicization of Religion → Representation in Civil Service & Politics (Sachar Committee)
* Failure of Theoretical Secularism → Religious practices Ex-HIJAB allowance in schools
→ Problem to Religion
→ Family & marriage Affairs (Ex-TRIPLE TALAQ Bill)
→ Anomie
→ Sticking to secularism & Co-existence

SOCIOLOGISTS

- 1) Arnold Rose → Lack Political power subject to exclusions and other differential treatment
- 2) Jagnath Pathy → Features of Minority
 - subordinate to Majority
 - distinguishable in Physical & Social features
 - Collectively treated as different based on feature
 - inhibition from full participation
- 3) Ramchandra Guha → Religion (apart from caste & language) is one of the disparities manifests RELIGIOUS pluralism (combines diversity & peaceful co-existence)

STATS (NFHS-5)

	MUSLIM	SIKH	CHRISTIAN	Buddhist	Jain
	13	1.9%	2.3%	0.8%	0.4%
(Literacy)	59%	69%	80%	72.7%	94%
Sex ratio	936	893	1009	953	950

• **TN Madan** - "SECULARISM in its PLACE" → view that SECULARISM and INDIA are mismatched.

i) Religion strongly embedded in culture

ii) No religion can be forcefully evicted.

• view that Religion Fundamentalism is CONTRA-ACCULTURATIVE to modernization

↳ Trend / cognitive rejected → Ex: Riyasat i Madina as PAK's aim
 * non-cognitive accepted

• **NEHRU** "Strength of COUNTRY not in what majority thinks but what minority feels"

↳ ISIS using internet & cyber warfare.

DESPITE secular view: Partition era violence (roots to current era riots / lynching)

• **PAUL BRASS**: Communal riots as "orchestrated events" (intolerance)
 ↳ VESTED political interests in polarizing voters for ASSURED VOTE BANK Politics

Ex: Hijab row on eve of UP elections.

• **RAJIV BHARGAVA** → Majority sees own cultural values at core & relegates minority values to periphery

Suppression of values & tradition.

REALITY: Both are sides of same coin

SECULARISM ↳ Principled Distance between State & Religion (Sarva Dharma Sama Bhava)

• INDIAN construct adopted as a solution to problems of FUNDAMENTALISM COMMUNALISM.

1) **Rajeev Bhargava**: Constitutional Secularism replaced by party politics secularism

2) Madan - Secularism not suited for India because RELIGION/HINDUISM deeply embedded in LIFE

3) Ashish Nandy - Secularism is modernizing project of State.

4) Gunnar Myrdal - India "SOFT STATE" failed to promote secularism, rule of law, value modernity

5) **Dipankar Gupta** → explains barrier to secularism lies in hierarchical structures within religions.

CONSTITUTION, LAW, SOCIAL CHANGE } codification of norms of society; sometimes brings about CHANGE IN MORALITY

CONSTITUTION → SIVARAMAYA - called it RADICAL DOCUMENT
AMBEDKAR - "it can lead to BLOODLESS COURT".

BASIS for social change { Art 21 - due process of LAW (Maneka Gandhi)

BASIC STRUCTURE doctrine { 21-A → RTE Act
SABARIMALA judgement
KESHAVANANDA Bharti
Temple Talag, as unconstitutional
held 66A, IT Act 2000 (Shriya Singhal case)

DESPITE constitution } EVILS { GENDER Gap vs Art 14, 15, 19, 21
DOWRY
human trafficking, child labour vs Art 23, 24
SC/ST/DBC marginalized vs Art 17
Criminalization of Politics, vs 10th schedule
Aaya Ram Gaya Ram culture.

1) as per Modernists → UNTOUCHABILITY ended not due to constitution, but URBANIZATION
INDUSTRIALIZATION

2) SUBALTERN allege. { most provisions are NON JUSTICIABLE (DPSP, FD)
Prejudiced against Muslims (Ex → DPSP Art 44 - UCC)
Patriarchy
Language - LEGAL Paradise.
HINDI as official language (343, 350(1))

ANTI HINDI movement

3) Ambedkar → if things go wrong, reason will not be bad constitution.

4) (Gandhi - "one has legal & moral responsibility to obey not only just laws, but also disobey unjust laws".

① LAWS to bring gradual transformation Ex → SC/ST Atrocities Act
PWD Act
SOCIETY

shape laws Ex: Dowry prohibition Act,
Temple Talag

② LAWS i) DIRECT Influence Ex - Ban Polygamy
ii) Indirect influence on social institutions
Ex - Art 21 A → RTE Act 2009

5) Andre Beteille - People are driven more by Manu Smriti than constitution.

6) Amartya Sen - Poverty despite all freedoms by LAW & constitution.
(Freedom approach)

7) Upendra Bakshi - Liberty & freedom are fairy tale for TRIBALS

8) Vijayalakshmi - Bonded labour in metropolises
(Ex - Bihari housemaids in Delhi)

* ③ LAW redefines normative order, creates new forms of social institutions

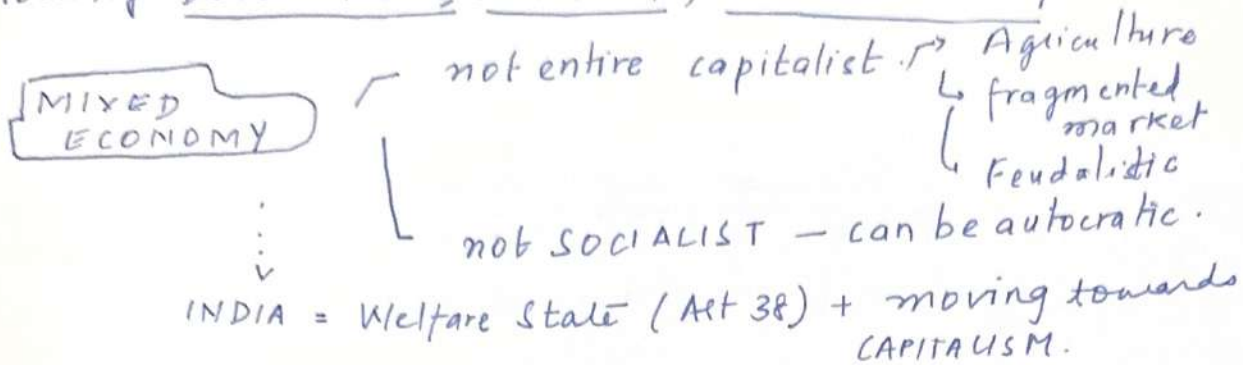
9) YOGENDRA SINGH → law as INDICATOR
↓
CONSTITUTION as mother of all laws (CIVIC RESOLUTION)
& espousing social change
↳ as INITIATOR
↳ as INTEGRATOR of SOCIAL CHANGE

10) as per Beteille & Deshpande → INDIAN constitution tells
IDEAL REALITY & not LIVED REALITY

↓
reason for dichotomy

ART 17 but UNA incident.

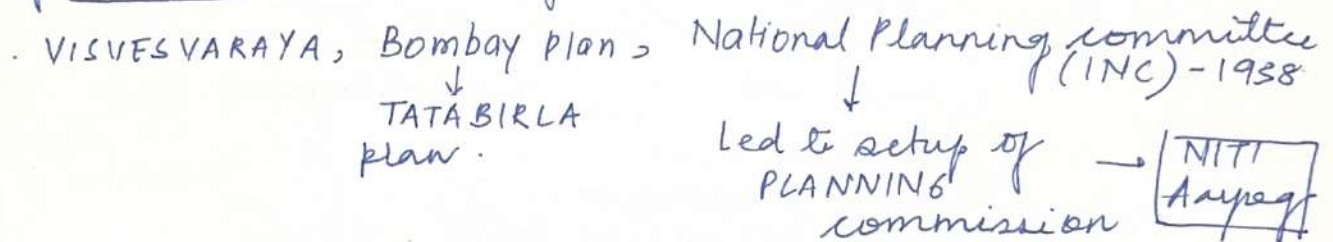
IDEA of DEVELOPMENT PLANNING, MIXED ECONOMY



SOCIOLOGICAL VIEWS

1. MARXIST PC JOSHI: critical of Gandhi's idea of Trusteeship
2. liberals LPS not sustainable without social responsibility
3. DANIEL THORNIER: capitalist age on socialist Indian soil (Tractor Capitalists)
4. M S Gore - Haphazard development policies in interests of rich.
5. India becoming new ground for cheap labour.

IDEA of Development, Planning



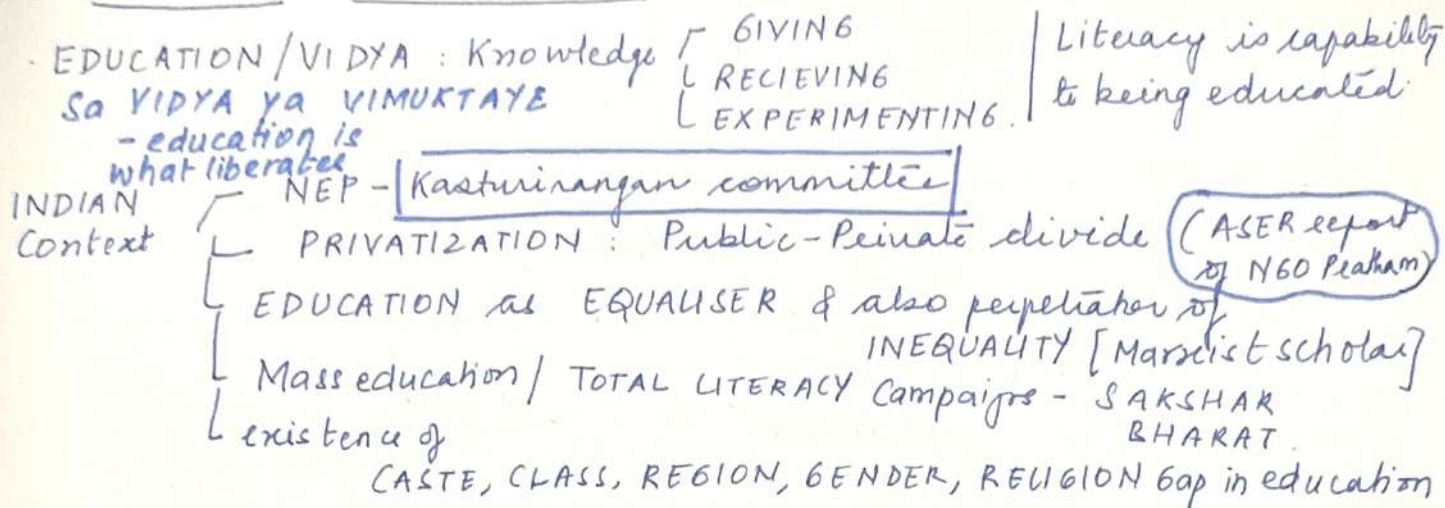
SOCIOLOGY of PLANNING → it is ideology of state which defines direction of planning policies.

USSR — equal distribution of benefits | USA — creation of opportunities

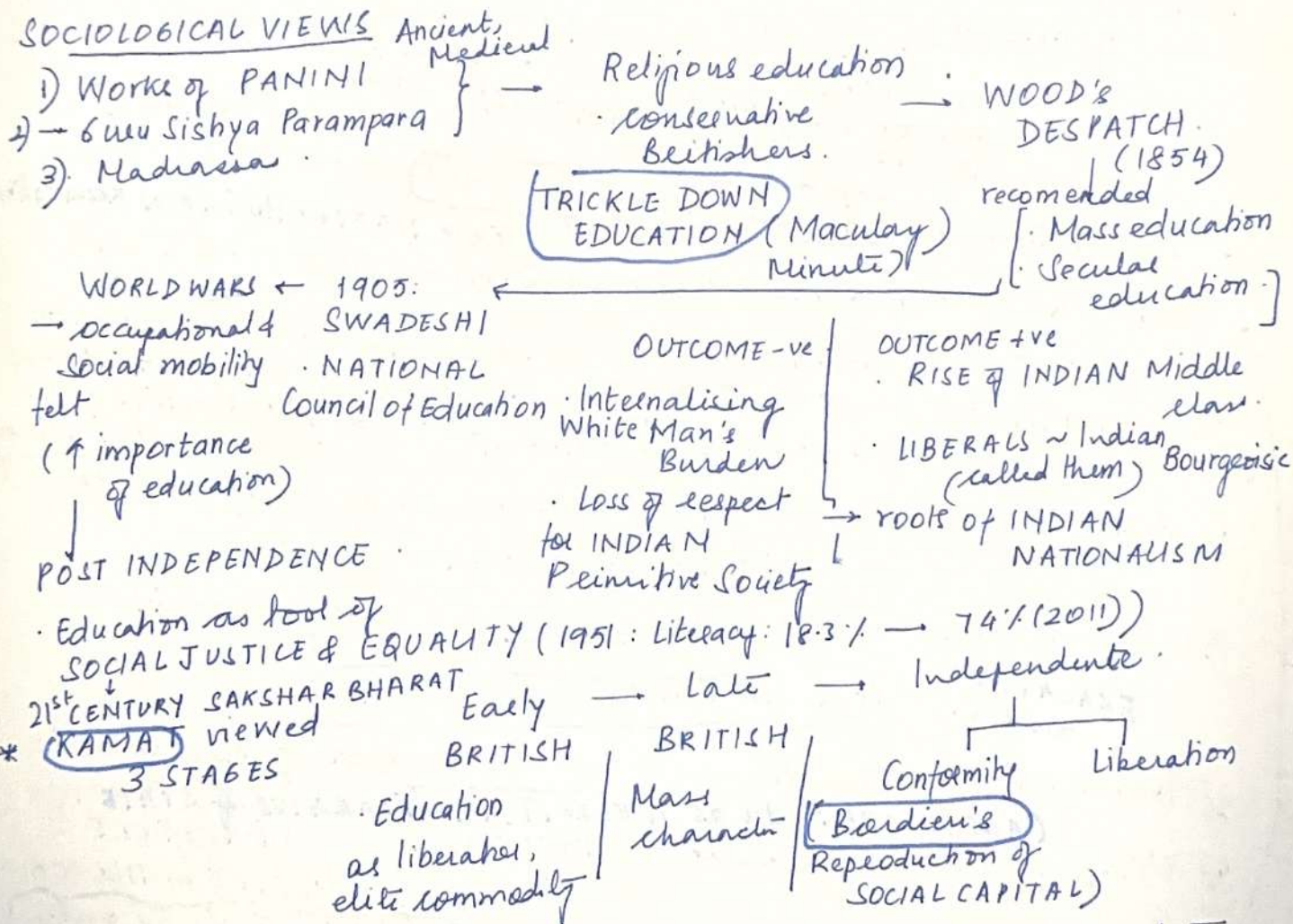
NITI Aayog → long term vision for

- ① Higher capital utilization.
- ② competitive inequality over absolute inequality.

EDUCATION & SOCIAL CHANGE



SOCIOLOGICAL VIEWS



Neo marxist view • Education as ideological apparatus
 ([ALTHUSSER])

BR * MERITOCRACY → Society where structured inequality in which individuals with equal opportunity to obtain unequal power & reward.

Problems: 1) assumption that inequality is inevitable.
2) assumes meritocracy is quantifiable.

MSA Rao: studies SOCIAL MOBILITY w/ education.

early MONOPOLY
of RELIGION / upper caste / maulvis → POLICY of reservation to ensure social equity.

Today's MERITOCRACY-TECHNOCRATIC ideology
Private Mumbai International School student ↔ RURAL Dalit girl
INEQUALITY (like exams)

Doesn't recognize inequal starting point but EQUAL END
EX → NEET → Horizontal Reservation
CASTE, RELIGION, REGION, British's DIVIDE & RULE → all still impact

Yet EDUCATION in INDIA is tool of social prestige
FUNCTIONALIST viewpoint → EQUALITY of CONDITION is not true
ROLE OF EDUCATION in SOCIAL DEVELOPMENT
Indian Education. Marxist → edu as Bourgeoisie & True Status of SC/ST IITians

1) FUNCTIONALISTS → Education playing role of upliftment for OBC/SC/ST/EWS/divyang

2) SUB ALTERN → Education of "experience" (Rich Quality) with marginalized.

EKALAVYA model.

Need TRIBAL led education

3) MARXIST - education is ideological tool of Bourgeoisie
(ALTHUSSER: edu as IDEOLOGICAL APPARATUS of STATE)

4) Using education depends on INCLUSIVITY Ex: BAREFOOT COLLEGE in TILNIA.

5) JEAN DREAZE

↳ Strengthening ELITES position

6) COOMARASWAMY - education required to bring RELIGIOUS tolerance.

* EDUCATION is not means an end, but an end in itself

BRC SOCIOLOGICAL VIEW OF EDUCATION as agent of SOCIAL CHANGE

KAMLA
1. AHMAD: Formal education - IDEATIONAL CHANGE

• But limited role in STRUCTURAL CHANGE

Ex: SECULAR EDUCATION

→ But 2020. Fundamentalism
Mob Justice
Hate speeches/tweets

2. BORE → Problem of METHODOLOGY + Role of Teacher
(not PRACTICAL, only PRESCRIPTIVE)

RE
3. YOGENDRA

SINGH's study on

RAJASTHAN university faculty view towards Modernization
Found it crucial link to

4. GIDDENS: INFORMATION POVERTY of marginalised TEACHING methodology

5. BORE: EDUCATION as equaliser

INSTITUTIONAL CONTEXTUAL INDIVIDUAL

6. JOSEPH Di Bona → "One Teacher ^{LEVEL} one school" - INDIAN education

FUNCTIONS
of EDUCATION

MANIFEST

LATENT

- Primary Socialisation
- Social Control
- Self awareness
- Social empowerment
- Economic Growth of society
- Politically aware citizen

- Group solidarity
- Other / social awareness
- Individualism

LATENT

Dysfunctions

MANIFEST

- Teacher harassment
- BORDIEU: reproduction of SOCIAL & CULTURAL capital
- Public vs Private, Rural vs urban, Tech divide

- Student discrimination
- Casteism
- Leading to suicides, Depression
- Competitive Exam Commoditization

EDUCATION in INDIA

1. AMBEDKAR - Foreign education as liberating
2. GANDHI - NAI TALIM - Selfreliance · dignity of Manual Labour.
3. AUROBINDO - "Nothing is Taught, all self taught"
4. D K Karve - Pune, 1st Women university
5. JIDDU Krishnamurthy : RISHI VALLEY school.
6. ANAND KUMAR's Super 30
7. TAGORE's - VISWA BHARATI, SHANTINIKETAN
8. Sultana's Dream - Women Equality on Education by ROKHEYA SHEKHAWAT

Today, COMMERCIALIZATION of EDUCATION · Coaching culture · TABLET education · → ads of WHITEHAT

Sociological STUDIES

- J NEHRU : Education as MODERNIZING FORCE for INDIA's Future.
- V G Shah, Colmack, MARGARET - RACE for degrees over values.
- S N Sharma - MODERNIZING IMPACT of UNIVERSITY EDUCATION.
 - ↓ depends on SOCIAL BACKGROUND
 - rich more modern men more modern

PRATAP BHANU MEHTA - Infantilizing upto 25 yrs, next day work, SPoon FEEDING.

- NASSCOM → only 10% graduates employable.
- ASER (NIGD Peatham) - Fund Paucity
- KRISHNA KUMAR - Politicization of education LACK of CRITICAL THINKING.
- MILIND WAGH → calls drop out of 30% by 18 yrs as forced out

NEP 2020

- 1) Revamping 5+3+3+4 STRUCTURE
- 2) Focus shift from Quantitative to RETENTION Quality
- 3) Aim to ↑ spending to 6% of GDP US-8% Korea-21%.
- 4) Utilizing GANDHI's NAI TALIM → VOCATIONAL EDUCATION.
- 5) YOGA as compulsory - SYMBOLIZATION of INTERNALIZATION of INDIAN culture

BROAD challenges

& INDIAN EDUCATION

HIGHER EDUCATION

1. Excessive Politicization JNU.
2. GLOBALIZATION ↑ impact on marginalised
3. PRIVATIZATION ↑ affordability
4. CENTRALIZATION (TN's 7.5% horizontal reservation)
5. SC/ST/OBC reservations } non-uniform across states
6. SOCIAL Barriers - Ex: PAYAL TADWI death

REFORMS needed

* Qualitative improvement in 3rd largest education system

1. use of ICT - reduce teacher subjective
Ex: PARAKH / SMART classrooms.
2. BLENDED learning (Physical + digital aided class)
3. Demphasise Memory over understanding
4. Continuous comprehensive, all round evaluation.
5. Different teaching methodology per children
6. GENDER, Regional, caste, disability sensitisation
Ex: Gujarat project for migrant children in schools
7. STAKEHOLDER communication
Admin channels (Teacher-Student-Parent)
Admin

Problems of TRIBES (in education)

1. XAXA 1 Textbooks don't account for diversity.
2. LACK of sensitization: ridiculing tribal beliefs.
3. Act of DISCRIMINATION overtly
4. need balance of intra & exterritoriality → Private school discrimination
5. Multiplicity of Tribal languages → Failure of Act 350(1)
6. Poor interest & retention rates

EKALAVYA Schools

EDUCATION for empowerment of marginalised

Interior Placement }
Social exclusion }

* thus, Art. 46: For weaker section educational interests

DISABILITY ↓
civic ↓ social economic culture
NOT enjoying Quality of LIFE

WOMEN'S education → HISTORICAL : exclusive & elitist
↓
CULTURAL → PATRIARCHY (Girl as Parayadhan) while Boy as future.

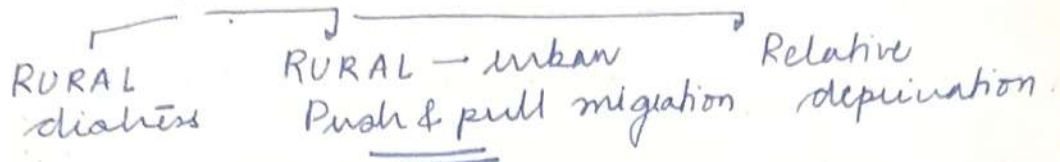
FACTORS
in education
exclusion

- distance of school
- inflexible school timing
- Gender of Teacher
- Girl needs → washroom, sanitation
- Home → insufficient option of child/sibling care.

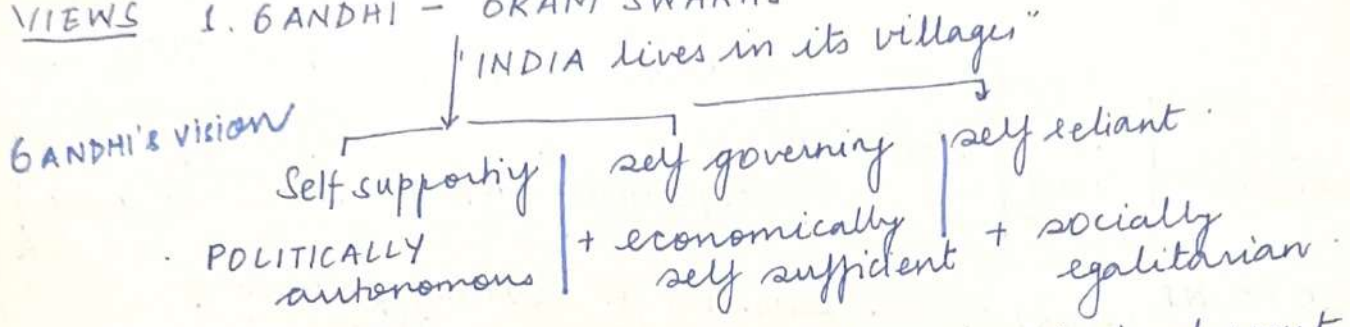
RURAL & AGRARIAN TRANSFORMATION

(a) RURAL DEVELOPMENT

1) rural India = ACHILLES HEEL of Indian economy
• RURAL-URBAN DIVIDE



VIEWS 1. GANDHI - GRAM SWARAJ

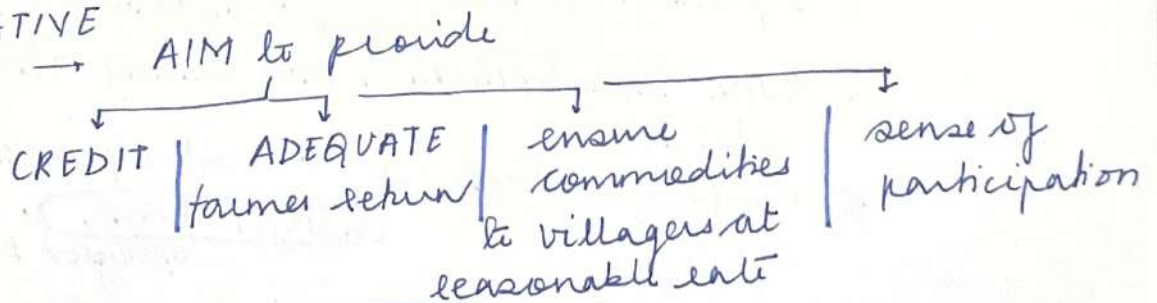


2. NEHRU - MODERNIST approach of COMMUNITY development
• ALL ROUND DEVELOPMENT of countryside.



3. BALWANTRAI MEHTA committee (1951) - on Panchayati Raj
"need rural development with LOCAL initiative" : 73rd, 74th CA.

4. COOPERATIVE model



SHANTI George. Ex- OP FLOOD - AMUL

5. TARGET GROUP PLANNING - 5Y plan

Target group: S & M, Landless Farmer, Tenant, Agri Worker

1) DPAP, DADP (FWP)
2) Food for Work program
3) minimum needs program
4) SFDA

Desert Area prone Drought area

REALITY

regional disparities
discretion of bureaucracy
undermined local areas & population.

1. SECTOR specific.

- AGRICULTURE - Green revolution
- HONEY - Sweet revolution
- VILLAGE industry - KVIC

VARIOUS approaches
to RURAL DEVELOPMENT

6. TARGET approach
Self help group.
(SHG)

5. Area development

DPAP DADP HADP
drought desert Hill
pune

4. VOLUNTARIST

approach
NGOs civil society
CSR

2. SOCIAL JUSTICE

Land reform | Social audit | MGNREGA

3. PARTICIPATORY

Cooperative | PRI

* 20 POINT Programme

[GARIBI
HATAO]

→ Launched for reducing poverty & economic exploitation.

FOCUS → rural population welfare.
control inflation | impetus to production
lending help to middle classes.

CRITIQUE

1. Guided by ideologies of Politicians & Bureaucrats whims
2. PIECEMEAL → VOTE BANK POLITICS
Fashion implementation
3. Imposition on Rural economy without accounting unique vocation & local requirement
4. Rural Industrialization not getting attention it deserves
5. Fruits of Scheme haven't reached poorest of poor.
(Daniel Thornee → subsidies usurped by TRACTOR capitalists)
6. not just PLANNING, but implementation is needed.

COMMUNITY DEVELOPMENT Program: started in 1950s

→ aimed at capitalising upon proverbial

Community solidarity of INDIAN VILLAGES

→ use experience sharing + expertise building in AGRICULTURE, ANIMAL HUSBANDRY

1) ISC DUBE - Basic aim of integrated cultural change with local leadership

↓

ISSUES

IT MADE CASTE

system more pervasive.

Issues:
- Bureaucratic Apathy
- uneven benefit distribution
- excess TOP DOWN approach.

2) TAYLOR - No true spirit of program imbibed. TOP TO BOTTOM approach

3) AR DESAI - CLASS division distinct to ever have common interest

4) OSCAR LEWIS - absence of service mentality among officers.

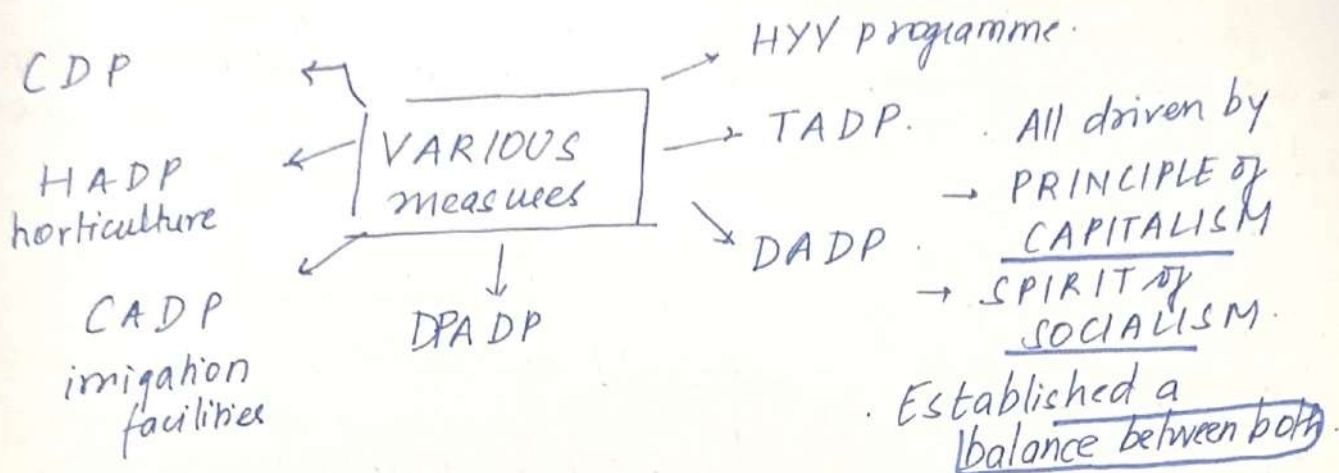
5) element of RITUALISM in implementation
Ex: GANESH Puja.

* 6) GANDHI'S SEVAGRAMS & SEVASHRAMS } Focus on DIGNITY of LABOUR.
7) TAGORE'S SHANTINIKETAN.

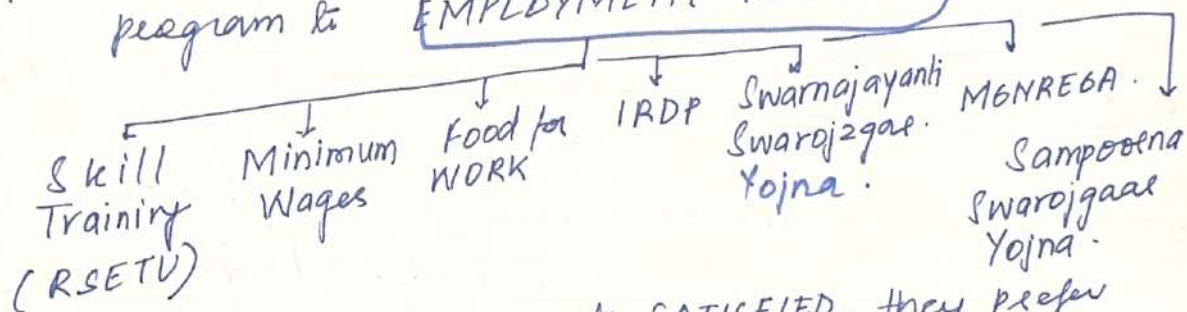
8) as per JEAN DREZE → Poverty declined by 30% due to MONREGA.

9) BALWANT RAI MEHTA committee Failure of CDP due to lukewarm public participation.

POVERTY ALLEVIATION SCHEMES



Post 4th 5YP, shift from AGRICULTURE FOCUS program to EMPLOYMENT FOCUS



→ as per CHYNOV: When basic needs SATISFIED, they prefer LEISURE over CAPITAL ACCUMULATION

Current day Rural development + POVERTY alleviation

- PMAY-R Anus Yojna
- Jal Teeran mission (JTM)
- PM Gram Sadak Yojna
- SAUBHAGYA, PAHAL, PMUY
- PM KVV
- Startup India, Standup India
- KISAAN VIKAS PATRA, Agri Subsidies, Financial Inclusion.

CSDS - founded by RAJNI KOTHARI (2013 report)

- Landless & near landless exists
- Consolidated depending on state
- Lack of skill development
- 47% beneficiary of MGNREGA received 75% of real earned wage.
- Knowledge of DBT, MSP missing

COOPERATIVE

Autonomous association of person entitled / united voluntarily to meet common economic, social & cultural needs.

THROUGH jointly owned & democratically controlled

COMMITTEES / All India Rural credit survey

✓ L VYAS committee → NEED people centric legislation.

NATIONAL
POLICY on
Cooperatives

CONSTITUTION 19 (1)(E), 43B, Part IX B
97th CA.

- 1. SUPPORT.
- 2. REDUCE regional balances
- 3. STRENGTHEN education
- 4. HRD & Training

* 5.04 Lakh cooperatives - 22 more → covering 100%
membership villages
67% rural household

Examples

AMUL : Shanti George's OPERATION FLOOD

FAMILY-upward mobility Women empowerment reduced domestic violence ↑ child education household assets

SEWA - 25 lakh membership.

IFFCO } controls 35% of Indian Fertilizer,
45L membership

KERALA fishermen cooperative → against
MECHANICAL TRAWLER

Today's Cooperatives → Collaboration of
RAW MATERIAL
Producers & marred with SOCIETAL Inequality

SATYA DEV - Seed Cooperatives | Reported - Big Landlords getting
BEST SEEDS

DANIEL THORNER - dominance of govt employees in Karnataka
cooperatives.

(SCARLETT
EPINSTEIN) - noted unequal treatment to small farmers
in KARNATAKA irrigation cooperatives.

(JAN BURMAN) - Fish cooperatives of Kerala - market
improvement due to
GOVT HELP.

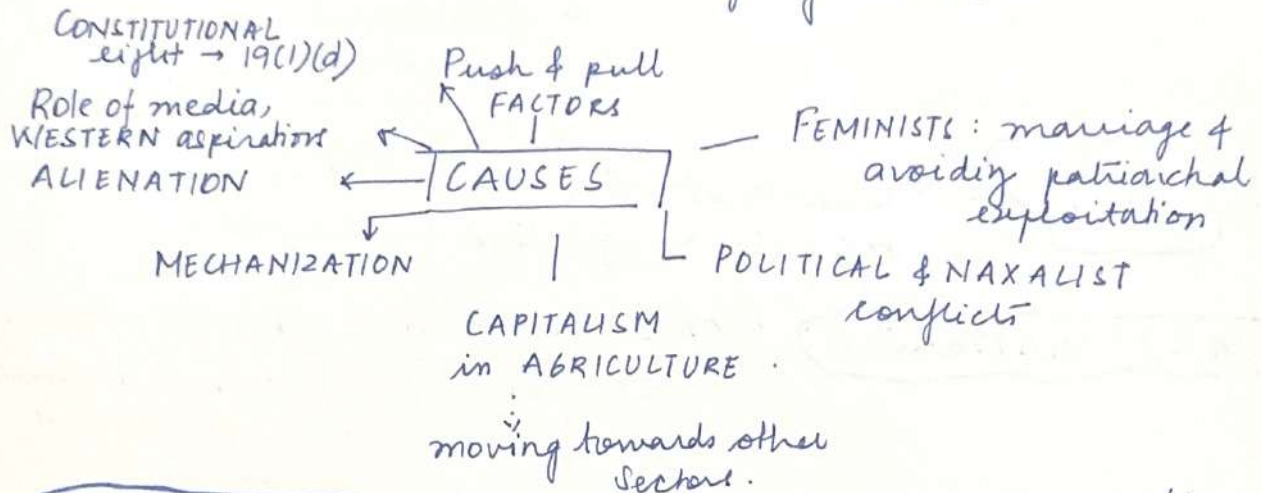
MIGRATION

- CENSUS 2011 - almost $\frac{1}{3}$ rd in INDIA living at a place not at (45.36 cr) same as Birth/last residence.
- By 2050 - 60% to live in URBAN INDIA. $\hookrightarrow$ 60%+ - Females migrants

MIGRATION - demographic

dictionary: "GEOGRAPHICAL & SPATIAL mobility"
 → Only 10% migrate for work.
 → 49% migrate for marriage.

EVERETT LEE: permanent & semi permanent change of residence.



MANISH THAKUR: decreasing "we feeling leading to migration from VILLAGES"

POSITIVES of migration

- SOCIAL mobility (SC, ST, women)
- away from social ills, marginalization
- ECONOMIC OPPORTUNITY
- REMITTANCE model $\rightarrow$ reducing DISGUISED UNEMPLOYMENT
- role in INDIA's smart cities.

PROBLEMS

- in certain occupation - FAMILY migration cheaper
- 1. Rampant women exploitation. (Sugar cane, Brick & Kiln)
- 2. FOOTPATH dwellings in cities, SLUM living.
- 3. MASS migration $\rightarrow$ $\uparrow$ underemployment. (as per MUKHERJEE)
- 4. HEALTH ISSUES
- 5. ANONYMITY $\Rightarrow$ social crime.
- 6. NON PORTABILITY of schemes $\rightarrow$ ALIENATION
- 7. GENTRIFICATION $\uparrow$ migration $\rightarrow$ $\uparrow$ land costs
- 8. ETHNIC CONFLICTS $\uparrow$ SLUMS $\leftarrow$ (Beds vs Muslims)

GOVT
steps

1. DNORC, Ayushman Bharat INTEROPERABILITY of scheme.
- 2 PURA - Abdul Kalam's VISION
* PROVIDE URBAN facilities in Rural areas.
3. SPEEDEN sub-urbanization: RURBAN Shyama Prasad Mukherjee mission.
4. MGNREGA (to stop PUSH migration)
5. NRLM
6. INTERSTATE migrant workmen act (1979)
↳ subsumed in LABOUR code.

* GHANSHYAM SHAH

- irrational development is cause of distress migration & inequality.

* MARY CHATTERJEE: People migration to Long distance, or lower job prestige → come back.

BONDAGE

- BONDAGE different regional names { JEETHAM in South HALTS in south india.
↓
SPREAD across different Industries.
- GLOBAL SLAVERY INDEX - 18 mn still enslaved.
• CGRI - need to redefine SLAVERY.
- BONDED LABOUR ABOLITION ACT, 1976 - defines system of FORCED LABOUR.
- JUSTICE P. N. BHAGWATI - "non being, exiles of CIVILIZATION"
- NATIONAL COMMISSION on RURAL LABOUR classified
↓
Purpose of BONDAGE {
 - Low costs
 - no need of FRINGE Benefits
 - SOCIAL exclusion as Barrier for LABOUR
- 4 Types {
 - inter generation
 - Loyalty
 - Land allotment
 - widows.

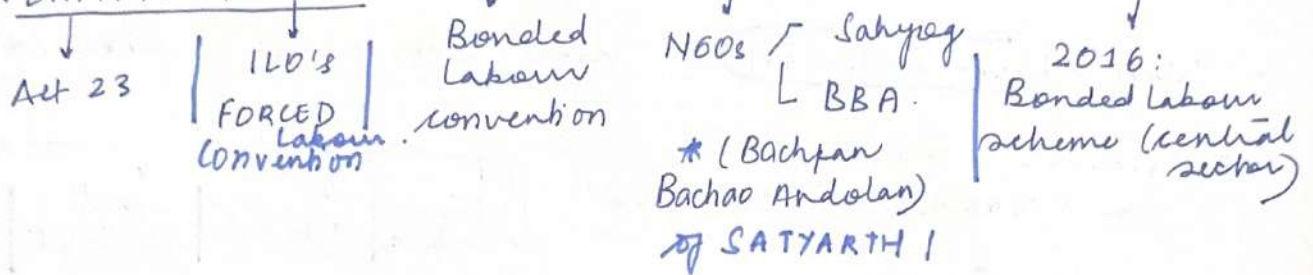
CAUSES of BONDED LABOUR:

- UTSA PATNAIK - Feudalism character
- HANUMANTH RAO - rooted in NATURAL disaster, fragile livelihoods.
Can be used to Predict future of CLIMATE refugees.
- ASHOK RUDRA - intensifying capitalism in agri for EXPLOITATION.
- POVERTY & SOCIAL EXCLUSION
- LAHIRI - West Bengal's BARAMSIC contract system (DISGUISED Bonded Labour)
- TRIBALS
- No alternate SKILLS, avenues for employment.
(~ AMARTYA SEN's lack of Freedoms of choice)
- No access to FORMAL CREDIT.

SOCIAL FACTORS

1. RS. SHARMA: marriage & dowry as debt traps
2. SHASHI KUMAR - men migrate
* women & child as Bonded Labour.
3. NADEEM HASNAIN - study of KOTTA
NOT owning anything → Led to selling & mortgage own body
4. UNEQUAL EDUCATION

GOVERNMENT ACTIONS

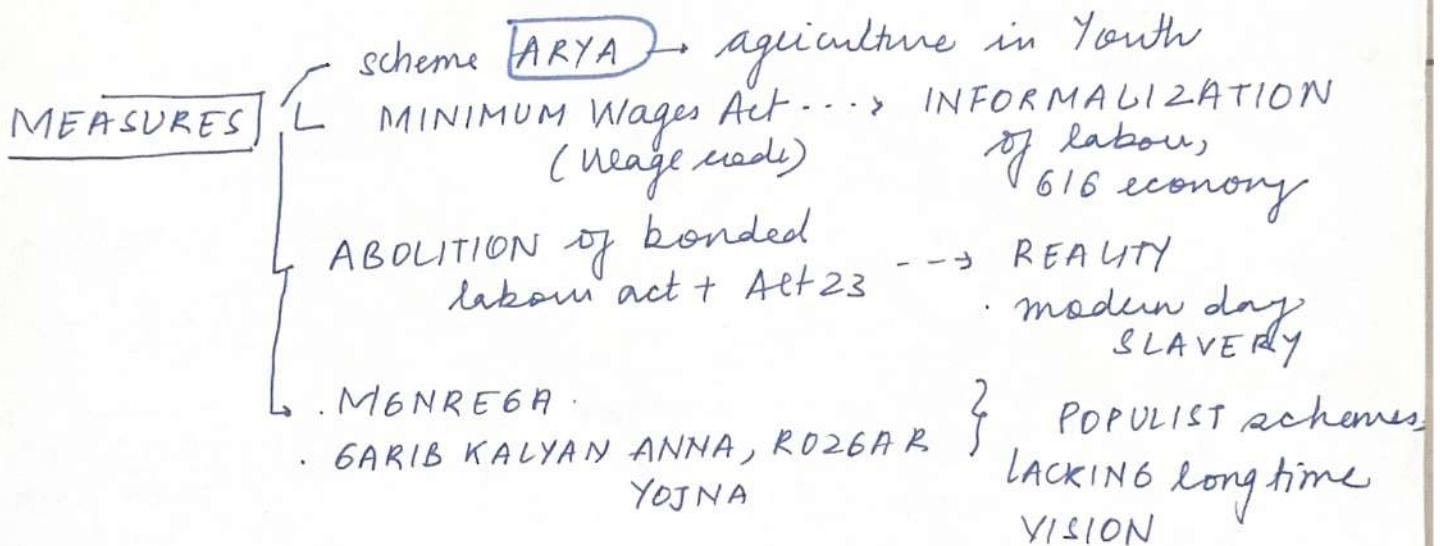


WAYS of Bondage

1. Permanent Settlement: Farmer → Zamindar
2. CASTE: JAJMANI
3. KINSHIP: cross cousin marriage
poor - rich relatives
4. MARRIAGE (X D X D)
5. Bondage to STATE / ^{ALTHUSSER} ideological state apparatus
repressive state apparatus
6. Bondage to TECH - Post modernist view.

RURAL LABOUR

1. MARGINALIZATION of AGRI worker
2. LACK of SKILLS ~ Amartya Sen's LACK of Freedom of choice.
3. DISGUISED UNEMPLOYMENT
4. TRAP of LOW Productivity
↓
5. VICIOUS CYCLE of POVERTY, DEBT → farmer suicides.
6. WOMEN - DUAL BURDEN { Household
Feminisation of Agri
7. LOW WAGES → MGNREGA 150/day
8. SEASONAL UNEMPLOYMENT
9. CHILD LABOUR → $\frac{1}{3}$ rd of ASIA's child labour in INDIA.
- +ve. 10. AMIT Bahaduri → bargaining power of rural labour ↑

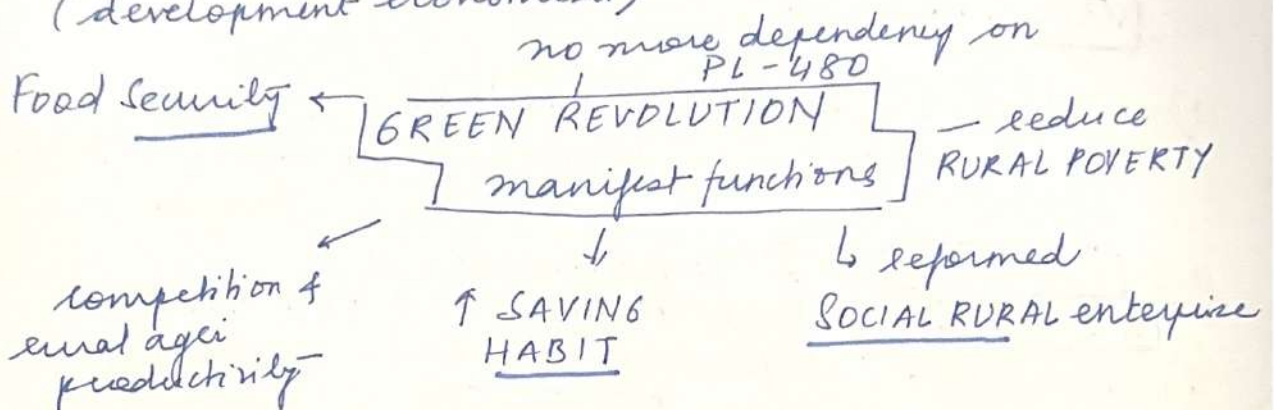


GREEN REVOLUTION & SOCIAL CHANGE

- INDIA decides to introduce WONDER WHEAT made by NORMAN BOURLAUG as "SOLUTION to HUNGER"

STATE sponsored programme on MODERNIZATION
with M S SWAMINATHAN

- as per DANDEKAR, K N RAJ → +ve IMPACT
(development economists)



MAJOR concerns

- CHADDHA & BHALLA 180 village survey
BENEFIT captured by LARGE FARMER
- DHANAGARE new pattern of RURAL → RURAL migration
AMIT Bhaduri - new form of BONDAGE
+ Johar & Khanna - exploitation of migrant labour, EROSION of REAL WAGES
migrants → at mercy of CONTRACTOR
→ MECHANIZATION - injuries to poor
punwarchal, → Punjab, bundelkhand Haryana
- ENVIRONMENTAL COSTS
Pesticides
Groundwater
Fertiliser
Soil salinity
→ Long term impacts
- REGIONAL IMBALANCES: ex: Telangana due to SEEMA ANDHRA agitation prosperity
- GREEN REVOLUTION - LATENT dysfunction → LATENT dysfunction
Mechanization, DISGUISED unemployment
DRUG MENACE

6) WATER disputes, inter state tensions Ex-CAUVERY dispute.
TN declares cauvery delta as PAZ

7) CLASS differentiation - USHA PATNAIK

	> 15 acre monopoly	15-3 acre	< 3 acre
• ↑ LABOUR & fall in ↓ TENANCY	10% in haryana own LAND	→ 37% of	<u>JAN Bleman:</u> class differentiation Further ↑ over change in MoP relation

8) VANDANA SHIVA - monoculture destroyed diversity

9) LAW of DIMINISHING → SATURATED productivity of
returns farmlands in West UP, Haryana,
Punjab.

10) Aggarwal - DEPEASANTIZATION

K S GILL - Proletarianization of PEASANTS

11) Agri labour - depending on informal sector for
borrowing JODHAKA

12) ASHOK THAPAR - decreased rural & urban dichotomy
(LATENT)

13) RUDDOLPH Andre - "TRACTOR Capitalism"
Betille

14) T K Doonen → Green revolution as such does not lead to
welfare of agrarian poor unless substantial alterations
are prevalent in socio-economic, political structure.

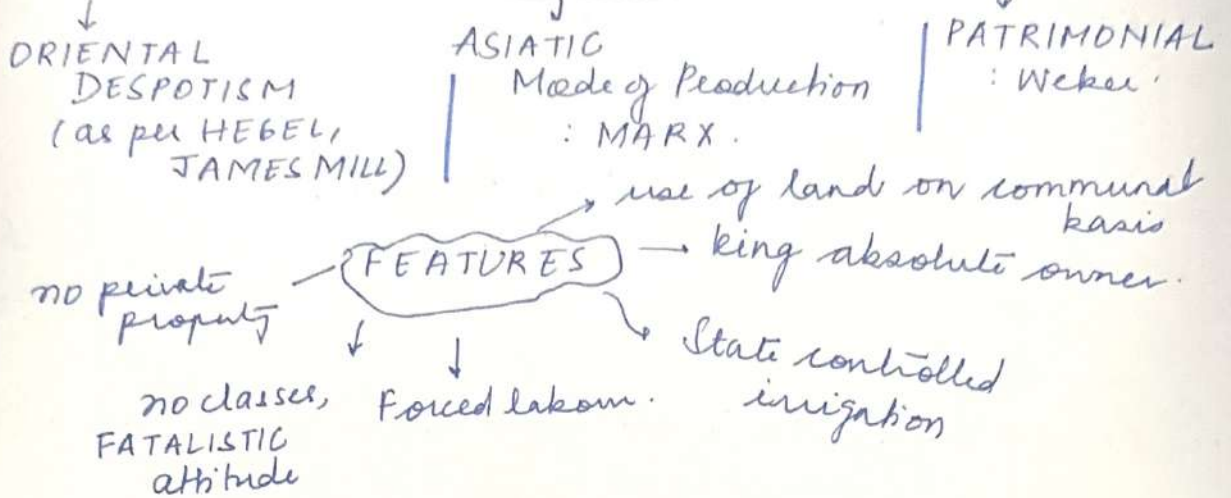
15) P C JOSHI → Green Revolution: led to LATENT discontent,
& new AGR strategy into MANIFEST Tension

16) ANDRE BETILLE Green revolution has created
new faith in dynamism of KISAN to
absorb tech innovation & social arrangements with
dexterity

CHANGING MEANS OF PRODUCTION MODES (MOP)

WAYS in which Agri
actively
Produced, marketed, consumed.

i) PRE-COLONIAL mode



HISTORICAL research - however,

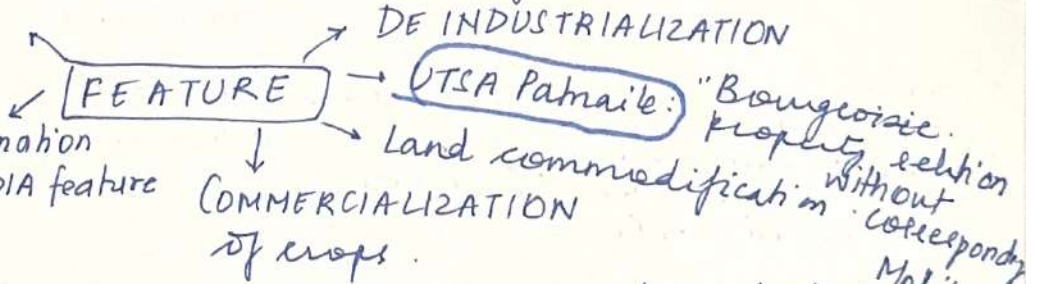


ii) DURING BRITISH - reorganization of RURAL & AGRARIAN society

- For
1. Ease of Governance.
 2. Profit motive
 3. manageable.

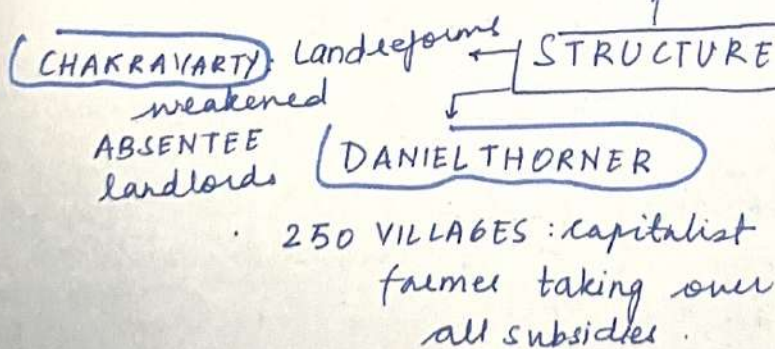
GUHA: Land Tenure as SYSTEMIC exploitation

DHANAGARE: Land alienation as PAN INDIA feature



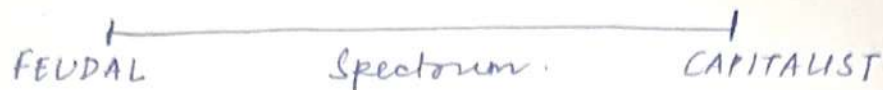
iii) AGRARIAN STRUCTURE POST COLONIAL

WAGE LABOUR over customary land relation
INSTITUTIONAL credit - cooperatives benefit MIDDLE CLASSES (THORNER)
MA2DOOR continued to be exploited



- GREEN REVOLUTION**
1. **BYRES** - ↑ in production 3-5% per annum
 2. ↑ dependency on bonority - **JODHAKA**
 3. **DHANAGARE** - Purchasing power down
 4. **TAGGARWAL** - depeasantization

STUDIES to explain MoP



- MARXIST
1. P. C. JOSHI - Benami transfer
 2. RUDRA - study in PUNJAB.

PRE CAPITALIST as per 3. UTSA PATNAIK

- a) no free will of labour.
- b) very little reinvestment by self.

4. GAIL OMVEDT - Different types in different zones.
(Feudal - capitalist continuum)

5. GOUGH - CAPITALIST structure is all pervasive feature.
↓
repealed FARMER BILL indicating LAISSEZ FAIRE intention.

6. N. K. CHANDRA - Basic Feature is SEMI FEUDAL
↓
reason for DISTRESS migration.

7. AMIT BAHADURI - demographic changes such as

- FRAGMENTATION
- FEMINIZATION
- MIGRATION

} ↑ Labour bargain power.

8. RISE of GENTLEMAN

Farmers → retired MILITARY & CIVIL SERVICE personnel investing in farms

However COVID-19 destroyed

↳ REVERSE migration → destroyed BARGAIN Power.

Continuum is Indian reality

FEUDAL

- Land owning class's power
- LAND

Land owner - worker
↓
JAIMAN debt sexual ritual
bondage access obligation

→ EXPLOITING WORKER

LAND INHERITANCE

(Bihar)

MERE SUSTENANCE

CAPITALIST

CAPITAL intensive

- HYV seeds, tractors
- only rent payment

similar to

~ Blue collar industrial worker.

Freely traded

PROFIT MAXIMISATION (Ghaziabad)

EVOLUTION of INDUSTRIALIZATION

START in
COLONIAL ERA

- modern education
- imperial services
- telegraphs, railways
- jute, cotton mills.

VIEW as per MODERNISTS - BRITISH as starting agent of INDUSTRIALIZATION.

REALITY

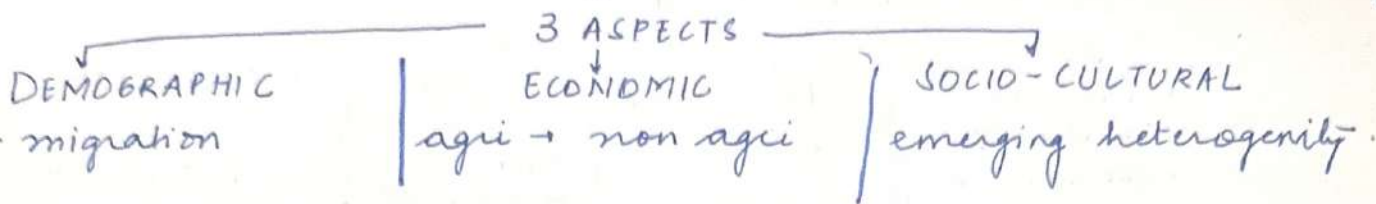
- Dadabai Naoroji: Drain Theory (INDIA & unbrutish rule)
- YOGENDRA SINGH: British industrialization is premised on deindustrialization of INDIA.
- use of INDIA as raw material hub & market.
- SUB ALTERNS - destroying
 - TRIBAL areas
 - indigenous family occupations.
- WOMEN - start of FEMINIZATION or early PINK COLLAR JOBS.

POST INDEPENDENCE

- MODERNIST VIEW
- CULTUROLOGICAL → "Dams as modern temple".
- ECONOMIC POLICY - STATE run, determined & restricted industrialization
- ↓
- LP6 REFORMS
 - FDI
 - SEZs
 - changing FEMA
- ↓
- RISE of SERVICE SECTOR
- Schemes
 - MSME
 - MAKE IN INDIA
 - START UP INDIA
- } -ve: not able to get LABOUR INTENSIVE Industries.

URBANIZATION : Process of concentration of

- i) non agri occupation ii) non-agri land use



SOCIOLOGICAL VIEWS

- 1) RAHMAN - level of urbanization as indicator of development.
(modernist)
- 2) KINGSLEY DAVIS - urbanization is revolutionary change.
↳ with effect on every aspect.
- 3) MISA RAD - India's history: urbanization without industrialization

EVOLUTION of URBANIZATION

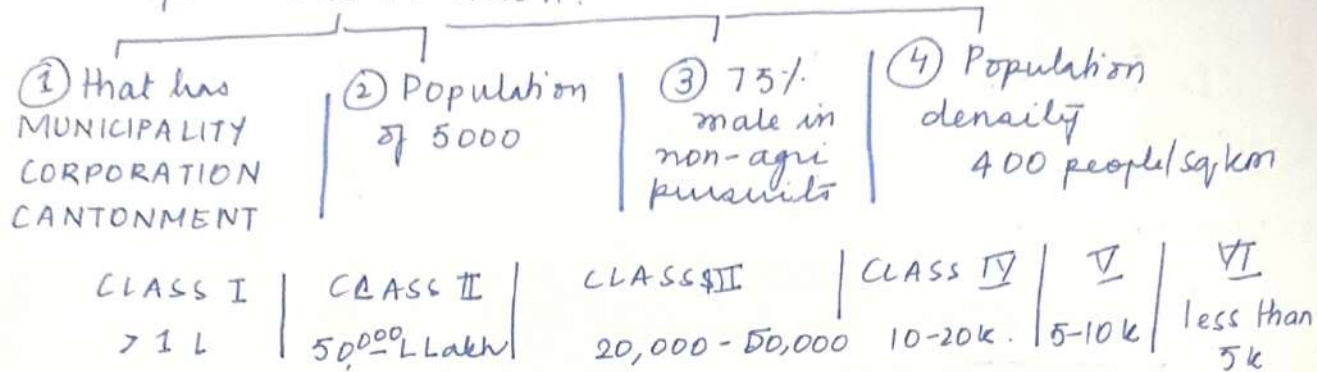
- 1) ANCIENT & MEDIEVAL INDIA: Political Factors
as per SABARWAL → Built on king, followers, kingdoms.
- 2) Economic → MSA Rao: Builds are urbanised agents.
Took up secondary & tertiary functions.
- 3) Religious & SOCIO-CULTURAL: urban centres as PATRONS
Ex ↓ ————— ↓ ————— ↓
PATALIPUTRA KANNAUJ FATEHPUR
SIKRI

COLONIAL PERIOD

- 1) cities developed as per needs of trade & admin
- 2) de-urbanization of Indian cities.
 - ↳ de-industrializing
 - ↳ loss of patrons
 - ↳ reverse migration.
- 3) India as a mere RAW MATERIAL exporter - stagnation of urban process.

CONTEMPORARY · Census 2011 - 31% in urban area
2050 → 60% in urban India.

CENSUS defines URBAN AREA.



DEGREE of URBANIZATION
varies

DELHI	NCR	91.5%
60A		62%
HP		10.04%

degree of
VARIATION

SOCIOLOGICAL understanding

1. SPATIAL
 - i) over-urbanization Bombay, Calcutta.
 - ii) sub-urbanization
 - (iii) TOWNSHIPS growth
 2. ECONOMIC
 - i) MILL & BAKER: natural consequence.
diversification migration
 - ii) SABHARWAL - unemployment
PECULIAR feature.
→ 46% educated in cities are unemployed
→ 10 Lakh in PATNA preparing for 60VT JOB.
 3. SOCIO-CULTURAL
 - i) Heterogeneous.
 - ii) despite Heterogeneity, maintained TRADITIONAL IDENTITY
ex - Rickshawpuller → internally caste in Lucknow case study conscious
 - iii) N K BOSE - migrant clusters based on ties.
- u) LYNCH - Agra: distinct CASTE & religion neighbourhoods.
- vi) D'SOUZA - similar distinction doesn't exist in 20th century designed CHANDIGARH.
- iv) Jagannath & HALDER: CALCUTTA Pavement dweller
retained close ties of info. from VILLAGES

4. FAMILY, MARRIAGE, KINSHIP
- i) PARSONS - nuclear family as a functional pre-requisite of URBAN SOCIETY
 - ii) MILTON SINGER - modified traditional joint family in society
 - iii) K M KAPADIA, - no correlation IP DESAI between Nuclear Family & urbanization
 - RAJ iv) concept of WIFEHOOD, prominence of CONJUGAL BOND [carrier of Great Traditions from urban world]
 - GANDHI
 - v) SYLVIA VATUK: Meerut mohallah study - no distinction of kinship from city to countryside. (unlike WEST)

5. MIGRATION:

- i) SABARWAL - predominantly male in stream
- ii) MEHTA - "new havens of hope" for DALITS / ADIVASIS

6. CASTE in URBAN INDIA:

- i) M S A Rao, D Souza - importance of caste in cities.
- ii) HAROLD GOULD study LUCKNOW Rickshawallah → dichotomy

Competing INEQUALITIES in CLASS, CASTE & POWER

TRADITIONAL | PROFESSIONAL SECULARITY

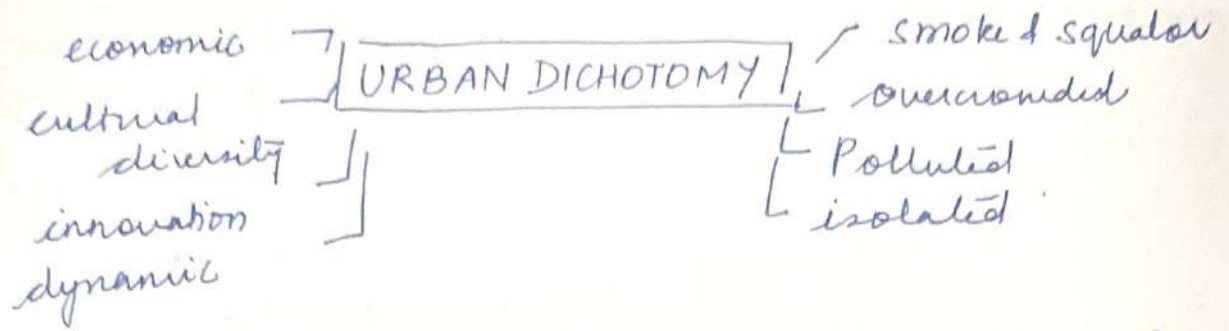
- iii) BETILLE viewed CASTE & CLASS not equal
- iv) LEACH - rise in trade union like organizations JATAV MAHASABHA

CASTE into a competitive inequality of a CLASS / GROUP.

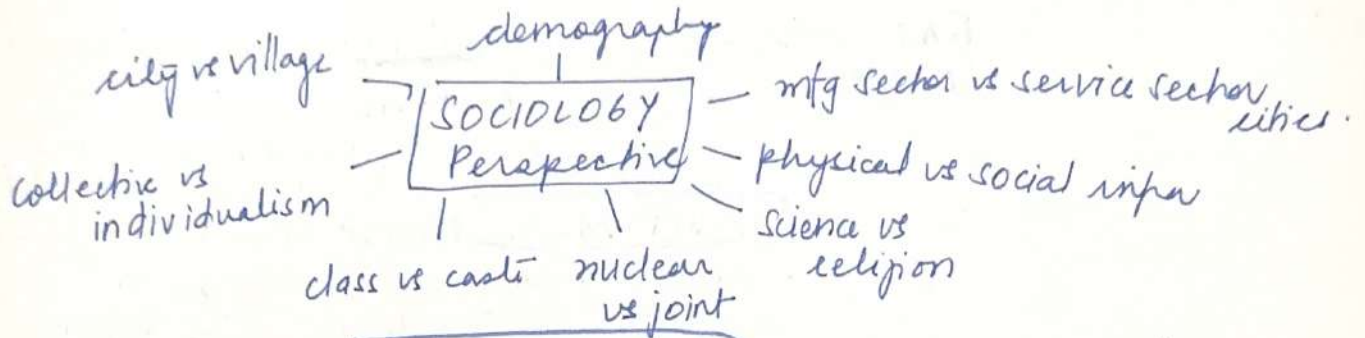
Very little importance of COMMENSALITY (HETEROGENEOUS KITCHENS)

7. SOCIAL STRATIFICATION - in cities CASTE into class.

- i) MUKHERJEE study - People in Calcutta rank based on CASTE
- ii) MILTON SINGER - migrants with little traditions change great traditions
↓
Ex - using online Pooja / microphone used in countryside

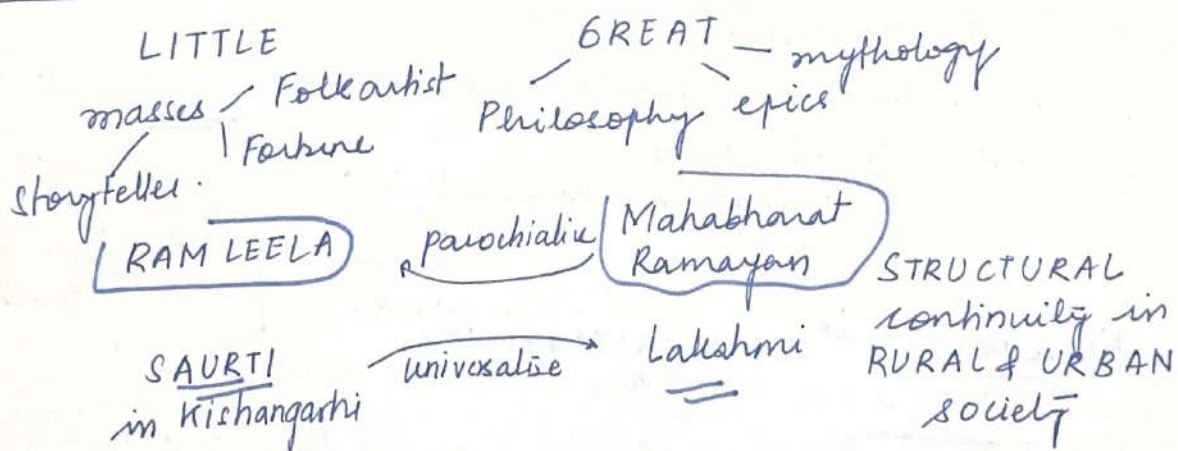


URBANIZATION from SOCIOLOGY (rural vs urban dichotomy)



REALITY: Robert REDFIELD: RURAL-URBAN continuum.
★ Mexico → FOLK-urban continuum.

GREAT & LITTLE tradition: universalization & parochialization.



- PROBLEMS of URBAN areas**
1. Over urbanization problem of living standard
 2. inadequate housing
 3. POLLUTION . Margaret Mead
 4. Crime rates - urban anonymity
 5. WATER
 6. Electricity → Power cuts
 7. SLUMS
 8. ENVIRONMENT DECAY . Apathy of all
 9. MALADJUSTMENT → SOCIAL DISORGANIZATION . rapid growth of CITIES
- rich / poor / govt failure of CIVIL SOCIETY
- RS KAMAT disproportionate impact on POOR
- GARBAGE mountain

MOHUA Policy for urban areas

1. RENT control ACT (1948)
 - Pro tenant
 - KIRAN WADHWA's study - NO Progres.
 - LATENT dysfunction
 - NOT ready to rent
 - more VACANT properties
 - CYCLE of INFLATION.
2. URBAN Land ceiling & regulation Act (1976)
 - redistribution
 - prevent speculation
 - construction on vacant land.
- ③ Schemes
 - HRIDAY
 - SMART CITIES
 - AMRUT
 - AFFORDABLE HOUSING
 - SVANidhi

SLUMS BRIAN ALDRICH - slum designated when housing falls below a sudden level.

CENSUS 2001: defined SLUM / HOUSEHOLD, built congested TENEMENT

↓
42 mn & 23% urban population lives in slums.

↓
inadequate infra
lacking sanitary facility

HISTORICAL PERSPECTIVE : ROMAN → JEWISH GHETTO → Lewis Mumford

RUINS: Slum archaeology medicinal period.

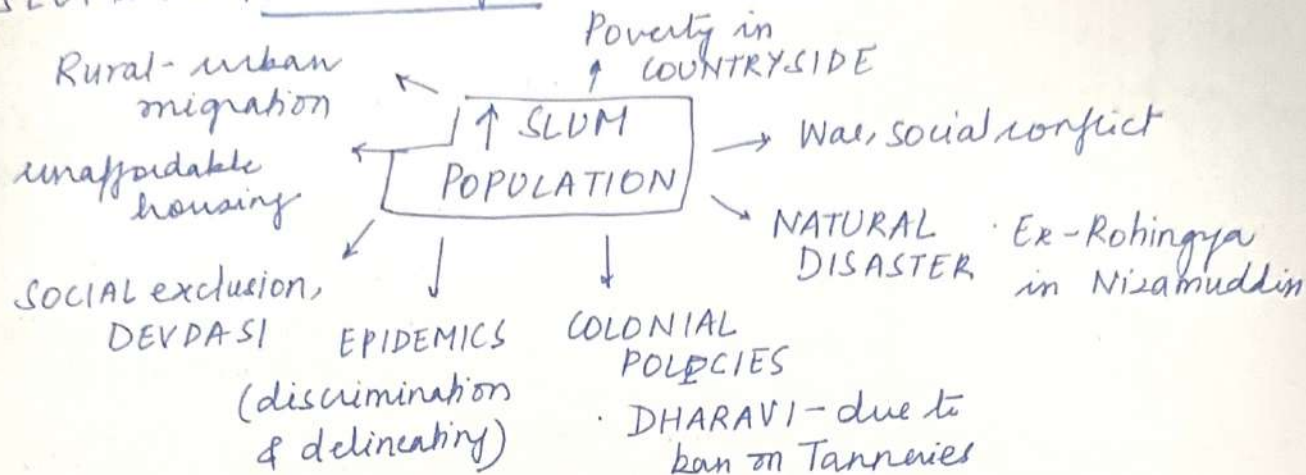
Modern city → INDUSTRIAL Revolution (19th century)

SLUMS - shapes, types, forms.

MUMBAI - chawls multi-storied | US-NY | Calcutta - Sonagachi (Red light area) | Chicago - Black Belt

Bangkok → PILE villages | London - east end.

SLUMS as PARADOX of DEVELOPMENT



SOCIOLOGICAL STUDIES

(A.R. DESAI + DEVDAS PILLAI) - "SLUMS & URBANIZATION" (Blame state postulate)

ie RIGHT TO property w/o RIGHT TO housing } → BOURGEOISIE → Asset concentration
Property less → PAUPERIZATION

✓ SLUMS vs POSH GATED colony
Ex: DHARAVI next to ANTILLA

Characteristics of SLUM

Appearance/Aesthetics
ECONOMIC status
OVERCROWDING - feature across world.
POPULATION → poor, aged, sick, homeless, socially maladjusted.
HEALTH & SANITATION
DEVIANT Behavior ("VICIOUS CYCLE")
SLUM sub-culture.
SOCIAL ISOLATION "natural inferiority"
FAMILY slums.

Pillai

BERGEL - 3 TYPES of SLUM

1. original SLUM

unsuitable building

2. DETERIORATION

When rich & middle class move out.

3. TRANSITION

Business district but SOCIAL deterioration

FUNCTIONS

- Housing to Poor marginalised migrants
- PLACE of real heterogeneity → SOCIAL character in CENSUS
- TYPE of -ve REFERENCE Group → urb migration.
- ANONYMOUS LIFE
- School to HABITUATE incomes.

1. Traditional WELFAREIST

- clear, redevelop + subsidize housing

Problem / over urbanization
↑ migration

VARIOUS approaches to SLUM PROBLEM

2. URBAN COMMUNITY DEVELOPMENT

GITA Verma - "SLUMMING INDIA"

Problem → MORAL BANKRUPTCY

SOLUTION: Community feel SHG setup indigenous leadership cooperation.

5. HUMANITARIAN

KALPANA Sharma - "rediscover Dharavi"

- SPIRIT of enterprise.
- COVID-19 Dharavi model.

4. MARXIST

BESAI - need NATIONALISATION of LAND

3. M B CLINARD (1958)

Ford Foundation funded Delhi Project was successful

↓
CSR potential in SLUM development

6. PM Awas Yojna → Urban + Rural
JAGA mission - ODISHA

WORKING CLASS - STRUCTURE, GROWTH & CLASS MOBILIZATION.

SUKOMAL SEN: "WORKING CLASS OF INDIA"

INDIAN WORKING CLASS

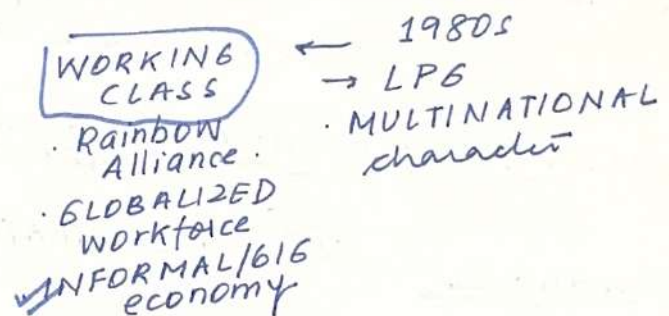
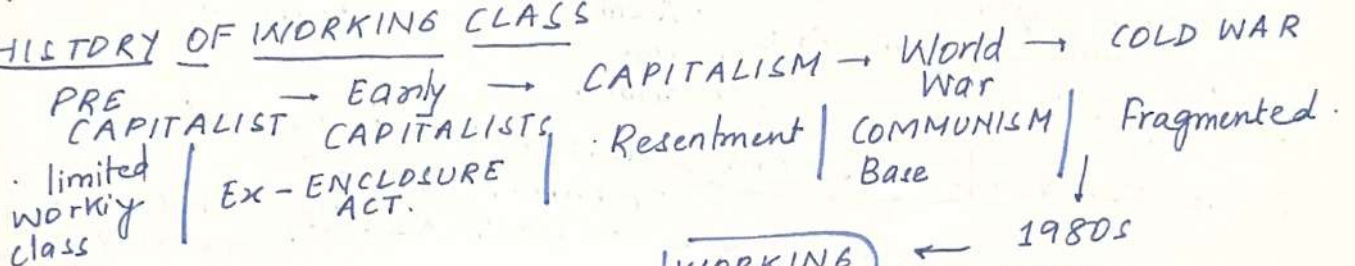
- Largely unorganized
- reflects Indian Heterogeneity
- Various CASTES, classes
 - SC/ST
 - migrants
 - bonded labour
 - working across sectors

HOLMSTROM

"WHO ARE WORKING CLASS?"

- MISNOMER that working class = BLUE COLLAR
- Also includes { SELF Employed }
{ WAGE earner }
- ↳ unlike MARXIST → not one homogenous PROLETARIAT.

HISTORY OF WORKING CLASS



INDIAN working class

- SIMULTANEOUSLY → Pre Cap + Cap + Federalism
- COMPETITIVE INEQUALITY
- BRITISH externalities

HISTORY of Working class in INDIA

TRADITIONAL CASTE WORKERS (JAJMANI system)

Sonar Jatavs

COLONIAL INDIA → Formative Period.

SUKOMAL SEN "WORKING CLASS IN INDIA"

AGRICULTURE & DEINDUSTRIALIZATION

MAX Weber & Buchanan

→ LOWER caste attracted to INDUSTRIALIZATION

KALYAN RAM
argues Dalit/ST couldn't migrate

→ ④ EMERGENCE of WORKING CLASS
 URBAN Centre living
 Ex: CHAMPDANI JUTE MILL

→ ⑤ CONSOLIDATION of WORKING CLASS
 RUSSIAN REVOLUTION
 AITUC (1920)

→ ⑥ 1926-29 COMMUNISM (POLITICAL influence)

INDEPENDENT INDIA
 POLITICAL Fragmentation
 ⑨ END of WAR
 HIGHLY organized work force (N. M. JOSHI)

⑧ WWII
 ANTI war Strike

⑦ WORLD economic crisis [G.D.]
 Felt by Working class
 → FOCUS: POLITICAL empowerment

STRUCTURE OF WORKING CLASS :

BASIS of WAGE

PERMANENT
 FAMILY Wage + Benefits
 Normally PSUs

NO FAMILY WAGE
 INDUSTRIES { Textile, Sugar, Plantation }

CONTRACT LABOUR

RESERVE ARMY
 Hawking, Rag Picking

SOCIOLOGICAL: DAS GUPTA: merely very few earn "FAMILY WAGE"
 other workers → DOUBLE shifts / SEASONAL employment

MOBILITY: 1) DESHPANDE: Bombay: 13% of regular employees as CASUAL LABOUR

2) HARRIS study in COIMBATORE: only 20/826 workers moved & organized

3) AHMEDABAD study, SUBRAMANIAM → 91% jobs through introduction ties [NOT FAIR for SC/ST]

3 TIES
 ✓ BLOOD ✓ CASTE ✓ NATIVE PHASE

4) GORE KINSHIP TIES crucial for WORKING CLASS JOBS

5) SHARMA 61% of jobs in 5 CITIES → held by UPPER CASTE HINDUS

6) NATHAN Adivasi/Dalit - CYCLE of EXPLOITATION
 HELP in FINDING subsistence below

CERTAIN FACTS on WORKFORCE

TOTAL WORKFORCE = 55 cr (NCEUS)

	INFORMAL	FORMAL	
4 cr. organized	46%	(53%) →	Policy is oriented towards.
40 cr. <u>unorganized</u>	(99%)	0.4%	

92% workers → INFORMAL informalization of Formal sector.

SOCIAL implications of INFORMAL SECTOR

8% of Formal
sector gets 37% of
TOTAL WAGES

1) JAN BREMAN - "FOOTLOOSE LABOUR"

- LATENT dysfunction of LPG;
- HIGH degree of uncertainty
- NO SOCIAL certainty or SOCIAL security
- JOB based on PERSONAL relations.
- LOW productivity (SKILL deficit)
- WOMEN consolidation in INFORMAL SECTOR
- UNIONIZATION did not benefit
- LACK of exposure, NARROW mindset.
- no worker legislations unlike Formal sector.

1) INFORMAL SECTOR defined by KEITH HART

in study of ACRA (1971)

INFORMAL
economy

1. Low levels of Skill, Edu, Tech.
2. EASY ENTRY
3. LOW WAGES
4. Largely immigrant labour.

2) ARTHUR LEWIS

- THEORETICAL MODEL

informal → FORMALIZED
labour gradual

TODAY: informalization
of FORMAL LABOUR.

3) INDIA'S INFORMAL SECTOR

casual, contract labour
self employed
migrant retrenched

classification as per
DAYALA study

4) ILO's Home Based work convention not signed.

5) GLOBALIZATION'S

LATENT DYSFUNCTION

NEP (1991)

- Downsize contractualizing outsourcing
- REDUCE employment
- PSU disinvestment
- Reducing Formal labour

ELA BHAT → SEWA

NAILA KABEER: Garment worker | 20 mn - WOMEN

MANIFEST	LATENT
Women employment Dysfunction → Low wage PINK collar	Husband don't beat wife LONG STANDING HOURS

GOVT NCEUS: 4 LABOUR CODES ["SOCIAL SECURITY FOR ALL"]
+ ATAL Pension MGNREGA Skill India

CHILD LABOUR / CENSUS: Below 14 yrs, who works major part of the day.
ILO: deprived of childhood, harmful for development.
UNICEF - 1 hr per day below 5 ye. | 28 hr per week in 5-11 yrs | 14-42 if 12-14 ye.

INDIA estimates

ILO - 1/3rd of world's child labour in INDIA

UNDP - 100 mn child labour
60% in agri

40,000 girls below 14 yrs in SIVAKASI (match making)

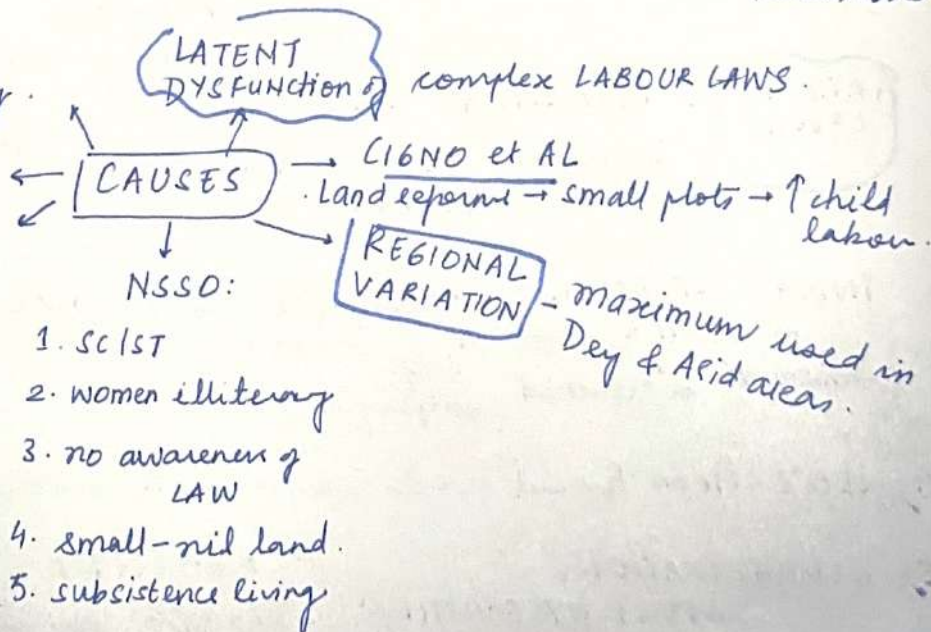
children in GLASS DHABA carpet diamond

Demand & Supply

• Poverty & Informal economy

GENDER BIAS

- GIRLS work more
- RELIGION
 - NSSO report,
- MUSLIM children 40% more likely



1st FYP → 3rd FYP → 4th 5YP

CLINIC
Based approach

Extension
education approach
↳ FADED

VISARIA → "TARGET approach
& CHARI

K. Srinivasan - HITS model.

+ combine

FPP with Maternal & Child
Health program (MCH)

↓
MINIMUM NEEDS programme

health nutrition fertility reduction

CAMP Based approach

LAWS: legalise abortion + min age to
marriage - 18y

POST emergency

KARAN SINGH - Family Planning

a dirty word

JANATA PARTY: FAMILY welfare
Programme.

6th 5YP

voluntary approach.

Emphasis - SPACING
↳ child survival.

Mahila mandal, NGO involvement.

7th 5YP -ve: ↑ rice in
tubectomy
+ve ↑ rice in women movement
women responsibility for
Fertility reduction
Demographic Transition.

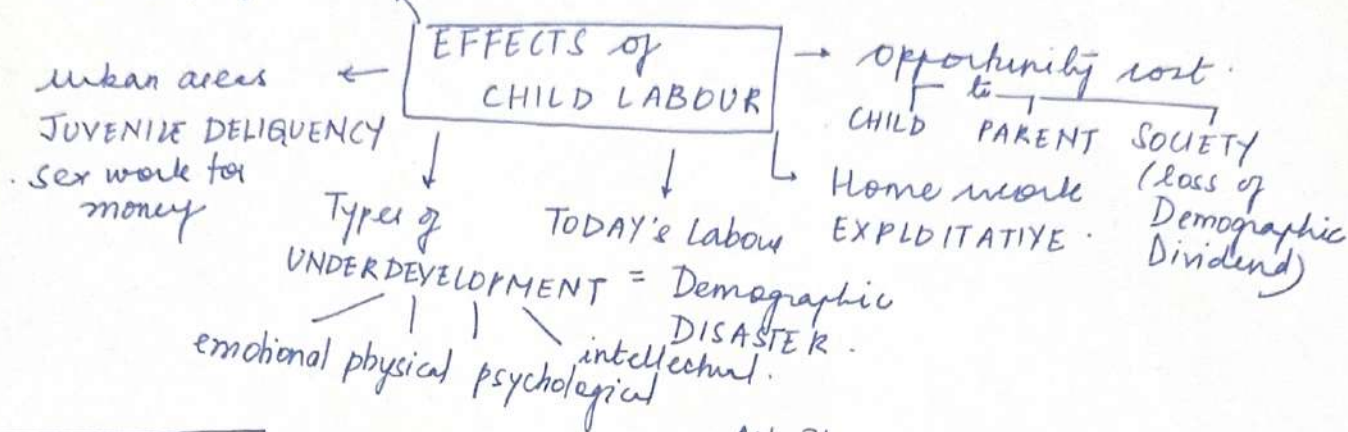
Post 72nd, 73rd CA.

ICPD conference, Cairo

RMNCH+A approach

UNMET NEEDS

POSSIBILITY of Sanctions
US Dept of LABOUR



- STEPS by GOVT**
1. CONSTITUTION
 - Art 24
 - DPSP + FD 51(1)(g)
 - RTE - Art 21A.
 2. NCPDR for children
 3. PENCIL Project
 4. NATIONAL POLICY in child labour (NCLP Project)
 5. ILD convention (138 & 182) ratified.
 6. Child labour prohibition + JJA + POCSO.

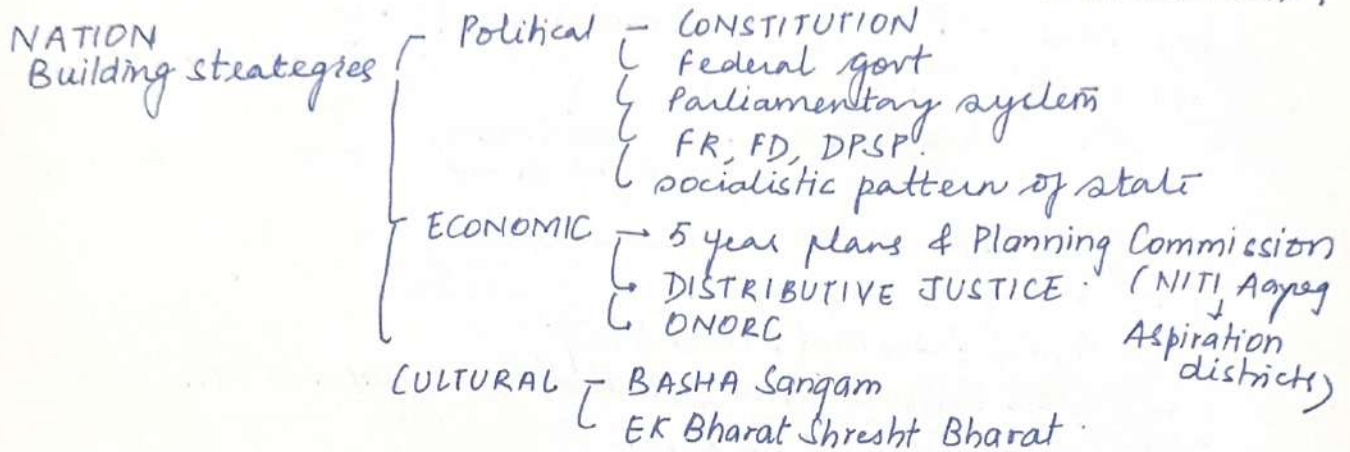
Problems: →
 rooted in Poverty (≈ 20% in India) } Self employed & Home work } out of LAW purview.

POLITICS & SOCIETY

(a) NATION, DEMOCRACY, CITIZENSHIP

- NATION → is a COMMUNITY which considers itself one.
 - ↳ as per WEBER → CULTURAL concept.

Feelings unique & valuable to group, Right to enjoy means in order to realize certain communally cherished goals - NATIONALISM



Forces that challenge Nation Building efforts

- DIVERSITY
 - regional & cultural identities REGIONALISM
 - CASTEISM
 - LINGUISM
 - COMMUNALISM
 - social inequalities

- 1) KOTHARI: India a nation before BRITISH rule → Village exogamy
* Romila Thapar → British led to Pilgrimage.
INDIA as ideological identity Trade.
- 2) AMARTYA SEN: Nationalism borders Religious Revivalism of majority, can hurt secular fabric.

DEMOCRACY → built on TWO PILLARS { Freedom
EQUALITY

Lok Sabha elections → 90 cr voters
2019.

10 lakh polling booths
7 phases

8.43 crore new voters

nepotism & corruption.
unemployment

(> 20% poverty)
inequality

Communalism

minority rights

→ US WATCH LIST.

FACTORS hindering
success of Democracy

improper
land reforms

rural poverty

URBAN-RURAL DIVIDE

inadequate
industrialization

Regionalism

Caste
system

Low status
of women

NEED { 1. Education, Health universalisation

{ 2. Skillig & employment

{ 3. Agri & Industrial productivity

{ 4. Better implementation & feedback corruption in Laws

{ 5. Speedy Judicial Reforms.

Purpose of Democracy : { Promote EQUALITY

{ enhance DIGNITY of individual

{ Quality of Decision making

{ Conflict Resolution method.

{ Room for mistake / course correction.

Democracy is a form of govt, which can create conditions for
achieving something. { it is only a MEANS

citizens must take advantage of conditions for achieving desired
goals. + WITH the People, within the People.

SOCIOLOGICAL VIEWS :

1) Yogendra Yadav

interpreted

① Whether democracy
succeeded in India.

Threats / Economic
inequalities
Internal
undemocracy of
parties.

Weakening democratic
intensity in INDIA.

② Whether India succeeded
in establishing
Democracy

YES

Procedural . Institution
MCC | ECI
Free press
Political parties

People
Participation
67% voter
turnout

2) FR Dornen - Democracy cannot function until exclusionary
structures exist in Society.

~ Bottomline : Political democracy bound to fail where other
institutions don't operate on democratic basis

CITIZENSHIP : + TH Marshall's Eurocentric model.
citizen is a person who enjoys rights & performs duties in a state.

For democracy strengthening: CITIZENS self aware of rights & rights of others

IDEA of citizenship Govt $\xrightleftharpoons[\text{claims}]{\text{claims}}$ citizen

1) Ramachandra GUHA (PASSIVE CITIZENSHIP in India $\rightarrow$ got it suddenly and everyone got it at once.

2) ARJUN Appadurai: notes emergence of (ETHNOSCAPES) where people, cultures interact replacing NATIONAL BOUNDARIES

* DIASPORA:

PAREKH, VERTOVEC & BALLARD $\rightarrow$ religion as primary element that defines INDIAN diaspora.

Becoming $\Rightarrow$ • SPIRITUAL Ritualistic Symbolic & Sentimental source of POLITICAL mobilization reverence.

CANADA $\rightarrow$ Khalistan Funding Sikh groups

3) PARTHO Banerjee - UNBRIDLED rise of Personal Power
↳ Rise of community power → maturity in democracy (CHARISMATIC AUTHORITY)

4) BIPIN Chandra - India is theoretical democracy
• All political party leaders → Feudal Lords

→ ~~ABSENCE of party democracy~~

5) ANDRE BETILLE } → Constitution, but actual direction
MODERATE approach has written way decided by people.

6) ATUL KOHLI → democracy is facing crisis of GOVERNABILITY
Problem

weakening institutions ← DISTINCTURE → multiplying demands.

7) In India instead of Religion getting secularised, Politics getting Traditionalised.

8) modernist
VIDYUT Chakravarty ⇒ weak democracy as it relies
Rudolph & Rudolph. more on traditional community leadership.

9) SATISH deshpande → subaltern groups getting elected, gives them confidence in Democracy as process.

10) Shiv Viswanathan - we have
INTERNALIZATION of elections internalised preferred way of selection as elections.

11) Yogendra Singh's study of Buland Shehr.

i) campaign
↓ function of
KINSHIP PARTIES CASTE Friendship Self Interest.

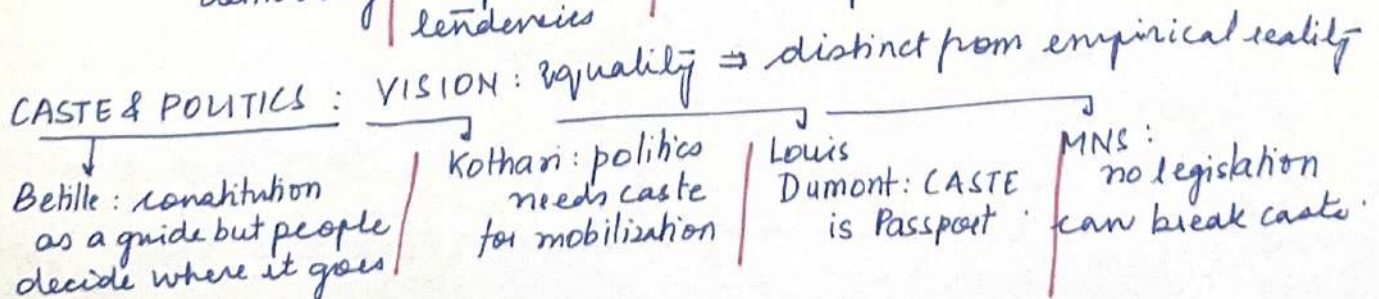
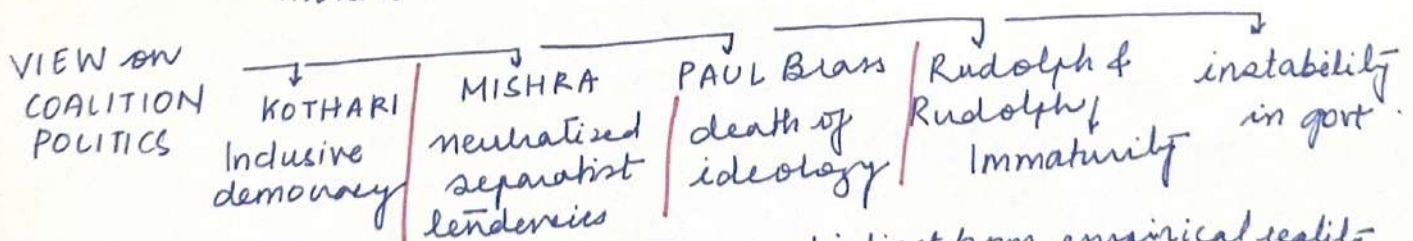
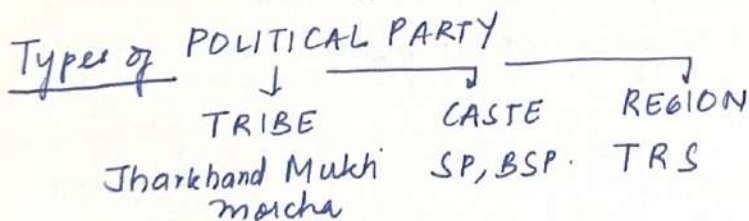
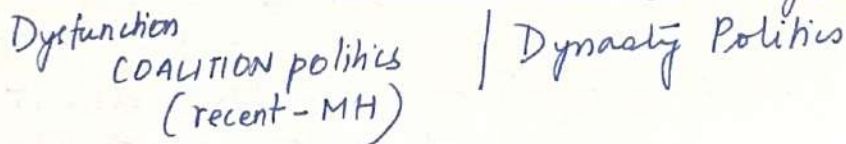
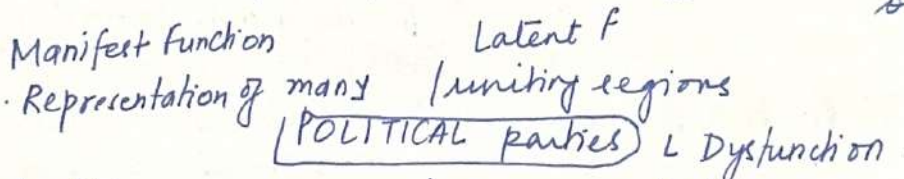
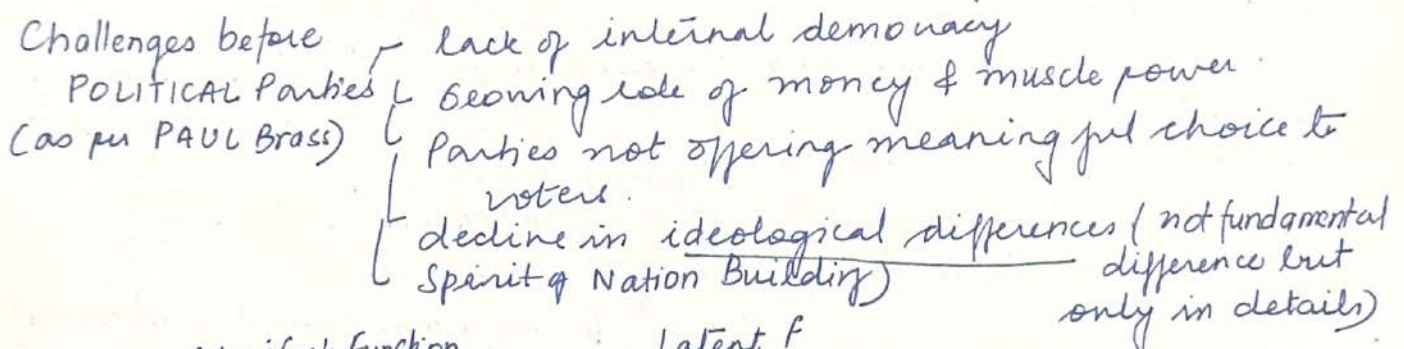
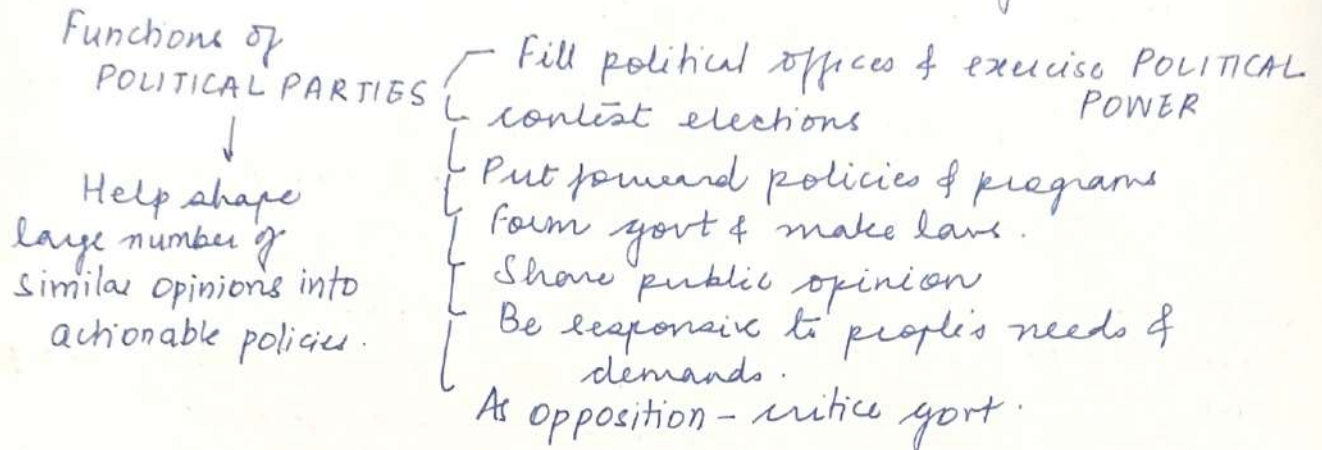
ii) People voted

Based on | Caste | Perceived Honesty | Probable Behaviour.

Upper castes → look for POLITICAL Prestige | Lower castes → look for Confidence.

POLITICAL PARTIES, PRESSURE GROUPS, SOCIAL & POLITICAL ELITE:

- POLITICAL PARTIES - group of people who come together to contest election & hold power in govt.



Indian Political Parties →

Roadblock to development

TMC against TEESTA.
Tamil against INDIA-SL

CRIMINALIZATION OF POLITICS →

(MILAN VAISHNAV)

"When crime pays: money & muscle in politics"

* POLITICS OF FEAR

ADR report.

✓ some places: CRIMINAL Reputation is an asset.

✓ 25% likelihood to win if at least one case.

VIEWS on Pressure Groups (INDIAN Sociologists)

(3rd N60s in India)

- Sudipto Kaviraj: Anomic pressure groups } not contributing
- Neera Chandoke → Counter-civil society hampers democracy by indulging in Fundamentalist Violence.
- Shiv Vishwanath — pressure groups — +ve ↑ Public participation promote solidarity
- Rajeev Bhargava → manifestation of SUBSTANTIAL democracy
- Amartya Sen: rise of CS/PG due to dissatisfaction against politicians state's lack of empathy
- Partho Banerjee → Participation is ABYSMALLY low as basic needs not fulfilled.
- BS BAVISKAR — primarily in 1980s due to withdrawal of STATE from Public welfare activity ✓

REGIONALISM & DECENTRALIZATION of POWER

- Regionalism is an ideology where interests of people get centred on a particular region.

REGION ~ Relative Term (~ Telangana, South, India, Asia)

REGION → widely shared :: SENSE of TOGETHERNESS, Identity

- TOPOGRAPHY
- GEOGRAPHY
- RELIGION
- LANGUAGE
- CUSTOMS

- Book by Akhtar Majeed - "Regionalism: Developmental needs & Tensions in INDIA."

VIEWS on

REGIONALISM

+ "Manifest Function"

Preema Singh in "SOLIDARITY works for welfare" where regional tendencies accelerate pace of development.

P. C. Joshi
uneven / relative deprivation
fuels regional currents.
Ex - Telangana, Vidarbha, Bundelkhand.

- Haribhai Bhattacharya: Regionalism occurs due to DIVERSITY
- RAJNI KOTHARI: Regionalism: True multiparty politics, deepening Federalism & competition between states.
- ASHISH NANDY - Loyalty to community >> pan Indian identity
- IQBAL NARAIN: 3 types of Regionalism
 - Supra state | Interstate | Intra state
 - Dravidian | CAUVERY | VIDHARBA
- REGIONALISM → also way of removing REGIONAL DISPARITY (promotes cohesion)
- DIPANKAR GUPTA: regionalism is not bad as long as driven by chauvinism.
- T. K. Doreen - roots of regional movement due to Automatic like Congress rule.
Ex - Asom Gana Parishad, AIADMK.
- PAUL BRASS - Regionalism is form of POLITICAL opportunism.

Forms of Regionalism

State autonomy
NSCN, Mizo front

Intra State
vidharba; uttar Kannada.

Inter state
water

Supra State
regionalism (North vs South India)

DECENTRALIZATION OF POWER (contd)

(Rajni Kothari)
Help Federalism
greater success.

Regional
development

can help
reduce
centralising
tendency

SIGNIFICANCE of REGIONALISM

Balance of region +
Nation = UNITY + INTEGRITY

Unavoidable
in VAST &
DIVERSE
India

MYRON Weiner
Regionalism as a SAFETY
"VALVE"
Politics of NATIVISM as
threat

* 2 Pre-requisites
of DECENTRALIZATION

1. INSTITUTION
framework
73rd & 74th CA.
(11th & 12th schedule)

2. People
Preparedness.
VARIED

Benefits of Decentralization. / SOCIAL empowerment.

necessity for large, diverse & complex
social-cultural setting

needed for planning & administration.

PRINCIPLE of SUBSIDIARITY = degree of
independence.

ISSUES

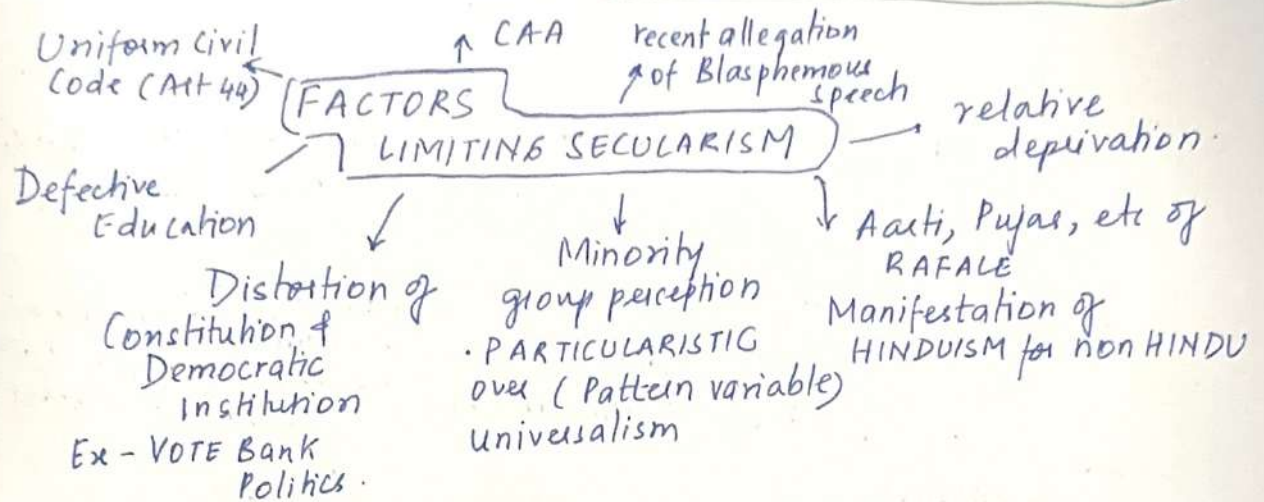
1. STATES have accepted it in letter
& not spirit
2. many states have not formulated Byelaws
3. Ministers, MLA, Senior political leaders worry over power
diminishing
4. Lack of Public awareness, opposition ineffective at local
level.
5. Distant control mechanism by GOVT officials (non cooperative
attitude)

VIEWS (Women)

- 1) MUKHERJI & Jha study of 62 Gram Panchayats - 40% women
RAJYIB Dhaka - Haryana. (WB, Bihar) have SURROGATE representative
SARPANCH PATI
- 2) SELVAN: Legislative Standard & Local Standard.
LATENT Dysfunction: VIOLENCE Ex: Dalit Sarpanch not on
guest list.
- 3) KALPANA SHAH reject Sarpanch PATI, LIBERATION is gradual step
- 4) JHA - Dominant caste's POLITICAL RECRUITMENT of PRI
- 5) GAIL DMVEDT - Dalits as new vote banks ✓
- 6) WALTER FERNANDES - PRI's in human rights violation
- 7) JHA - 61% people vote for CASTE
- 8) TK Doreen - NI: caste conflicts & SI - successful. STRUCTURAL
acceptance.
- 9) A Sen: Problem: Lack of coherent administration decentralized
- 10) Rajni Kothari - PRI & ULB prevent
public discontent from getting organised. Vora & Palshikar → ideology
shift to
POLITICS of representation

D. SECULARIZATION

* **SECULARISM**: am's length distance between RELIGION & STATE.
INDIAN SECULARISM: (SARVA DHARMA SAMABHAVA)



SECULAR ideology → Ashoka's DHAMMA | Akbar's SULH-i-KUL

SECULARISM as per

- SUDIPTO KAVIRAJ - "SECULARISM in INDIAN POLITY"
- TN MADAN - Secularism in MULTI RELIGIOUS societies
- BRYAN WILSON - Encyclopedia of Religion

INDIAN SECULARISM

- Sarva dharma sama bhava, Dharma Nirpekshita.
- Tolerate all practices
- BHATTACHARYA: SECULAR-NATIONALISM - DEMOCRACY (are reinforcers)
- Fundamental to PLURALIST setting
- RAJIV BHARGAVA: "PRINCIPLED DISTANCE"
- Peculiar MIX → ethnic mix & common identity

Areas of CONCERN:

- COMMUNALIZATION of HISTORY
- POLARIZED with HINDU mahasabha / Muslim League
- 14th Aug* PARTITION remembrance day
- KAVIRAJ: utilizing forces, idioms, symbolism for MOBILIZATION
- TN Madan - Religion cannot be privatized.

Religion in INDIA is CONSTITUTIVE of SOCIETY

as per Dumont - Religion encompasses society
Value led society

PROBLEMS of SECULARISM

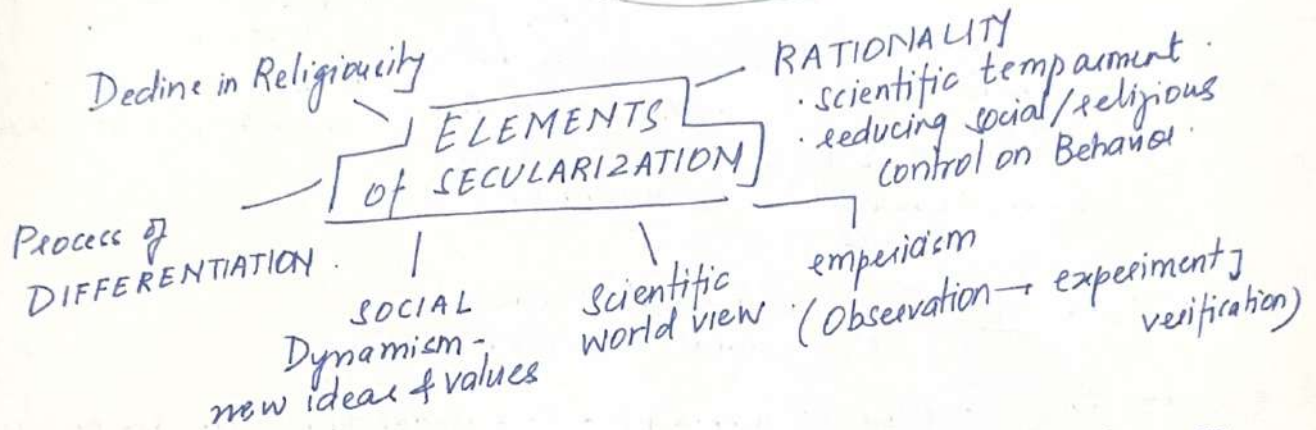
- 1) Andre Betille: People Guided by culture more & constitution less.
- 2) Luthera & Smith: not secular state, as there is no clear demarcation.
• STATE's intervention in religion.
Ex - Ram Janbhoomi or Kashi Vishwanath-Byanrafi

SECULARIZATION

M N SRINIVAS

→ secularization as process of moving from religiosity to Rationality
also, differentiation of various aspects
[economic + social + political + legal]

YOGENDRA SINGH - Evaluation of issue not from Religious but
a utilitarian Point of View.



Process of SECULARIZATION in INDIA'S CONSTITUTION (Art 25, 26) Freedom of RELIGION.

- Principle of SARVA Dharma Sama Bhava
- no TAX on religion
- Freedom to profess, practice & propagation

ASHISH NANDY: DE JURE envisioned ↔ DE FACTO reality (CONTRADICTION)

~~BROAD WYLSON~~ Paradox

CONCLUSION: Both Sanctification & Secularization are simultaneously operating in CONTEMPORARY INDIA.

SOCIAL MOVEMENTS

1. PEASANT'S & FARMER MOVEMENTS

- SOCIAL movements, as defined by MSA RAD. ^{• CENTRALITY of IDEOLOGY}
- as per AMARTYA SEN - collective action should be done for collective well being
- VANDANA SHIVA - sustainable development in social movements for collective well being
- DISSENT → Protest → Movements
- existence of differences
- Formal declaration
- Rasta Rokro } forms as per Ramachandra Guha
- Jal Samadhi
- fast unto death
- Gherao

(a) PEASANT & FARMER MOVEMENTS

- SANYASI (1772)
- WAHABI (1830)
- INDIGO (1859)
- PABNA (1873) ^{legal route}
- DECCAN RIOTS (1874) ^{Against moneylender}
- RAMOSI (1877)
- Champan, Kheda (1918), Bardoli (1928)
- All India KISAN Sabha movement 1929 (AIKS) → SWAMI Sahajanand
- FAIR PUR Session (1936)
- DEMAND freedom from economic exploitation
- EKA (1920), MDPLAH (1921)
- KEHBHAGA (as per Flood Commission) - 1946-47
- TELANGANA (1946-52)
- NAXALBARI (1967 - present)

Scholars

1. GAIL OMYETT classifies
 - RESTORATIVE ex - Sanyasi, Paqalpanthi
 - ETHNIC ex - Santhal, Khond
 - SOCIAL BANDITORY ex - Thebhoga, Eka
 - KISAN SABHA
2. as per P. SAINATH : Reason: Agri is unremunerative post LPG.
3. GURPREET Mahajan : Govt investment needed to reduce agrarian distress.
 - MIGRATE Agri Excess Labour to INDUSTRIES
4. SINGHA ROY → role of women in Sustaining Thebhoga (1922)
5. HARDIMAN → KHEDA mainly supported by middle peasants (3-5 acres)

6. CO-EXISTENCE of PEASANTS & Farmers

↓
subsistence

↓
commercial agriculture

7. WESTERN scholars
MOORE, STOKES
- Rarely found protest movements
 - no All India character
 - no fundamental change in society

(Ex: change in China, Europe)

- INDIAN scholars
Dhanagare, Guha, Singha Roy, Guge, Desai
- very common peasant movements
 - LOCALISED, disjointed, particular grievances

8. MARX: Agrarian class conflict on control of FACTORS of production.

9. THORNER: Placation of farmers with food for work & BASIC needs approach for preventing mass mobilization.

10. MECHANICAL solidarity of Peasants

- subsistence
- conventional tools
- small land
- family labour

11. BAIL OMVEDT
(4 different MoP)

- STRONG CAPITALIST
- WEAK CAPITALIST
- STRONG FEUDALISM
- WEAK FEUDALISM

Punjab, Haryana.
Coastal Andhra, TN, GT
Bihar, East UP
go for supplementary sources of income.

12. JHODKA - CAPITALIST agrarian social structure itself invited protests (deepening of INEQUALITY)

General Demands

- TENURE security
- Rate of interest
- no VETTI system
- GRAIN banks for emergency
- Rationalization of Tax | Tax rates as per Land Productivity
- state should spend on Agri Infra

ISSUES

→ Interest rate

→ Absentee Landlord

→ evictions by Zamindar

→ uncertain land tenure

→ Brutality of Police

→ Famines, DISASTER

Private army of Landlord

COMMON CLASS CONSCIOUSNESS

→ Syncing Peasants with Communist Agenda

13 A R DESAI on KISAN Sabha movement

→ also co-ordination with INM

→ broke CASTE, tribal, regional & linguistic division

PEASANT movements (contd.)

17) Barrington Moore Jr - CASTE & FATALISM stops Indian peasant from revolt.

18) RANJIT GUHA: peasant movements always at forefront of temporal view: revolt.

19) 1950-1960

M N Srinivas: Functionalist view
- no conflict

1970s

Land reform failure

regional disparities in MOP.

Peasant movements in LATIN America.

20) DHANAGARE (Temporal analysis)
- marxist view.

1920-1950s

Deccan movement - vs moneylender

Champaran - vs indigo planter

Khedo - tax payment

Moplah - economic exploitation (later religious conflict)

KISAN SABHA movement

Shraddhanand/Baba Ramachandra

BASE & COLLECTIVE ACTION

Anger on Zamindars to British

Political consciousness

uniting divided farmers on language, caste, religion, region, tribes

4th NAXALITE

(contd.)

near independence.
TEHBHAGA
Telangana

3rd IDEA: Oppression free society

COMMUNIST movement.
RAM MANOHAR LOHIA - CSP.

DHANAGARE analysis

FEATURES

economic exploitation, consciousness, Land Tenure, rents demand, poverty, famine, arrangements like BEGAR.

GANDHIAN movements as

PRO RICH.

maximising profits & productivity
Ex - HALL System (Patidar - Dabhi)

However, CRITICISM: GANDHI as per

1. Indologist - Believed in EQUALITY
2. Structural Functionalist - oriented towards generating ONENESS

4th NAXALITE

movement
Not Gandhian ideology

support of communist party

Leadership: CHARU MAJUMDAR, KANU SANYAL

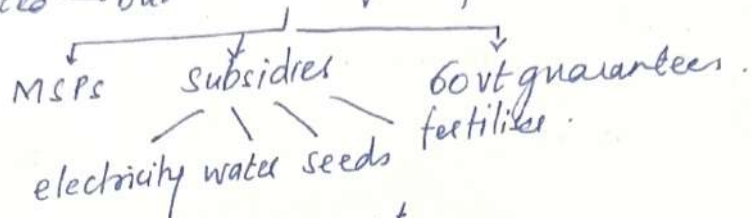
disappointment with govt.

SUCCESS: spread of IDEOLOGY

FAILURE: disconnected from leadership, GOVT action (AP model), guerilla warfare.

5th NEW FARMER MOVEMENTS (1970s & 80s) → present

- Rise of TRACTOR CAPITALISTS
- GOAL: Larger farmers maximise benefit.
- SHARAD JOSHI: SHETKARI Sangathan
- "INDIA vs Bharat"
- Mahendra Tikait: BHARATIYA KISAN UNION
- All farmers participated → but demand of large farmers at forefront



1990s: GLOBALIZATION element
✓ Diaspora support
✓ condemned by intl organisations
✓ suicides

- 2000s:
- SINGUR: NANO protests
 - TAMIL NADU → Cauvery delta (shale & oil gas) TN declares PAZ
 - Agri Protests 2019 → FEATURES against Model Agri Bills
 - Amravati Protests → against 3 CAPITAL model

CRITICISM & FEATURE

- TRACTOR capitalists
- REGIONAL DIVIDE: NORTH SOUTH: Punjab, Haryana vs Gujarat & TN
- Dalits, Females, Muslims not represented
- Technology divide
- Hijacked by Foreign/elements (links to Khalistan)
- Rise of PEASANT mobilisation: MKSS

TRENDS in Agriculture

- 1) Loan Waiver Populism vs Moral Social Hazard
- 2) MSP → procurement for North
- 3) North East, Tribal, Red corridor oriented projects
Ex - BOLD (Bamboo) Plantation
- 4) Schemes (Tech in Agriculture): KISAN Drones, micro irrigation, Health cards, PM KISAN
- 5) Structural clash → ASHOK Dalwai committee
Suggested ↑ non farm income
- 6) SEZ, EODB, Land leasing, corporate/contract farming
"LAND DIVERSION" & strategic autonomy loss
- 7) Intl Sanctions → Blue/Amber Box, GMO
- 8) Corporate Farming - Profit vs Sovereignty

Marxist UTSA PATNAIK
DHANAGRE
Rich vs poor

→ GAIL OMVEDT

→ Ranjit Guha.

subaltern

Dipankar Gupta
middle farmers -
cooperative movement
beneficiary

SOCIOLOGICAL
VIEWS on
FARMER MOVEMENTS

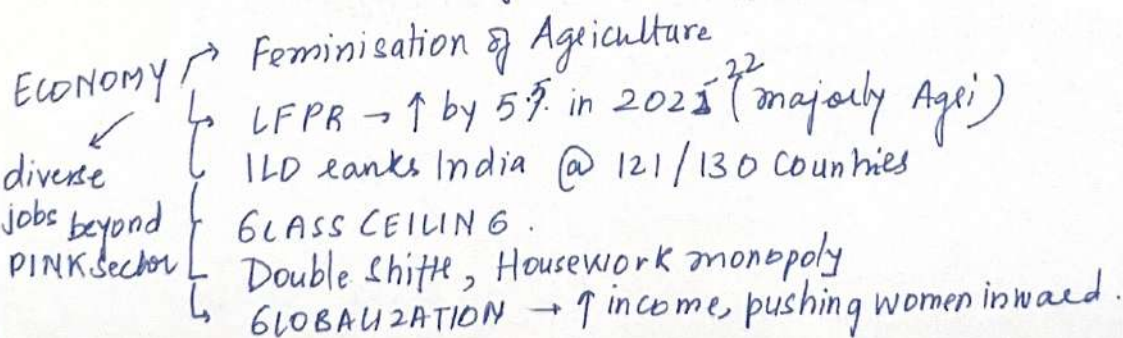
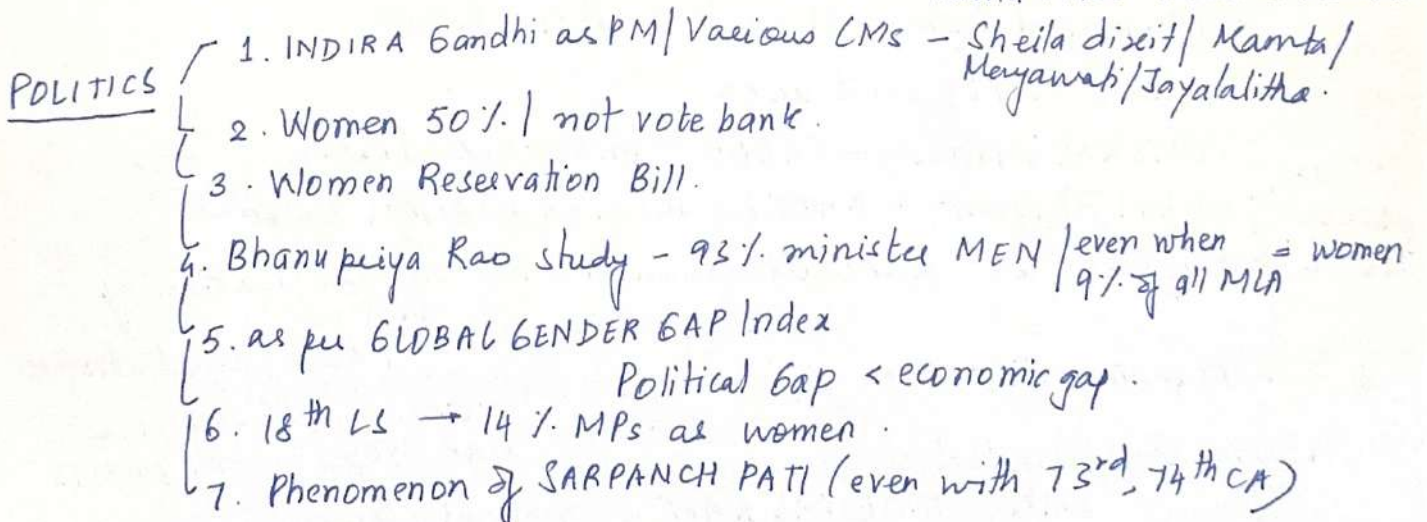
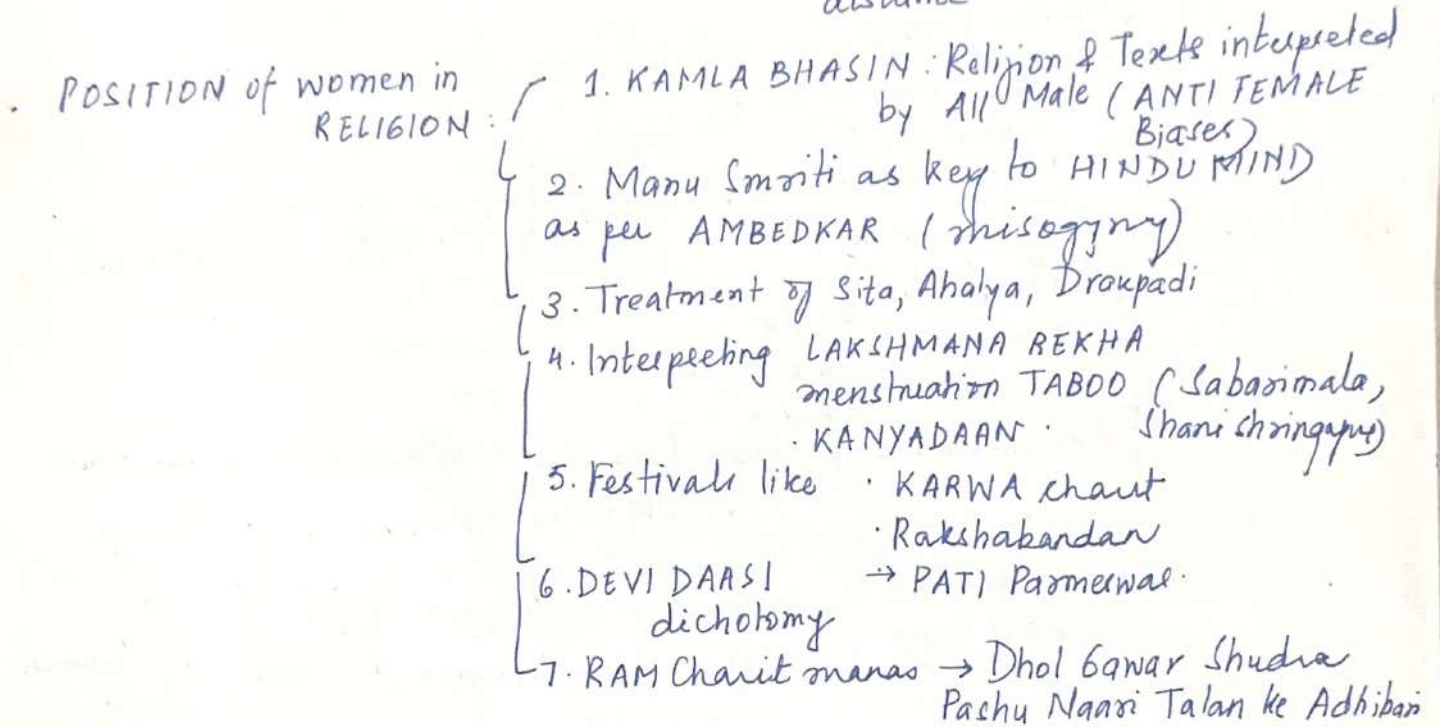
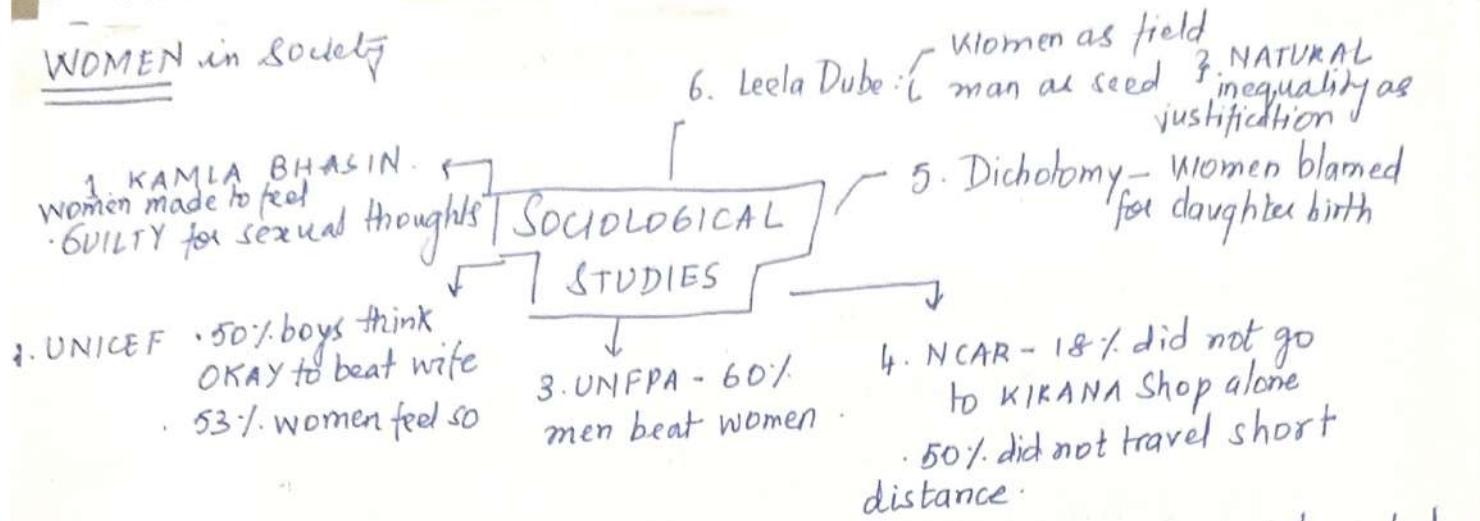
TECH determinists

• Culturally
pervasive
(not just money)

POLITICAL
Mobilization

Feminists:
No representation
despite 13-14%.

WOMEN in Society



LAW → PATRIARCHY in LAWS . 2020 -- Coparcenary rights granted to women by SC

- Slow judicial process Ex - Nirbhaya judgement 9 yrs (2019)
- UNFRIENDLY process Redichimization of Rape victims in Courts, Police Station
- no women CJI in 75 yrs.
- 3/31 SC judges are women / very few Lawyers.
- FAMILY Courts suggest women to adjust.
- Ex: #MeToo | Khap Panchayats | Teiple Talag, many offender Love Jihad Laws
- JS Verma recommended LAW on DOMESTIC violence act misuse. MARITAL RAPE (indifference by LAW)

Role of MEDIA

- Commodification
 - Villanification
 - Stereotyped
 - SITA
 - Surpanaka
 - Apsara
 - Sexualization of women characters - ITEM Song phenomenon
 - Glorification of Wife as SATI Sannyasi (IDEAL Type)
 - UN Women & Gen Davis Study
- | | | | |
|-----------------|------------------------|----------------|--------------------------|
| 35% Some nudity | 25% roles no dialogues | 9.1% directors | 6.2 : 1 men women on set |
|-----------------|------------------------|----------------|--------------------------|

RAPE as

- Ideological Basis - need to control women
- MASCULINITY celebration

• SOCIAL, MORAL Hazard.

- CULTURAL influence - TABOO & lack of sex education.

- Mohan Bhagwat - RAPE is WESTERNIZATION impact.

- Priyanka Dube - RAPE culture in INDIA - internalization of violence.

- Girls raised weak | Boys raised strong

- POWER orientation Ex - PARTITION

Hoteles

Women as WAR SPOILS

upper castes on DAUTS

JS Verma recommended

making MARITAL RAPE a criminal offense.

14. Types

CONCESSION based approach ↓ Chaudhary Charan Singh	RIGHTS seeking approach Shetkari Sanghatana (Sharad Joshi)
--	---

15. BHOODAN movement → VINOBA BHAVE

16. Contrast

SIDDHQUI → Eka by Rich Farmer	HARDGRAVE - Moplah poorest cultivator	KHEDA by middle farmer
-------------------------------	---------------------------------------	------------------------

Singha Roy - women in Tehbhaga

(b) WOMEN'S MOVEMENTS

Progressive organization of women SEWA

Organizations
AIWC NCWI

Ladies Theosophical Society
WIA 1917

Women
RIGHTS focused
Seek change in STRUCTURE

FEMINIST
Revolutionary
Change of STRUCTURE

1) PHASE

1880-1940
→ men / upper caste women led

1940-2000 2000+
Ex: ECOFEMINISM #MeToo

2) RAKA RAY: Women's movement in diff regions prioritise diff issues

Ex: MUMBAI → violence against women
KOLKATA → poverty, unemployment

3) KAREN KAPADIA & K. GEETHA

upper caste women subjected to RITUAL SANCTITY
lower caste women marginalized from economic participation

4) ISSUES raised by women movements

VIOLENCE
DOWRY
TRIPLE TALAQ
Temple entry (Sabarimala)
work related inequality
social recognition of HOUSE WIFE work
Political repression
access to education & employment
#MeToo
SHG → SEWA, (Ela Bhatt)
MYRADA (Karnataka) TANWA (TN)

all bank linked SHGs in South India

(GLASS CEILING effect)

5) LEEBA DUBE / close inter-relation of  PATRIARCHY
 STATUS of women
 STRATIFICATION system.
 METAPHORIC concept: SEED & earth as justification for gender asymmetry

6) RADHA KUMAR - "HISTORY of DOING"
 explained phases: women as subset of SOCIO-RELIGIOUS REFORM
 (I) 1800-1915. 1. Male driven, educated & enlightened } Roy, Ishwar chandra vidyasagar
 features 2. Not Radical, Revivalist → reinterpreting Vedas

↓
 RISE of Women Elites
 SARLA DEVI - Bharat Stree Mahamandal
 Swarna Kumari Devi
 Annie Margaret Besant Cousins
 AIWC

LITERATURE / Female UTOPIA
 ↓
 Patriarchy in society
 SULTANA'S Dream - Rokhaya Shukhawat
 STRIPURUSH TULNA - Tarabai Shinde

ISSUES of PHASE
 SATI
 widow remarriage
 Parda
 child marriage
 Widow treatment
 education, health
 +ve. ↓
 ASSERTION
 Spread of progressive ideas
 1st rung Charismatic Leaders
 -ve
 Limited to upper castes
 CITIES
 Limited consciousness

(II) 1915-50.

ANNIE Besant
 → Theosophical Society, INC (cultural ideology)
 GANDHI
 1) Politicization of women (Intl experience we care)
 2) Feminization of Politics → SATYAGRAHA built on non violence, patience
 Other leaders
 Anasuya Bhai
 Saejini Naidu
 Kiplani
 ISSUES
 Voting right
 Political representation
 Leadership
 Inheritance

(III) 1970s.

INDIRA Gandhi - "Laws not ground realization for women"
 1974 - "TOWARDS EQUALITY" report → women as subject of PATRIARCHY
 UN Decade of Intl women
 i) Mass movements / Chipko / Appiko
 ii) MEDIA + scholars / Anti Araf / Anti price
 ISSUES
 Dowry deaths (upper middle class)
 Girl child safety
 MUSLIM women - Shah Bano judgement
 Strengthening LAWS
 SATI MATA - Roop Kunwar
 Glorification
 Prostitute & Sex workers



FEMINISM in INDIA

- 1) MAITREE CHOWDHURY
 - ↳ HINDUTVA POLITICS
 - ↳ GLOBALIZATION trivializing women.
 - Ex - Amber Depp judgement.
- 2) MEN
 - ↳ RADICAL: demonised for role in exploitation
 - ↳ LIBERAL - need to play role.
- 3) SOCIETY LEVEL change required
 - ↳ EQUALITY ↓ difference
 - ↳ LIBERATION
- 4) Divide across women
 - ↳ Global North vs South
 - ↳ East vs West
 - ↳ Rural vs Urban
 - ↳ Class
 - ↳ Caste → Sharmila Rege for dalit women.
 - ↳ Religion → Ex: TASLIMA NASRIN → mental as Rohiya.
 - ↳ Occupation/Tech
 - ↳ Age groups.

Certain Acts

- 1) TRIPLE TALAQ criminalization 2019: SC declaration as unconstitutional.
 - Arguments in FAVOR
 - ↳ Women living in lack of security
 - ↳ Banned in ISLAM Nations Ex - PAKISTAN.
 - ↳ JUSTICE & GENDER equality
 - ↳ Bharatiya muslim mahila andolan - Zakia Soman.
 - ↳ Arbitrary usage - Whatsapp, Video, message.
 - ↳ Violates Art 14, 21
 - ↳ unislamic.
 - Against SALMAN KHURSHID
 - ↳ -in "TRIPLE TALAQ: Examining Faith"
 - ↳ PROJECT ISLAM as outdated thought.
 - ↳ All religion men leave women & go without prosecution.
 - ↳ If behind bars → provision for women, child.
 - ↳ Does not address DIVORCE
 - ↳ SECULARISM as per Art 25; SLIPPERY SLOPE

Recent: Surrogacy Bill

ISSUES

- Womb on rent vs Indian Society ethos.
- Commercial surrogacy vs KIDNEY for sale.
- 68% Surrogates = HOUSE MAIDS LATENT function: INCOME.
- COMMERCIAL potential of INDIA.
- Psychological needs of CHILD

Surrogacy Bill

- only ALTRUISTIC Surrogacy
- only INDIAN CITIZEN.
- Specifies Age 26-55 yrs, 23-50 yrs | 5 yrs marriage.
- Child as Biological child of intending couple.
- Penalty for Commercially exploiting women
 - Producing children for sale.
 - Selling human embryos

CRITICISM

- Income for women - Economic Potential.
- Maturity to vote == Mature enough to sign on body
- Medical Tourism.
- LATENT Dysfunction - BLACK MARKET.
- Culture Specific → KUNTI in Mahabharat.
- not recognizing LGBTQ, singles freedoms.
- Surrogate mothers need economic incentive (Paternalistic treatment)
- CII Study → 50% surrogate by Foreigner.

Recent movie - MIMI

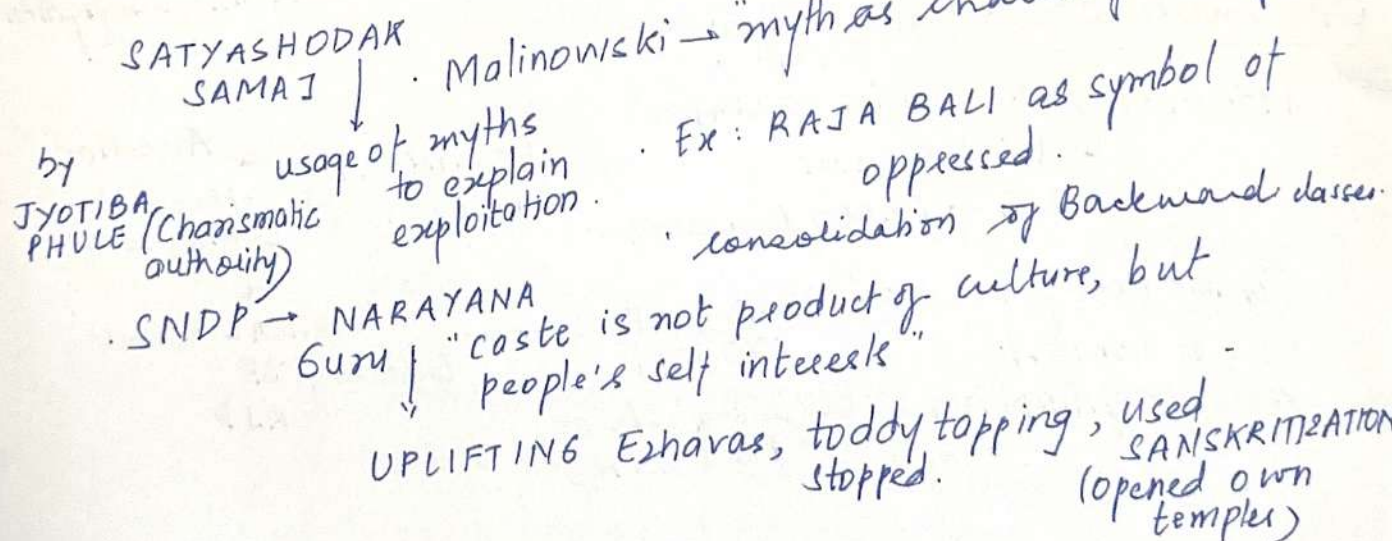
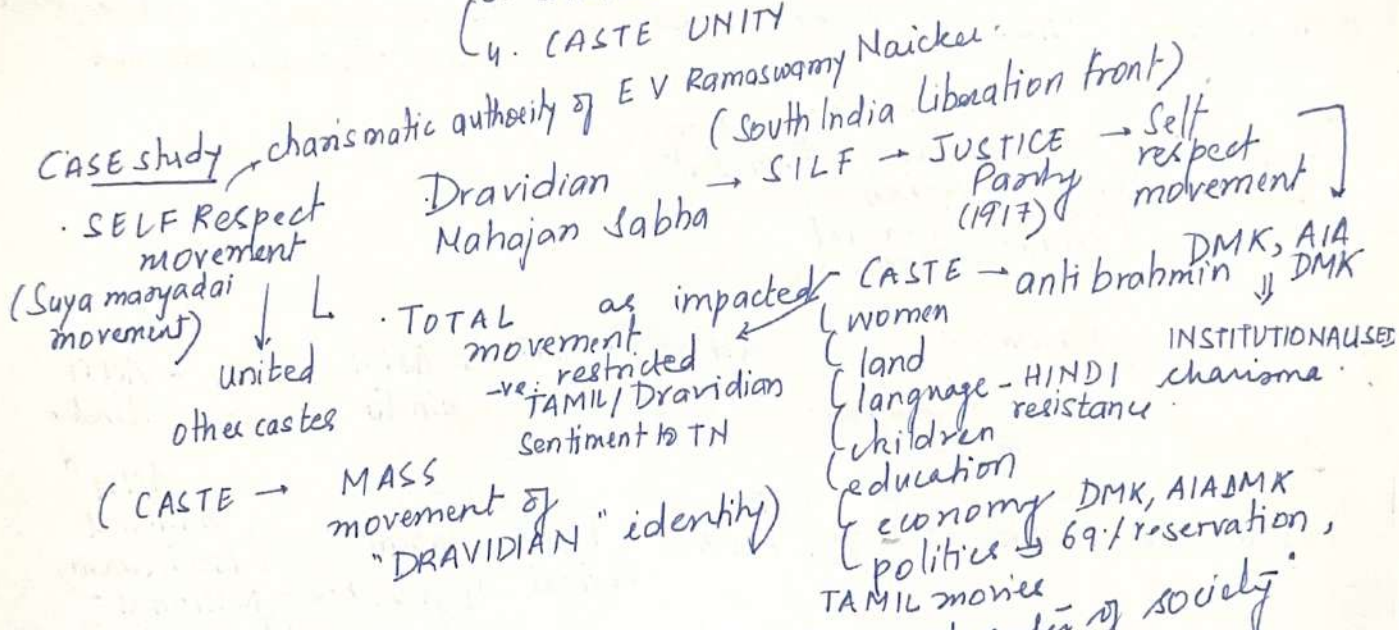
Ex-Baby Mimi case

(Exploitation of Indian Poverty)

BACKWARD & DALIT movements

- DALIT movement** {
- All India Harijan Sevak Sangh.
 - 1942 - AMBEDKAR → All India SC Federation
 - 1972 - DALIT PANTHERS
 - Formation of BAHUJAN SAMAJ PARTY
 - 21st century { Chandrashekhar "RAVAN"

- **OBJECTIVES of Backward classes movement**
1. Protest against discrimination
 2. Self respect, honor, status
 3. STATUS MOBILITY
 4. CASTE UNITY



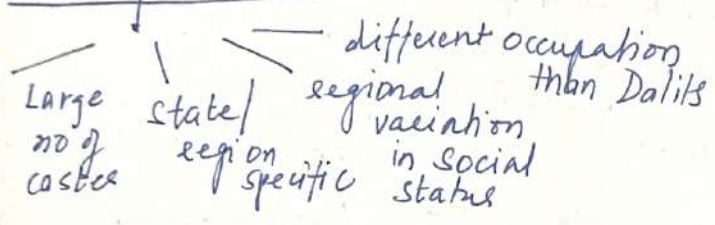
- YADAVA movement**
- 1902 Sahu Maharaj MH
 - All India Yadav Govil Association (secularization)
 - Haryana SANSKRITIZATION: change surname.
 - Bihar/UP → CLASS mobilization & political power.

RISE in RESERVATION movements

Ex: Gujjars / Jats / Patels / Marathas

1. M N SRINIVAS - DOMINANT CASTE
2. RAJNI KOTHARI - Power vacuum over vested interests
3. ECONOMIC Prosperity vs RELATIVE DEPRIVATION.
4. Disenchantment of AGRARIAN elite classes.
(↑ Canees, Ground water - Punjab, Haryana)
depletion
5. ASWIN DESHPANDE: Maratha as most influential in MH
(SC judgement upheld. OBC Quota)
6. POLITICIZATION of QUOTAS before elections

BACKWARD CLASSES (3000+ castes) . As per Kalekar & Mandal BC = "Loose concept"



* Ideology of Backward classes consolidation in TN

ANTI → ANTI → ANTI → ANTI → ANTI
 Brahmin Aryan Hindu Congress Hindu

→ MANIFEST Function: Collective action | Latent Function - Tamil revival | Latent Dysfunction - National Identity subjugation.
 (Tamil Nadu) (National Identity subjugation)

OBC mobilization → Prominent in North

1950-60s → Reservation at STATES
 ↳ Land Reforms
 ↳ Tech → GREEN Revolution → DOMINANT CASTES → Assertion
 ↳ Mandal Commission

Popular Belief: OBC as strongest votebank of HINDUTVA. ← North-South OBC divide. ← POLITICAL Power Capture { SP, RJD.
 Ex-Devagowda as PM (1998)

DALIT MOVEMENTS

① Very little recorded → as per Anand Tumbde
REASON could be such that incidents omitted by Brahmins.

② START in Colonial Era

REASONS: Education | British Divide & Rule | Equality Before Law | Liberal Ideology | Role model
→ Ex: Communal Award 1932
also Economic benefit (WW-II) for Chamaras (leather work) Ezharas.
Ex - Periyar & Ambedkar
Suyyamarayadu

③ Most important movements i) GANDHI ii) AMBEDKAR

• GANDHI'S - DARIDRA Narayana (Dalit is Harijan)

METHODOLOGY → 1) Harijan as Narasingh Mehta's concept
2) clean Toilets in Dalit Basti
3) HARIJAN SEVAK SANGH collective mobilization
4) Using Media - Harijan weekly
5) support TEMPLE entry movements Ex - Vaikom Satyagraha
6) setup Cohabitation places - SABARMATI Ashram
7) Focus on Hridaya Parivartana of Upper castes
8) LED by example → Living in Dalit Bastis

• AMBEDKAR

"ANNIHILATION OF CASTE" → Detailed Analysis / Criticism / Solution.

1. SUBHUMAN treatment & SLAVERY

2. EXPLOITATION

3. Scope of emancipation of DALIT < SLAVE

4. Incompatible with POLITICAL democracy (LEF)

5. Against MERITOCRACY

6. Inefficient in economy

7. Prevents Hindu from becoming NATION

8. Critical of GANDHI

i) Gujarati misty
ii) support to Varna as

division of LABOUR

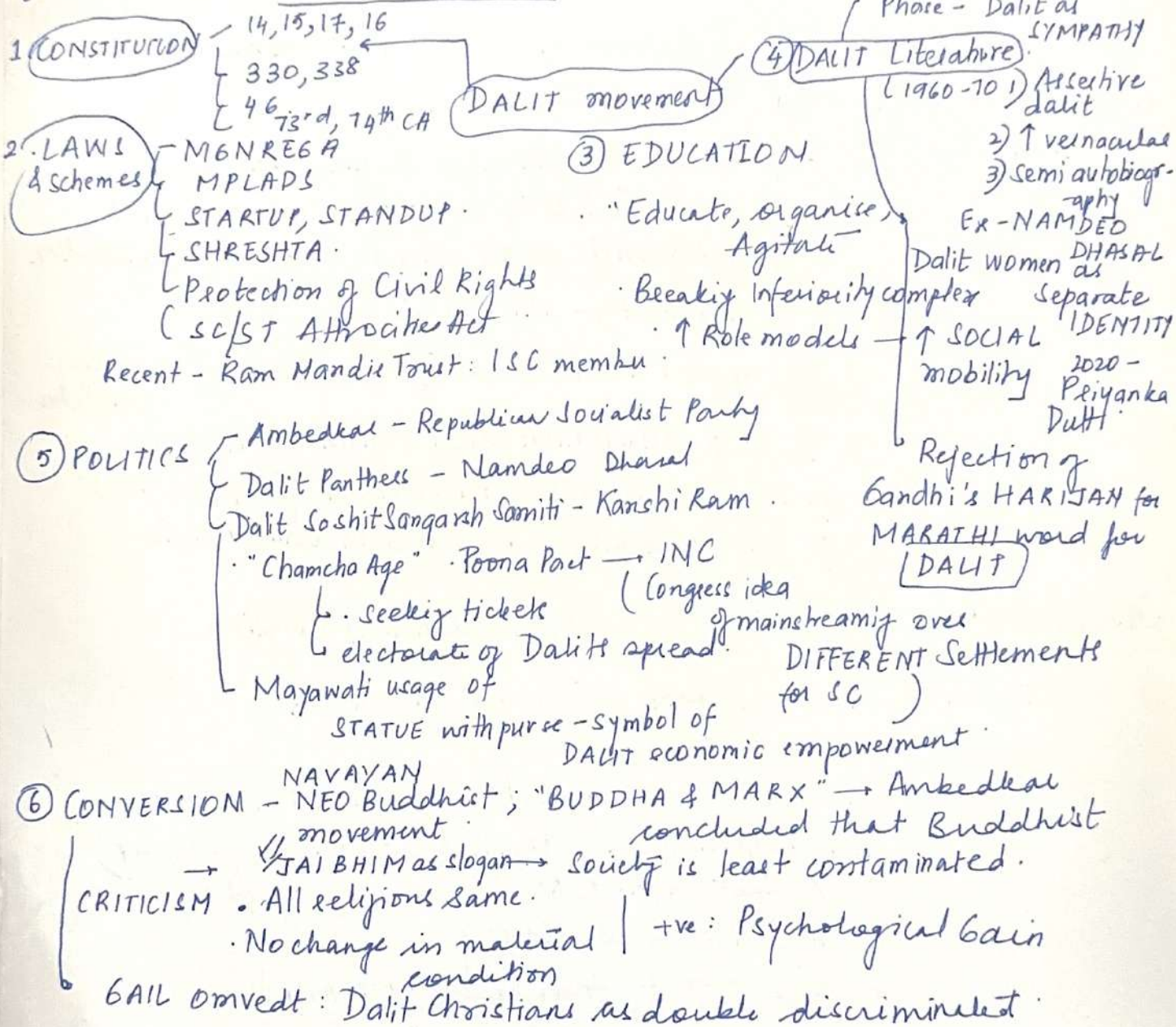
9. critical of Aiyasamaj → Romanticization of long standing culture
"New existence is not hallmark of greatness"
10. HINDUISM as IMPERIAL (Manusmriti as mycognistic)

Reality
DIVISION
of LABOURER

as per GAIL OMVEDT: challenge of
DALIT movement
in Independence era

- 1) all pervasive HINDUISM
- 2) CHARISMA of GANDHI who covered Gandhi's view
- 3) Limited avenues for role models & Dalit emancipation
- 4) Houdaya Pasiratra of upper caste + Lower caste empowerment

DALIT movement POST INDEPENDENCE



* Pronged Approach
of BSP under - KANSHI
RAM, Mayawati

1) Awaken Dalits
2) Tap Funds from Dalit administration
3) Form alliances with underprivileged
Ex - demanded reservation for poor brahmins.
"TILAK TARASU
TALWAR, unko marojute chahi"

VARIOUS

SOCIOLOGICALLY

GANDHI

• upbringing as Dwij Varna (Vysya)

• VARNAs defender
- division of LABOUR

• GRAM SWARAJ

• Perceived as
UNTOUCHABILITY
as problem

Methodology → Hridaya
Parivartana of
↓ upper caste

sidelined

AMBEDKAR

→ Mahatma
Against VARNAs

- division of LABOURER

Village less pool of degradation

CASTE & consequently
HINDUISM as problem

Dalit empowering

↓
MAINSTREAMING

SOCIOLOGICAL ANALYSIS

1. Change in Dalit movement • Bhima Koregaon • UNA - refused to work.
2. New young leadership → Azad, Jignesh Mevani
3. Music / Beem beet
↳ Danga chamar
4. SOCIAL MEDIA - earlier upper caste dominated.
5. BHIM SENA (mobilization of youth)
6. ECONOMIC recognition
7. DALIT + communist ideology sync

Ex - Kanhaiya
Kumar's
RED-BLUE kaboi

CHALLENGES

1. Fragmented movement
2. DALITS as HETEROGENEOUS class,
REGIONAL VARIATIONS.
3. Dichotomy of HINDUTVA POLITICS
↓
Idolise Hindu Traditional Society Ambedkar as Symbol
4. Coopted Dalit Elites → Ex: Ministers in any govt.
5. Atrocities Ex - HATHRAS Rape
6. Horizontal discrimination by Dalits themselves.
(Bhangis treated ill by other Dalits)

Recent Dalit incidents → Dalit President

- ↳ Una uprising
- ↳ Hathras rape case
- ↳ BANDICOOT: end to manual scavenging
- ↳ SC/ST Atrocities Act - reversal of decision
- ↳ Bhim Sena
- ↳ Rohit Vemula suicide
- ↳ Bhima-Koregaon (urban
maxalism)

VARIOUS types of IDENTITY

as per PUNEKAR, 4 bases
Religion, Region, Race, Caste.

CASTE : Deavidian, Dalit, Yadav, Jat, Patidar, maratha.

GENDER { women
LGBTQ.

REGION → Goekhaland, Khalistan, etc.

TRIBE - Nagalim, Bodoland, Gao

INCIDENCES of IDENTITY movement

1. Demand of KHALISTAN
2. POLITICAL administrative unit within state → Ex: Bodoland, Goekhaland
3. Expulsion of outsiders Ex → Assam NRC
4. Expulsion foreigners from other regions of state Ex: Tribes demand in Jharkhand plateau
5. Andhra expulsion from Telangana
6. SONS of soil movement

- NANDINI SUNDAR → root causes ie Naxalism in Bastar.
perspective because of lack of growth
in "BURNING FOREST" (poverty, development, primary services)
- SANJIB BARUA → NE identity movements due to prolonged neglect.

Approaches to UNDERSTANDING ETHNICITY

1. PAUL Intra ethnic vs inter ethnic vs state
2. Dipankar Gupta studied KHALISTAN movement (differentiates Communalism from ethnicity)
3. 5 class model SURAJIT Sinha. Secession
Reform ethnic agrarian political.
4. D L SETH → uses Relative deprivation, insufficient integration parameters
5. Apurva Bamaiah L. contemporary identity movements hijacked by Emerging middle classes of ethnic minority

REGIONALISM: People's political loyalty is focused on a region

i) MATHUR: Regionalism as function of LINGUISM & COMMUNALISM

UK: PAHARI Kashmir / Punjab

→ Regionalism exists with CASTEISM: TN Velanadu

Regionalism
PRE INDEPENDENCE

↓

4 MAJOR Landmarks

60I Act
→ 1909, 1919, 1935

JUSTICE PARTY
AKALI DAL
COMMUNAL electorale

Disenchantment with INC → Princely State → Reorganization → Struggle for Power

BASIS for REGIONALISM

- GEOGRAPHIC
- SOCIAL & HISTORICAL
- LANGUAGE
- CASTE & RELIGION
- ECONOMIC → relative deprivation = Telangana
- POLITICAL & ADMIN → (TDP, DMK, AKALI DAL)

Ex: TN - belief that Jallikattu is 3000yr old tradition

TRIBAL MOVEMENTS

COLONIAL era features

- Local culture
- Diku / Outsider entry
- Tribal land alienation
- loss of culture & traditions
- economic exploitation

MOVEMENTS

1) Mizo, Kol, Santhal, Mundas ⇒ 1899: Birsa's SATYUG.

2) TANA BHAGAT movement by JATRA ORAON - expelling spirits from Oraon lands.

3) KUKIS against BRITISH intervention.

4) ZELIANGRONG → Huaka cult in response to Hinduism & christianity

TRIBES post INDEPENDENCE

1) PAN Regional Loyalty: GREATER NAGAUM demand

2) intra tribe: NAGA vs KUKI in manipur

• Ber/Leang vs MIZO in Mizoram

• Teipura tribes vs Bengali immigrant

• Manipuri Meitei initially against integration

Epistemology of Individualism

Movements
CAUSES

1. ECONOMIC exploitation

2. Links to COMMUNIST ideology (BASTAR)

DISPROPORTIONATE suffering (AFSPA, displacement)

Reasons

- British era concessions
- strong connect to Ethnic identity
- customary ownership
- Christianity & Spread of Education
- TRIBAL ELITE - Philo need
- SD, collective rights self determination (FSA)

STATE EXCLUDED

ETHNICITY & IDENTITY

IDENTITY : TRIBE vs NONTRIBE

leads to | FEATURE: Colonial & Indigenous exploitation perceived as same
Ex: Bodo vs Muslim Immigrants, Formation of CG, JK.

REGIONALISM : Assam for Ahom

• SONS OF SOIL - MARATHI

• Demand for Nagalim, Bodoland.

• 6th schedule protection demand - Arunachal, Ladakh

TRIBAL IDENTITY

→ COLONIAL →

• economic exploitation

ISOLATION
POLICY

Rise of
Industrialisation

→ Mining induced
displacement,
ALIENATION

↓
TRIBAL Consolidation.

as per Dr. XAXA → TRIBAL - LIFESTYLE is identity
PEASANT - LIVELIHOOD is identity

Perspective on Tribes
INDOLOGISTS

• see tribes as
BACKWARD HINDU
(as per BHURYE)

STRUCTURAL
FUNCTIONALISTS

• Tribal accretion is
weakening NATIONAL
IDENTITY

MARXISTS

• solely based
on economic
exploitation.

IDENTITY movement : LIVES ON

Ex) BHIMA KOREGAON Peethwa vs Mahavs

2) KUKI Revolt → KUKI vs NAGA

3) IDENTITY conflict perceived → STATE vs PEOPLE
insiders vs OUTSIDER
tribe vs tribe.

SURAJIT SINHA

classified tribal movements

ETHNIC Rebellion Munda, Kol, Santhal

AGRICULTURAL Naxalbari, JATKA

REFORM Tona Bhagat (Orissa)

POLITICAL Jharkhand Hill State movement

SECESSIONIST Greater Nagalim.

* IDENTITY : created, nursed, dismantled & recreated for
GRATIFICATION of
contemporary needs.

leads to
Identity Movement
Strengthens.

ENVIRONMENT movements

1. GADGIL & GUHA: 4 STRANDS

↓
economy of subsistence
vs economy of profit

GANDHIAN
MARXIAN
PEOPLE CENTRIC
SCIENTIFIC
Ex: Chipko/Appiko

Vinoba Bhave

2. Environment as LIVELIHOOD movement in INDIA

3. NEW SOCIAL MOVEMENT classification

4. ENVIRONMENT

→ recognised as source of Wealth (Atharva Veda)

→ COLONIAL monopoly on Forests + Land + Deforestation

Movements

- CHIPKO (1974)
 - Tree Hugging
 - Protection Committee
 - GAURI DEVI
 - Sunderlal Bahuguna
 - Garhwal Himalayas Forest as Land of underprivileged
 - Eco Feminist
 - rise of CIVIL SOCIETY
 - DOMINO IMPACT
- SILENT VALLEY movement → on dam on Runtipuzha
- APPIKO movement (KA) - Pandurang Hegde
- RAMACHANDRA GUHA: "DAMS for WHOM"
- Dams as modern temples - NEHRU
- REALITY → displacement of children, women, poor, illiterate, tribe, culture
- SARDARSAROVAR
 - Medha Patkar: Narmada Bachao Andolan
- Clean Beaches - A M Shah / Sand Artist - Sudarshan Pattnaik
- Bhopal Gas tragedy - led to PUBLIC LIABILITY Act
- BHAGIRDARI movement → Ex: Stubble Burning in Delhi
- EPCA, DDD-EVEN Scheme
- SAVE AAREY movement → Urban forestry in Mumbai
- 1978 JUNGLE Bachao Andolan on changing SAL & TEAK forests
- 1982 NAYDANYA movement - VANDANA Shiva for organic farming
- ANTI mining movements → Jharia, Goa, Kalinganagar
- MARINE: Chilika Bachao Andolan by BANKA BIHARI DAS
- GANGA & YAMUNA Bachao Andolan

• in 'inquiet words' - CHIPKO represents ECO feminism

BROAD IDEOLOGY:

GANDHIAN.

"everyone's need,
not for greed"

MARXIST

- Problem is Rich
exploiting poor

ENVIRONMENTAL
IDEOLOGY

APPROPRIATE
TECHNOLOGY

region specific resource

Eco FEMINISM

Vandana Shiva: VEDIC
ECOLOGY
"PRAKRITI"

SCIENTIFIC
CONSERVATION.

- Role of State as Ally

- People displaced → 11 mn for HIRAKUD
2 mn for Nagarjuna sagar.
- 18-19 mn displaced → 80% from vulnerable sections
 - ↓ PRIMARY displacement
 - ↓ SECONDARY → no knowledge of new habitat
- Detribalization: lack of social security
- 5. no emotional connectivity

5. WALTER FERNANDES : 1960-1980: only 30% displaced were rehabilitated

Till 2000 16 mn → 40% displaced
as tribals.

6. BELA Bhathia study on Sardar Sarovar dam rehabilitation

7. JAGANNATH PATRA : 3 type of displacement
- | PRIMARY | SECONDARY | TERTIARY |
|--------------------------|---------------------------------|------------------------------------|
| ↓ | ↓ | ↓ |
| thrown out
of habitat | Post exhausting
compensation | one cannot
adjust
culturally |

Environment movement {

- SMITA KOTHARI: People's movement
- K C Aggarwal: Grassroots movement
- Ramachandra Guha - Totalistic movement.
- Gadgil - Subaltern movement.

8. Murray Bookchin terms cities as "sprawling environment damaging monsters" → that devour energy & generate unsustainable waste.

9. Environment movements as People's right to vs State's livelihood

↓ duty to development

need Balanced Development approach.

POPULATION POLICY IN INDIA VISARIA 4 → the Planning Commission that was born bold in policy was hesitant in approach

- INDIA - 1st country to bring a population policy [INC acknowledged in 1938]

1952 - need to reduce birth rate & stabilize population at consistent economy (5cr - 2nd 5YP) → 1955 (1st CLINIC → 2nd TARGET-1975 BASED upto 3rd FYP: Family Planning EXTENSION EDU approach. Top Down approach FORCED sterilization CON-DATA fudging

* K Srinivasan Teamed TARGET approach - HITS - Health dept operated incentive based target oriented - time bound - sterilization focused - raising age of marriage (18 & 21 yrs) Targets for sterilization 9L pa - 83 L pa (1975) 1977: PLANNING - FAMILY Welfare CHILD marriage RESTRAINT ACT made it voluntary back to 9L (1977-78) 2000 (3rd) JAN VIKA KARYAKRAM HOLISTIC POPULATION POLICY FAMILY WELFARE approach 10th FYP: 3% of PLAN on FAMILY welfare outlay

VIEWS

1. P K WATTAL - "POPULATION PROBLEM in INDIA"
2. BHORE Committee - ADDED birth control
3. GUNAR MYRDAL - intelligentsia prepared thoughts for masses

NATIONAL POPULATION POLICY 2000 { IMMEDIATE: UNMET needs RMNCH+A . MEDIUM: TFR to replacement by 2010 LONG - STABILIZE by 2045 .

TARGETS
0 growth by 2045 IMR - 30/1000 MMR below 100/1L 21/1000 Birth rate by 2010. TFR to 2.1 by 2010.

Address UNMET needs → universal immunization MISSION Indradhanush school edu reduced dropouts PM Poshan, Sarva shiksha Abhiyan → SOCIO demographic GOALS → delayed marriage → Access to ICT → 100% registration → 80% institution delivery

ASSESSMENT of NPP - VISARIA & VISARIA

FAILURE as population is still increasing.
is PARTIAL VIEW.

- 1) POLITY: democratic polity cannot compare to CHINA's 1 child policy
- 2) SIGNIFICANT Birth rate reduction (40% → 24%)
But reality: Higher death rate reduction (25 → 7.5%)
- 3) TFR 6 → 2.3
- 4) IMR 146 → 40/39
- 5) POPULATION POLICY is one of many factors
 - Religion
 - Marriage
 - Patriarchy
 - Tradition

POSSIBLE SOLUTIONS

- 1) KERALA MODEL: Praveen Narsaria says its UNIQUE CIRCUMSTANCE are responsible.
CANNOT BE REPLICATED
 - 1) migration → GULF BOOM → separated spouses → Thus TFR affected.
 - 2) LAND REFORM implementation
 - 3) Women already strong → Katherine Gough's MATRILocal, MATRILINEAL study of Tharavad
- 2) NATIONAL LEVEL POLICY must suit region specific issues
 - Haryana Bihar, UP
 - LOW CSR High TFR.
- 3) POPULATION POLICY: utilizing awareness → operationalization usage.
TABOO over CONDOMS → vending machine
- 4) TARGETTING SPECIFIC ISSUES: ADOLESCENT SEX EDUCATION.
→ Attack issues of substance abuse.
- 5) MENTAL HEALTH: ↑ TARGETTED APPROACH
 - Students
 - Teachers Doctors

NPP criticism

- 1) SWaminathan committee
 - recommended 2015 - stabilization
 - against cash incentive - misuse
 - against SOFT ATTITUDE to men
- 2) MH case study: SUGARCANE migration → Tubectomy of women.
& decades: 97% Tubectomy
- 3) MISTAKE of depending on BUREAUCRACY → WOMEN: Double stress
need NGO mobilization
- 4) Alleviate fear of MUSLIMS

FAMILY PLANNING (NFHS 4, 5)

1) Success: AWARENESS

~ 99% of married couple know various method.

2) case study

KL, TN: marriage registers give FAMILYKITS with INFO on family planning

3) Telangana: Kalyan Lakshmi-Shaadi Mubarak scheme.

WEEK: 1) $\frac{1}{2}$ rd men think contraception is women's business

2) $\frac{1}{5}$ th men think if women using contraception, think that she may be infidelle.

PERCEPTION

VIEWS OF FAMILY PLANNING: 1) RICH vs POOR

2) HINDU vs muslim

3) RURAL vs urban

4) against personal determination

REALITY ① Scientific & not fatalistic

② BENEFIT { individual marriage
FAMILY
SOCIETY
NATION.

(Robert Mc Namara - IT IS TO SAVE ONE, not destroy family)

③ as per Dr. Rodinorton: important for improvement of QUALITY of LIFE

NEED for FAMILY PLANNING ↓
POPULATION Stabilization

17% population - 2.5% land
Resource Scarcity
INCLUSIVE Socio-economic development ↓
Human Freedom capability

RESULTS as per NFHS

⑤ 1) TFR - 2.0. only 5 states above 2.1
lowest in Sikkim, A & N.

Bihar
Meghalaya
UP
Jharkhand
Manipur. ↑ Highest

2) Rural areas TFR 3.7 (1992-93) → 2.1 (2019-20)

3) muslim fertility rate - sharpest decline.

4) UNDERAGE marriage women: 23.3% | men - 17.7%

5) Teenage pregnancy down to 6.8%.

6) INCOME - unmet needs of FAMILY Planning — highest in LOWEST Wealth Quintile
 ← Fa
 Contraceptive use
 7) Employment factor — 66.3% women employed use modern contraceptive vs 53.4% not employed.

8) DOMESTIC VIOLENCE: → 29.3% (2019-21)

9) INSTITUTIONAL BIRTHS: → 89%
 87% rural areas
 94% urban areas

10) Immunization : 77% (12-23 months) fully immunized

11) Obesity ↑ to 21% → 24% among women.

ATTITUDE & FAMILY PLANNING

1) For women depends on
 { age
 { income
 { employment status
 { education

MIGRANT women looking for jobs in industry → ready for TUBECTOMY

2) KOTHARI & GULATI - survey in Rajasthan found that 88% in favor of family planning

NFHS } 90% + aware, while 30% using
 more factors apart from awareness.

3) RAD & INBARAJ → 7/10 in vellore in favor.
 rest 3/10 { against GOD's will
 { harmful to women.

4) SOCIALIZATION of INDIAN YOUTH: Delhi 90% - 2 child family

ACHIEVEMENT & CRITICISM

1) Swaminathan Committee - Women still have very little control on reproductive rights
 AASHA - forgetting women DOOR & door model

2) ASHISH BOSE: NPP & FP failed ⇒ need RADICAL Approach

3) SOCIO-CULTURAL realities - need PYTBs & Parsis to reproduce (JIO Parsi scheme)

4) China's TFR drop in a decade (5.8 → 2.5)

POPULATION DYNAMICS

→ crucial for INDIA: demographic or disaster dividend

1) DEMOGRAPHY

→ STATISTICAL

SOCIOLOGICAL study

INDIA - 2nd largest

2) HISTORICAL: Timeline of CENSUS

• ARTHASHASTRA

• RIG VEDA

• AINI AKBARI

} References

Modern History • 1861 - 1st trial

• 1871 - 1st full fledged census

Conducted every 10 yrs + 1st three weeks of Feb.

COST per CENSUS

GLOBALLY

4.5 \$ / person

INDIA

0.5 \$ / person

3) INDIAN POPULATION & GLOBAL CONTEXT

→ 121 cr (2011 - 17% of world population)
• 1/4 people of world = INDIAN.

Estimation 2050

INDIA - 1.6 bn

CHINA - 1.4 bn

World Population Prospects report

INDIA will overtake china by 2030.

[CHINA removes one child policy 2020]

4) INDIA → POPULATION intensity

382 in 2011 census

: 382 person / sq km
423.88

[17.5% of population in 2.4% land area]

5) MOST populous states

: UP, MH, Bihar, Bengal / LEAST - Sikkim.

6) GROWTH

1901 →

1951 →

2001 →

growth: 1.64% annually

world - 1.1%

21 cr.

36 cr.

102 cr.

↑ tripled

7) Nearly 40% of INDIA's population consists of those below 15 yrs of age.

5-6% - above 60 yrs

THEORIES

① MALTHUS - 'PRINCIPLE OF POPULATION'

$$\text{Human Population} = 6P \quad | \quad \text{Food growth} = AP$$

A time when population is high & food shortage is inevitable.

Power of earth < Power of population → Lead to FOOD PRICE rise & impact on poorer strata.
Premature death must visit in some shape to Human race.

SOLUTION Proposed

1. CELIBACY
2. Poor to reproduce less
3. Types to manage population

LOWER BIRTH RATE

Preventive checks

Abortion Contraception Late marriage Celibacy

INCREASE DEATH RATE

POSITIVE checks

Pandemics Wars Hunger

POPULARITY: at times of war, famine, Pandemics in 1800s.

NEW MALTHUS

Scholars: COVID-19 is a POSITIVE check

China's Birth rate drop of 8% YoY.

CRITICAL ANALYSIS

THOMAS CARLYLE: "DISMAL SCIENCE"

IR proved human genius Malthus showed grim picture.

SHELLEY - "MALTHUS - Priest, Tyrant, Eunuch"

Personal attack

CELIBACY & abortion against christian beliefs

KARL MARX: "Paid advocate of Bourgeoisie"

Problem: FOOD DISTRIBUTION

proven solution → Green Revolution: Food self sufficiency in India.

VALIDITY of two

rates of growth

Human population has limited
Agriculture has grown more than arithmetic progression

NFHS-5

OVER emphasis on +ve check.

REALITY → important to balance preventive check.

Tech undermined by MALTHUS Food Green/evergreen
Human MIGRATION

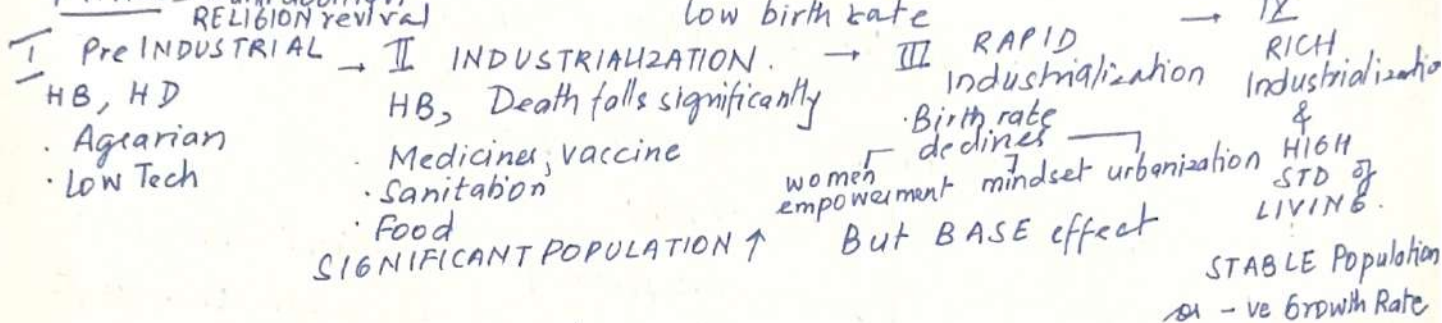
② DEMOGRAPHIC TRANSITION THEORY - Warren Thompson & Frank No.

- LINKS population growth to (a) as a dependent variable of ECONOMIC DEVELOPMENT

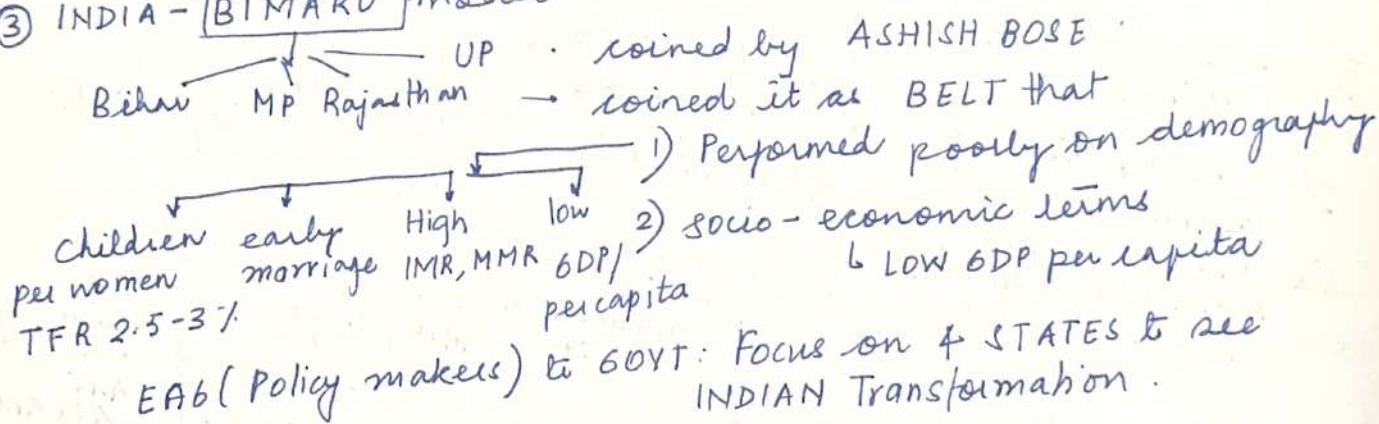
CRITICISM

- Formulated on WEST
- Forfeit data by elite
- not INEVITABLE
- doesn't explain TIMEFRAME
- not account for TEST Tube, Surrogacy, anti abortion, RELIGION revival

PHASES



③ INDIA - BIMARU model



④ (NEO-MALTHUS) theorists → Problem of CAPITALISM & DISPROPORTIONATE CONSUMPTION.

Ex - USA: Food surplus | NIGERIA - death by STARVATION.

"GHOST of MALTHUS not buried yet"

⑤ MARX: Problem not LAW of NATURE but SOCIAL organisation.

Ex → MOP control, WEALTH accumulation by CAPITALISTS

1929 depression: Food burnt when in surplus, instead of distribution. → to ↑ PRICES caused a FAMINE.

Problem is FOOD DISTRIBUTION.

③ contd. • Avg growth rate of BIMARU > NATIONAL AVERAGE (2001-12)

• VINEETHA SHARMA recalculated Parameters
 ↓
 So model VALID
 • SIGNIFICANT IMPROVEMENT
 • But SOUTHERN States are changing even faster.
 EAG (2014) - Focus on 8 STATES
 (2001-11 → least addition to existing population 1.64% annually)
 Bihar · Odisha · MP · UP
 JK · Assam · CG · UK

⑥ KINGSLEY DAVID & JUDITH BLAKE : "SOCIOLOGY of REPRODUCTION"

3 PHASES of REPRODUCTION

INTERCOURSE

- 1) age of entry
- 2) making & breaking unions
- 3) cultural periods of ABSTINENCE
 Ex - EID in muslims
 NAVRATRI in Hindus
 SABBATH in Jews

CONCEPTION

- 1) contraception & usage
- 2) aspiration of individuals
- 3) sterilization

GESTATION & PARTURATION

- 1) social attitude to ABORTION
- 2) Female infanticide

Practice of female infanticide, foeticide

JAYA JAITLEY committee (21 yr)

- ~ 18 yrs into SEXUAL union
- LOW divorce rate

INDIA

CONTRACEPTION

• NFHS 5 very few women involved
 VASECTOMY as TABOO

Late marriage + High divorce rate

Developed SOCIETY

LGBTQ community (Pride month)

Awareness

But Religious Revival → ANTI ABORTION LAWS

FERTILITY RATE: Total number of Babies an average women will have if she lives through child bearing age.

REPLACEMENT (TFR) = 2.1% | India - 2.1% (NFHS 5)

Regional Variation

Only 5 states > 2.1
(KL - 1.8, less in Sikkim, A&N)

FACTORS

employed: 66.3% | vs not - 53.4.

12 year schooling 1.7 | no school 3

CLASS Low 3.2
High 1.5

STERILIZATION
of women: 36%

54% not informed
of another option

CONTRACEPTIVE
USAGE

53% using
any method

(Lag with awareness)

Religion

HINDU 2.1

MUSLIM 2.6

IMPLICATIONS of FERTILITY

Women in child rearing $\Rightarrow$ NO SELF EXPRESSION

Large children - STRAIN on physical & emotional resources

$\uparrow$ neglected children $\rightarrow$ correlated to crime & juveniles.

GIRL child - "UNWANTED GIRL" by Amartya Sen,
VICIOUS cycle of PATRIARCHY

DETERMINANTS of FERTILITY

Religion & mythology

universality
of marriage

+ CUSTOMS: women
married before
PUBERTY

women's
value = number
of sons.

FATALISTIC
attitude &
NO SELF
DETERMINATION

INDIAN NORMS

Breast Feeding
inhibits
conception

Postpartum
period abstaining

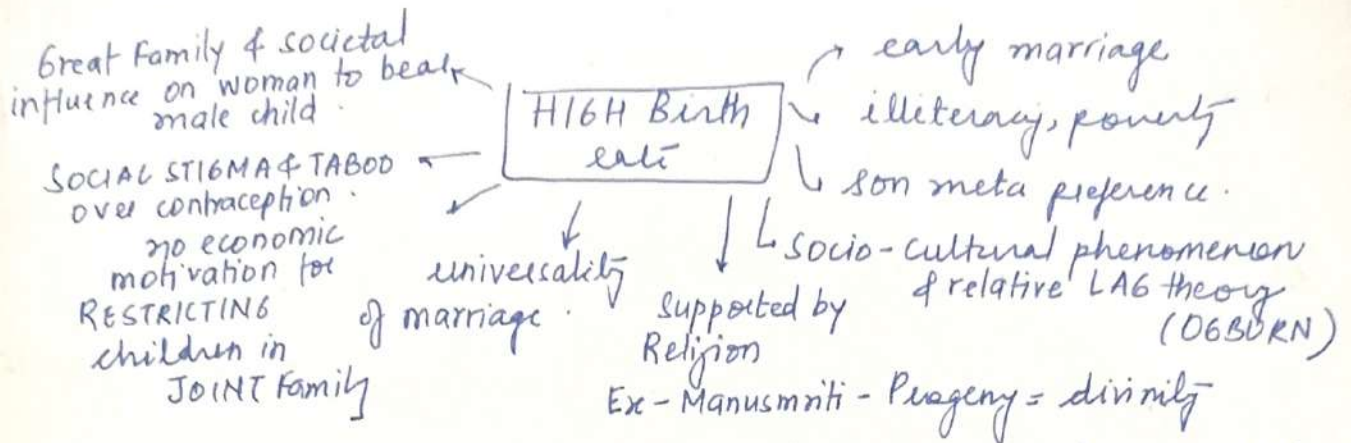
Religion
Ex: Ramadan
Navratri

Parental
delivery
+ cohabitation
curbs

women cannot
reproduce
after
grandmother

COMPONENTS OF POPULATION GROWTH - BIRTH, DEATH, MIGRATION

CAUSES OF HIGH BIRTH RATE:



CAUSES in decline over death rate / increase level of control over FAMINE, EPIDEMIC

- substantial improvement of agri productivity & transport
- AMARTYA SEN: famines not necessary due to fall in production but "FAILURE of ENTITLEMENTS"

Everett Lee defines migration as "permanent or semi permanent change of residence"

MIGRATION (2011 census) - 69% live in VILLAGES

Mangalam → permanent movement of collectivity called migrants

URBAN 11% at start of 21st century → upto 31%

ECONOMIC significance of AGRARIAN RURAL LIFE : Ex: Agei % of GDP → Falling continuously

URBAN-RURAL gap being Bridged by mass, social media
transport (UDAAN, rail, waterway)
Communication 5G

RURAL → URBAN migration

PUSH

magnetic PULL

Relative anonymity in URBAN LIVING → for SC/STs

also accelerated by decline of common property resources

Ponds Forests grazing lands

Turned into PRIVATE property or exhausted

METROPOUS

2/3rd urban dwellers in 26 million + cities.

Urban India becoming PUBLIC FACE

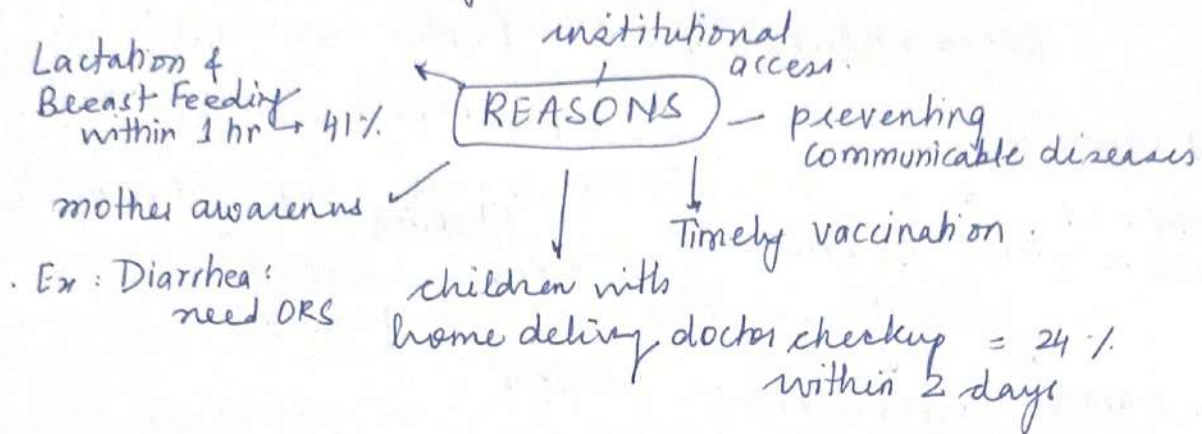
while RURAL India remains decisive force.

MIGRATION - Census box	
RURAL to RURAL	47%
RURAL to URBAN	22%
URBAN to URBAN	22%
URBAN to RURAL	9%

- CHAIN MIGRATION: → certain hotels in JAIPUR, all workers of
sub region in Kumaon
Ageri labour → Bihār & East UP.
- ASHISH BOSE - High urban unemployment + sizeable urban labour force
= PUSH BACK FACTOR.
- JAN BREMEN - CASTE & Religion act as signpost for migrants
↓
CLUSTERING occurs in specific area & jobs.
- CHINA controls migration using HUKOU system

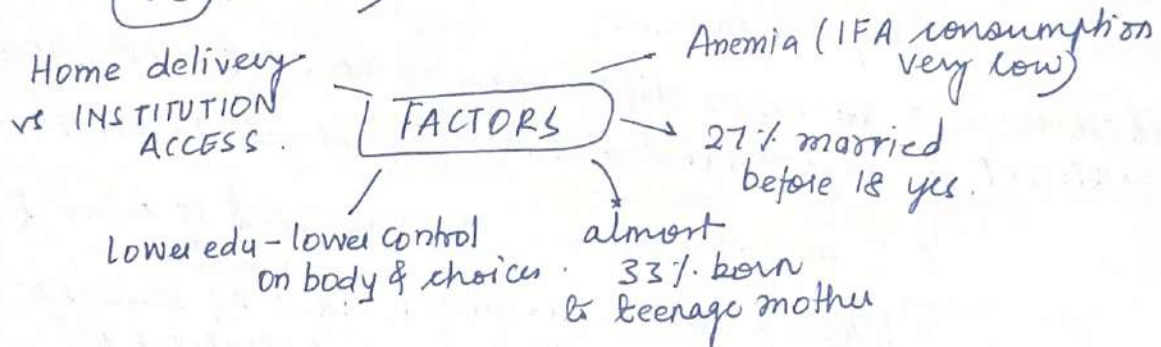
MMR & IMR

• IMR - within 1 yr. (2022) : 27 695 deaths

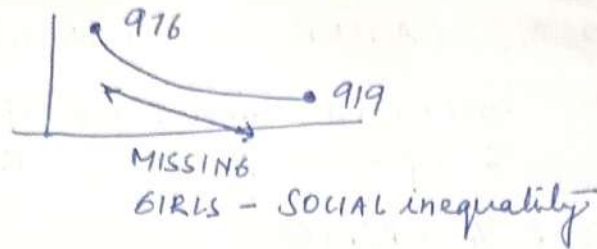


• MMR → 129 / lakh live births

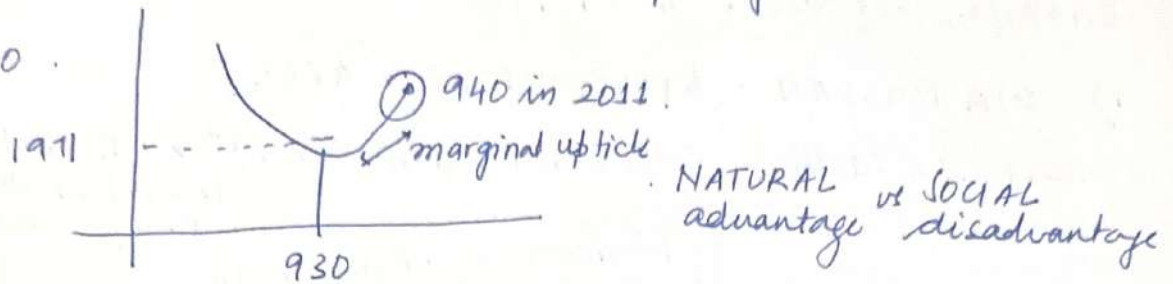
(103) (2017-19) — Very high > 130 in RJ, UP, MP, Chattisgarh, Bihar, Odisha, Assam



CHILD SEX RATIO



SEX RATIO



2011 → HARYANA: 834

PCPNDT Act enforcement + ATTITUDE change wrt PATRIARCHY

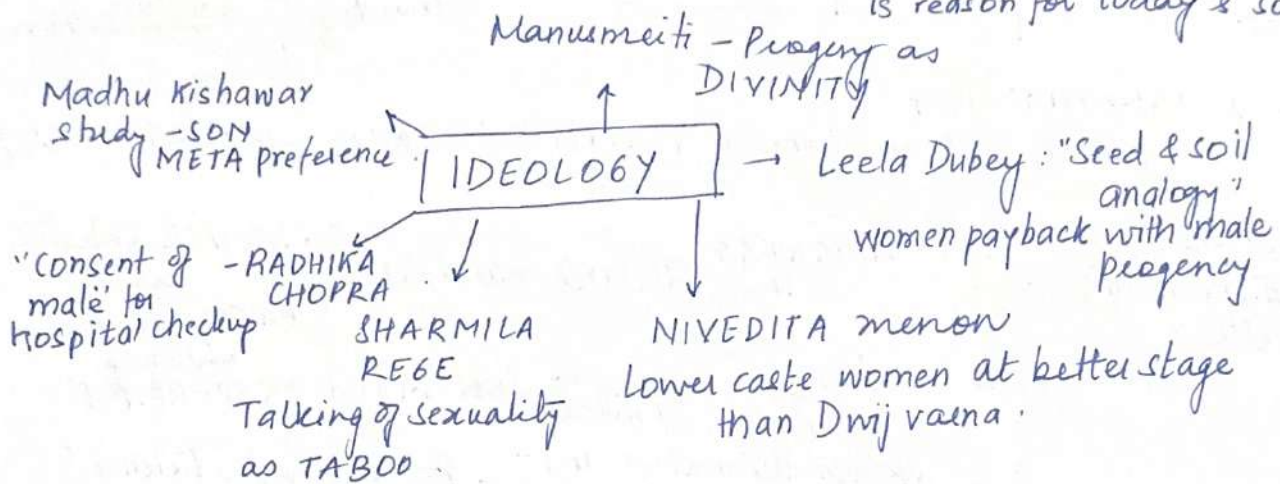
REASONS for child sex ratio decline.

1. AMARTYA SEN: "MISSING WOMEN" / HIGHER labour wage.
PATRILINEAL kinship.
 2. economic prosperous families → SON META PREFERENCE
 3. Women themselves don't want daughter - Dowry, Rape, Violence.
 4. REGIONAL: Sex selective abortions.
(UP, Haryana)
 5. S B Agnihotri: SON META Preference.
 6. Dr Betty Cohen → 1st girl child welcomed
(Ludhiana college) 2nd - TOLERATED
3rd - ELIMINATED
- ASHISH BOSE → Foeticide is sign of dysfunctional society & CIVILIZATIONAL collapse.
- DEVI-DAASI dichotomy
- People find it dichotomous that GOVT asks for less children / demands no infanticide.

REPRODUCTIVE HEALTH: LANCET '1/3rd of world's MMR from INDIA + NIGERIA.
↳ WHO: "responsible, satisfying & safe sex life & capability to reproduce & freedom to decide."

BARRIERS - SOCIOLOGICAL STUDIES

- 1) ZOYA HASSAN - REPRODUCTIVE SLAVERY
- 2) NIVEDITA MENON - "SLEEPING WITH ENEMY" → Patriarchy & its control on women's sexuality is reason for today's society



PROBLEMS of old age

Lorraine Green - ageism is SYSTEMATIC stereotyping & discrimination on basis of age.

menopause seen as disease, treated with hormone replacement

LINDA GANNON

* apps: SACRED, SAGE, BPL-elderly, NSAP + Vayosree Yojna.
IPOP, National centre for ageing

IMPORTANT STUDIES: 1) Elder Abuse Study - HELP AGE INDIA.

2) De Souza, Desai & Naik → religion plays an important role

Foremost Perpetrator: SON (52% cases)
25% experienced ABUSE

3) BHATIA: ageing equally related to:
• Role taking
• Value orientation
• modes of behaviour

Forms of ABUSE / disrespect
• verbal abuse
• neglect

REASONS

• want to live independent
• Property greed
• lack of resources to meet their needs

4) Peter Townsend → POVERTY in old age

5) Linda Gannon - impacts women

SOCIAL media & phone limiting time spent with them.

OLD AGE HOME VS TRADITIONS DEBATE

↓
Cannot increase at rate of elderly growth.

NEEDS of elderly approach: Enviro, Occupation, Eco, Health, Leisure, Social.

SOLUTIONS: 1) Promote HEALTHY AGEING. → BISWAS Commission

2) MOHINI GIRI - Dept of SENIOR CITIZENS Committee.

3) utilize experiences of elderly in counselling & mentoring

4) encourage elderly organization & reporting abuse.

DPSR - welfare of old (41)

NATIONAL POLICY

VIEWS

age integrated society

on senior citizen
AGE old people in PEACE as NATION'S resource

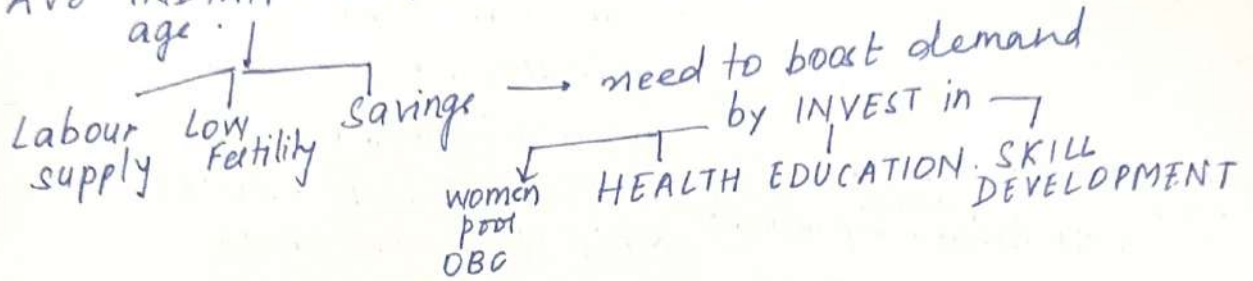
Maintenance & Welfare of Parents & senior citizens Act 2010.
long term credit, saving

DEMOGRAPHIC ISSUES

1. AGE STRUCTURE → DEPENDENCY RATIO : VERY LOW

DEMOGRAPHIC ~~FUND~~ DIVIDEND

AVG INDIAN age - 29 | JAPAN - 48 | US, EUROPE - 45



if not a DIVIDEND (- 25 yrs →) → Will become a DISASTER → after 2 decades, it can become a PENALTY

- SOCIAL UNREST
- BRAIN DRAIN
- ECONOMIC SLOWDOWN

• OLD CITIZEN By 2026, 12% INDIA is > 59 years old

REASON :

1. INDIA : country of children & youth
2. INDIAN old as power centres

Ex: POLITICIAN average age - 68 in 2009

- KHAP Panchayat
- JOINT FAMILY HEAD
- HOLDS property ownership & rights

HOWEVER changes

- 2015 NSSO : 85% elderly depend on maintenance.
- WESTERN VALUES : individualism ↑, consumerism.
- JOINT FAMILY → nuclear family, urban migration, double careers families
- PATRIARCHY → working male control

• STATISTICS by UN Population 2000-2050. Pop growth 55 %.

760 yrs 326 % } Fastest growing age group.
780 yrs 100%

AGEING : BECKER: Those changes occurring an individual, as a result of passage of time

STIEGLITZ: Ageing is part of living that begins with conception & ends with death.

TIBBITTS: Ageing is survival of growing number of people who completed traditional adult roles of living & child rearing

PHYSICAL | SOCIAL
↓ AGEING → retirement
Age related. from production
process.

CARE ECONOMY { old age homes
 { Pension
 { HEALTH INSURANCE.

HELP AGE India 2050 20% above 60 yrs.

CHALLENGES of SOCIAL Transformation

1. CRISIS OF DEVELOPMENT

- DISPLACEMENT
- ENVIRONMENTAL PROBLEMS
- SUSTAINABILITY

- i) DEVELOPMENT induced displacement
- ↓
- impacting
- SOCIO/CULTURAL Community
 - ECONOMIC aspects of LIFE
 - ENVIRONMENTAL
- Ex
- AAREY urban forest (MH)
 - SINGUR (WB)
 - POCSO (Odisha)
 - Gujarat - Sardar Sarovar Narmada
- Problem - Loss of common property resource (CPR)
- OPEN LOST Theory (loss of identity)
- impact on women, children, elderly.
- [world bank funding cancelled]
- ii) if DEVELOPMENT induced displacement
- rehabilitation does not cover SOCIO-CULTURAL costs
 - more affected by
 - DISTRESS MIGRATION
 - women elderly children

WAY Forward consent based & not CONSULTATION.

- Alternative rehabilitation site
- not far away
 - minimum eco damage
 - provide education, health, skill, employment.

VIEWS

- 1) Roy: "Greater common good" - displaced are refugees of UNACKNOWLEDGED WAR.
- 2) World Bank study - every dam displaces 13,000 people.
In India 3000 dams $\Rightarrow$ 39 mn people.
- 3) as per studies ~ 50 mn displaced $\rightarrow$ 25 mn (~ 50%) Tribals displaced.
- 4) Roy $\rightarrow$ all these people who were assured, they are heartbeats away from DESTITUTION

5) GVHA - environmental movements are not on skepticism but address fundamental SOCIO-ECONOMIC - POLITICAL - CULTURAL rights.
move from D & E → to CDE

move from D&E $\rightarrow$ to CDE rights.

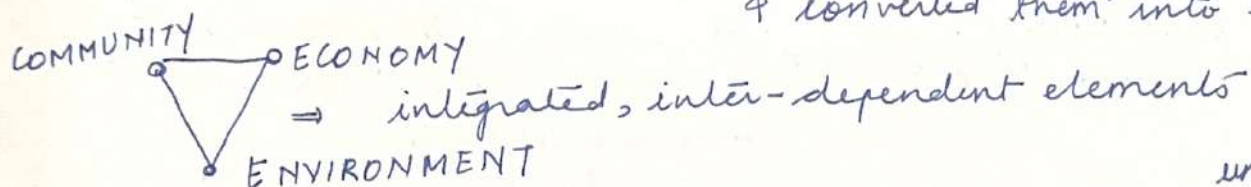
6) DIELECTICS of Development & Ecology & culture.

$\longleftrightarrow$
need SUSTAINABLE approach

7) SMITHA KOTHARI - Case study of MULTIPLE DISPLACEMENTS.
RIHAND DAM - more than 5 displacement cycles due to bad planning.

8) ULRICH BECK → technology as primary tool of social change
 ↓
 SOCIETY risks its use [RISK SOCIETY]

9) EINSTEIN - all our tech process - our civilization,
is like an axe in hand of PATHOLOGICAL CRIMINAL.
↓
We have destroyed Forests
& converted them into DESERT.



10) INDIRA GANDHI - "modern man must re-establish ^{un}broken link with nature & life."

ii) any development should follow John Rawls's principles of JUSTICE.

12) problems of suppressing
SOCIAL TRANSFORMATION $\rightarrow$ generates

- Farmer unrest
- Naxalism.
- unemployment
- Youth unrest.

13) TORHKA highlights AGRARIAN crisis

13) JODHKA highlights AGRARIAN crisis with gradual state withdrawal. Youth un

• MIDDLE Farmers getting caught in DEBT Trap.

• JODHKA says AGRARIAN crisis deepens,

Ex - Landed DOMINANT CASTES demanding reservation.

VIOLENCE against women

Feticide Infanticide Rape Dowry death Domestic Violence

MANIFEST

LATENT

Patriarchy unequal pay pornography
employment nutrition

1) Margaret Schuler - Gender violence is any act of force/coercion promoting hierarchical gender relations.

2) BEIJING DECLARATION - "violence is a social mechanism, leading to women's subordinate position."

3) KOFI ANNAN 1/3 women / abused
VIOLENCE on women as Pandemic forced into SEX beaten

4) HISTORICAL malpractices

Bound Feet ↓ CHINA	BANDI DEVARU ↓ OKKALINGA	JAUHAR ↓ RAJPUTS	Gender mutilation ↓ Dawoodi Bohras
--------------------------	-----------------------------------	------------------------	--

· MOST violence → accepted & sanctioned by religious text.

ROMAN LAW + ENGLISH law (allows man to BEAT wife with STICK no wider than thumb)	SHARIA	MANU SMRITI Ex: shave head of woman
---	--------	---

5) ISTANBUL CONVENTION - "violence against women"

Human rights VIOLATION → Discrimination → reason for SUFFERING.

6) NCRB : crime against women every 3 minutes.

7) IMAGES Questionnaire

- 69% women think beating is normal
- 24% men committed sexual violence.

8) WHO Typology TABLE

Pre birth

- sex selective abortion
- battering during pregnancy

INFANCY

- Female infanticide
- Psychological abuse

LIFECYCLE
of VIOLENCE

ELDERLY

- Forced suicide
- Homicide
- Exploited (widows)
- Abused

GIRLHOOD

- Genital mutilation
- Child marriage
- Prostitution, child porn, Human trafficking
- Sexual molestation
- STALKING

ADOLESCENCE

- Acid attack
- Forced pregnancy
- marital rape
- workplace harassment
- DOMESTIC VIOLENCE

- Forced Feeding prior to MARRIAGE
- CYBER Bullying (75% women encountered violence)

- SON META Preference [Repeated pregnancy]
- DOWRY death
- HONOR KILLING

Other violence:

1) Accusation of WITCHCRAFT

2) STATE VIOLENCE

- AFSPA
- Forced sterilisation & abortion
- WAR Rape (women as VICTIM)

3) violence against immigrant women

4) SPORTS room → WOMEN Objectification / Rape / SEXIST culture attitude

5) SEXUAL crime / Gang rape

one woman raped every 8 minutes

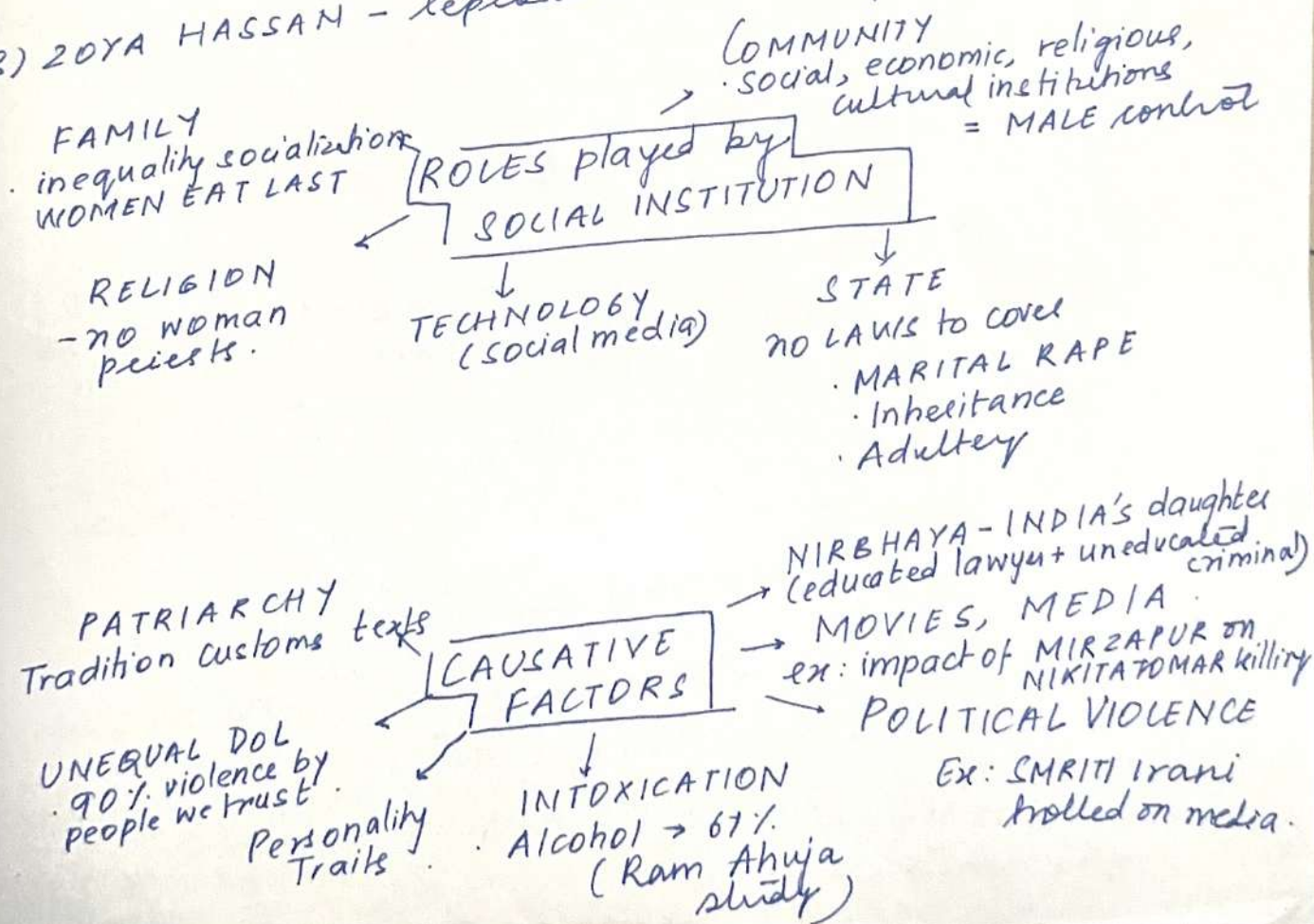
- marital rape (20% men accept)
- child rape

6) Forced Prostitution (DEVDA SI)

7) women abduction in rural conflicts

VIEWS ON WOMEN VIOLENCE

- 1) MARGARET SCHULEE → divided violence into 4 types
 - OVERT
Physical Abuse
 - PSYCHOLOGICAL Abuse
 - DEPRIVATION of resources
 - COMMODIFICATION
- 2) RADHIKA KUMARASWAMY
INDIA specific VIOLENCE { women birth due to relation to a man because of social group.
- 3) TULSI PATEL - All women's choices decided by TRADITIONAL CUSTOMS
- 4) NIVEDITA MENON → GIRL BIRTH seen as FUTURE LIABILITY
- 5) MNI → DOWRY = modern day SATI
- 6) MALAVIKA KARLEKARI - DEVI-DAASI dichotomy
 ↳ if asks for rights
 ↳ more sacrifices
- 7) VEENA DAS → "MIRRORS of VIOLENCE", because women are biggest losers of VIOLENCE.
- 8) ZOYA HASSAN - reproductive slavery



LITERACY & DISPARITIES in EDUCATION

LITERACY 74% (2011)
82% men

Gender Gap (68%)
Muslims (54%)
DALITS
STs
DIVYANG
REGIONAL
KL, Mizoram > 90%
Bihar, UP

- 1) VICTORIA D'ZOUZA studied SCs vs others in Punjab.
- 2) GUJARAT - VP Shah's study on tribes
Related Edu & UNTOUCHABILITY

HISTORY

RELIGIOUS education

Madrasa Gurukul

→ Mcaulay's
EDUCATION
(DOWNWARD
FILTRATION)

→ KOTHARI
Commission
MASS EDUCATION
↑ school buildings

VEENA MAZUMDAR
Gender Gap / no female teacher
MULTIDimensional
no pads
no water
no toilet
no uniform

1990s
need for universalisation
VOCATIONALISATION
delinked JOBS from
education

For STs

TRIBAL
Language

→ modern edu
TRANSLATION
GAP = deep cuts

SACHAR
Committee

10th
4%

12th
2%

GRAD
12%

POST Grad
1%

↳ MUSLIM
WOMEN

→ muslim downward
double discrimination spiral.

MODERNITY

Rich, boy child - PVT school
Poor - GOVT school

↓
Schemes
CYCLES, LAPTOPS
for STUDENT

→ NEET 25% pvt school
discrimination.

ANDRE BETILLE: instead of EQUALITY, Edu leading to
 Reproduction of SOCIAL & CULTURAL
 ↓ Capital
 BORDIEU's theory

CASE STUDY

- 1) MP - ARKAT → ↑ tribal literacy
 with TRIBAL DIALECT books.
 - 2) BAREFOOT COLLEGE TILONIA
 - 3) SUJATHA → community schools in AP Adjust
 in NATIONAL SC/ST FOCUS GROUP for TRIBAL holidays → ↑ attendance.
 Amartya Sen - knowledge indicator of PARTICIPATORY development
 Chitnis: co-edu on MUSLIM women
 Bakew - women vs problems aspirations in schools.
 K. Ahmad → studies of women.
 Sachidanand Sinha - situation of SC students in UP.
- ILLITERACY ↑ inequality
- VIEWS**
- VICTOR D SOUZA Punjab SC & other comparison
- V P Shah untouchability & Education in GJ
- BDRE { rural residence
 low caste → deny opportunity
 low economic standing to girl.

* as per PRASAD

need SPECIALLY

crafted POLICY to fulfill
 needs of SC & ST

- TRIBALS taught in both
 TRIBAL & STATE language
- SPECIAL incentive to teacher
- replace SINGLE teacher system
- School timing as per local
 people convenience.

CASTE CONFLICT

CASTE Domination
DALIT Lynching

CASTE Fundamentalism

REASONS for CASTE Conflict

HIGHER caste
exploits LOWER caste
• RISE of BHIM Army

Not adequate
ECONOMIC OPPORTUNITY
used by POLITICAL
ELITES

Viewing other CASTES as
Barrier for their growth
(Sanskritization, Westernization)

VIEWS ON CASTE CONFLICT

1. INDOLGIST - no caste conflict
2. MNS, Yogendra Singh : CONFLICT introduced/
induced ORTHOGENETIC change
 ↓
 BUDDHISM SIKHISM JAINISM
3. MAJOR CASTE conflict because of RULER
 PATRONAGE
4. ANDRE BETILLE : [INTER caste ex: Lingayat
 vs Bada
 INTRACASTE
5. Multiple Forms of DOMINATION (OSCAR LEWIS) RAJPUT vs JAT vs Brahmin
6. SC DUBE - Consolidation of intermediate
 castes due to GREEN REVOLUTION
7. THORAT: Dalit Violence occurs where there
 is strong Brahmanical Superiority
8. ANAND CHAKRAVARTHI - POLITICS of BARGAINING
9. MNS - "VARNAIZATION of CASTE"
10. T K Doreen → AIKM, Dalit Panthers role
 in vertical integration of caste

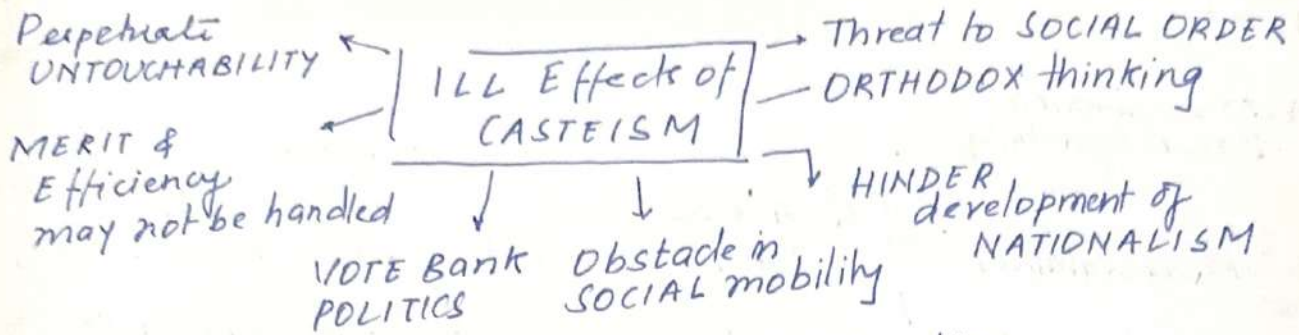
CASTEISM

1. R N Sharma calls it BLIND GROUP LOYALTY
2. D N Prasad - LOYALTY for POLITICS

1. SANSKRITISATION (inward looking)
2. ENDOGAMY

CAUSES

3. COMMUNICATION, MIGRATION
 "India's destiny caste in stone"
4. POLITICAL VOTE BANK
5. PARADOX of democracy
 earlier MIDDLE CLASS - earliest to SECULARISE
 ↓
 now CLASS/CASTE CONSCIOUS



- SOLUTION TO CASTEISM
1. VALUE Based Education
 2. GS GHURYE: "INTER CASTE marriage"
co-ed schools for mingling
 3. KARVE: economic & cultural equality
 4. P N PRABHU: need attitude change.

- VIOLENCE against DALITS
- Ex: HATHRAS rape case
 - UNA uprisings.
 - ASHOKA University → SC not picked for unreserved seats
 - Survey
 - ROHIT VEMULA suicide.
 - Peethap Banu Mehta: economic advancement will create more conflict.
 - JODHAKA → ↑ conflicts, resulting in violence.
 - NCRB data 223/mn crimes a year.
 - NEED: DALIT capitalism
 - SOLUTION CENTRIC DALIT narrative.

- Contemporary ISSUES
- BHIM ARMY, RANVIR SENA.
 - BHIMA KOREGADN
 - UNA VIOLENCE
 - KARAMCHEDU massacre.
 - PHOOLAN DEVI.
 - DALIT lynching → CDW VIGILANTISM
 - MGNREGA: - ↑ caste conflict - reducing Bargaining power.

POVERTY, DEPRIVATION & INEQUALITY

- 1) Problem of POVERTY :

ECONOMISTS

Caloric income

SOCIOLOGISTS

Generalized causation

health education skills life quality
- 2) AMARTYASEN - "development as Freedom"
Poverty is lack of atleast one freedom.
- 3) ANDRE BETILLE - Poverty more contagious than Pollution.
VICIOUS CYCLE of POVERTY
- 4) SC DUBE - Poverty & prosperity are SELF PERPETUATING in character.

Poor stay poorer

Rich grow richer.
- 5) DADABAI naoroji → "POVERTY & UNBRITISH RULE" → poverty as result of EXPLOITING BRITISH RULE DRAIN theory.
- 6) A. R. DESAI - poverty not eradicated, due to its link to ecology.
- 7) Poverty is TRANSFERRED TRANSMITTED

RURAL POOR

$\xrightarrow{\text{migrate}}$
 $\xleftarrow{\text{bad health}}$

URBAN slum
- 8) P. SAINATH - "Everyone loves a GOOD DROUGHT" • Bureaucratic Apathy to Refugees.
- 9) ANAND KUMAR - "POLITICS of POVERTY"
ANTI Poverty scheme → hotbed of POLITICS
(Politicians ensure poverty stays)
- 10) MPI → 54% of INDIA (long way to reach Freedoms)
- 11) Yogendra Singh - blames civil society for lack of Targetted approach

TENDULKAR
Committee
report

✓ 31 Rs in urban }
L 27 Rs in rural. }

CRITICISED
not merely ECONOMIC.

EQUALITY gender happiness
cycle Quality
of life.

"mechanistic approach is responsible for
PERPETUATION

ETHNIC CONFLICTS • Ethnicity is social collectivity having certain features shared historically & common attributes.

- CULTURAL CONCEPT
 - color / complexion
 - language
 - traditions

COHEN - "interaction between cultural groups within common social contexts"

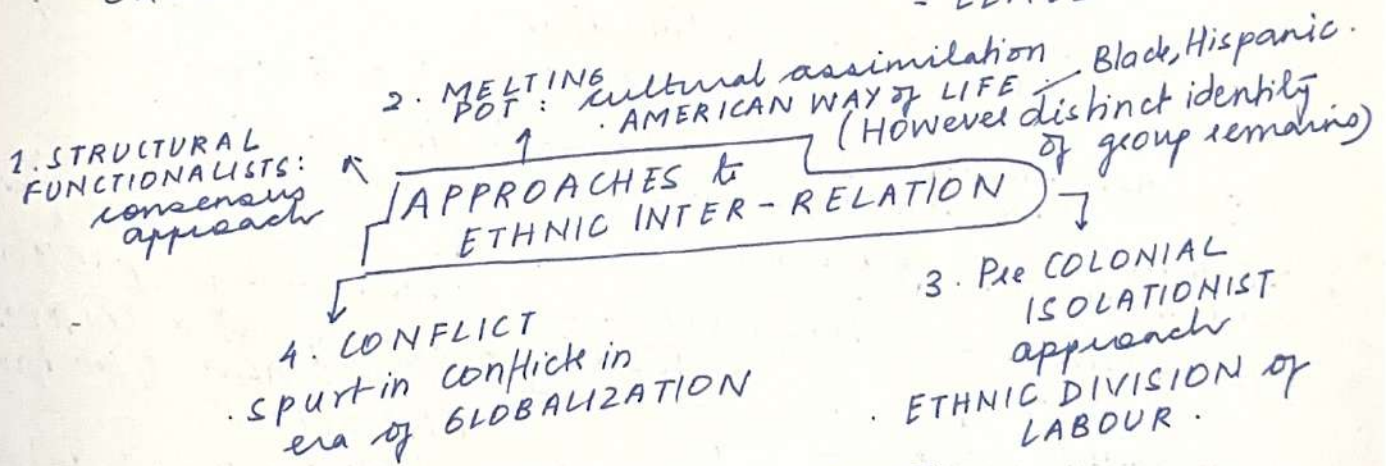
ETHNIC IDENTITY

- LIKENESS inward
- UNIQUENESS outward

ETHNIC BOUNDARY → can be like SOCIAL BOUNDARY
ex: KURDISTAN

ETHNIC dominance, not necessarily by majority → can be MINORITY dominance based on ideology
BLACKS dominated by WHITES in AFRICA

GROUPS with POLITICAL & ECONOMIC control
- MAJORITY'S MINORITY = ELITES



PUNEKAR → 4 MAJOR PREMISES of CONFLICT

1. Language
SOUTH vs NORTH → Dravid vs Aryan
ASSAM → Assamese vs Bengali

2. RELIGION
manifest → IDEOLOGY
latent - SECULAR / economic.
Ex: MORADABAD riot
manifest | latent
Pig into mosque | rise of muslim artisans vs Punjabi

3. BRITISH
education
isolation
divide & rule
CASTE disability
removal act
CONVERSIONS.

4. ETHNIC RELATIONS IN INDIA
manifest OP BLUESTAR
LATENT - Green revolution, ↑ disparity

1. CONSEQUENCE OF
ART 19(1)(3)
RIGHT TO
PEACEFUL
ASSOCIATION

2. ELITE RULE

3. WEINER
Study - SONS & SOIL
POLITICAL attempt
due to fear of
ECONOMIC & CULTURAL
Subordination.

COMMON FEATURES OF ETHNIC CONFLICT

5. LATENT
CAUSE
economic
political
relative
deprivation

4. PRINCIPLE OF
MUTUAL INTEREST

Assamese vs Bengali Hindus.

SOCIOLOGICAL VIEWS - COMMUNALISM

1) BIPIN CHANDRA - "communalism in modern India"
FALSE RELIGIOUS consciousness.

2) K PANIKAR → same religion can have varied
secular interests.

3) GYANENDRA PANDEY - continuation of colonial legacy
of DIVIDE & RULE to avoid
consolidation of whole

4) ASHISH NANDY

↳ Reason why SADHUS are not very successful here vs
WEST

KUSHVANT
SINGH: POLITICS

→ economics

DIFFERENTIAL
Psychosis

INDIAN CONTEXT

AB, Upendra Bakeshi
BRITISH legacy (evolution)

State support to COMMUNAL
CLASHES (Vote bank)

ASHISH NANDY
use of religion for political gains

SUDHIR
KAKKAR

more modernity → ↑ communal
tensions
PARADOX

understand
development disparity

TN madan

"modern myth & locked mind"
communalism bound
to appear on one outlet
or another.

5) DIPANKAR GUPTA in ethnic mobilization
LOYALTY to ethnic group vs loyalty to
NATION STATE is QUESTIONED

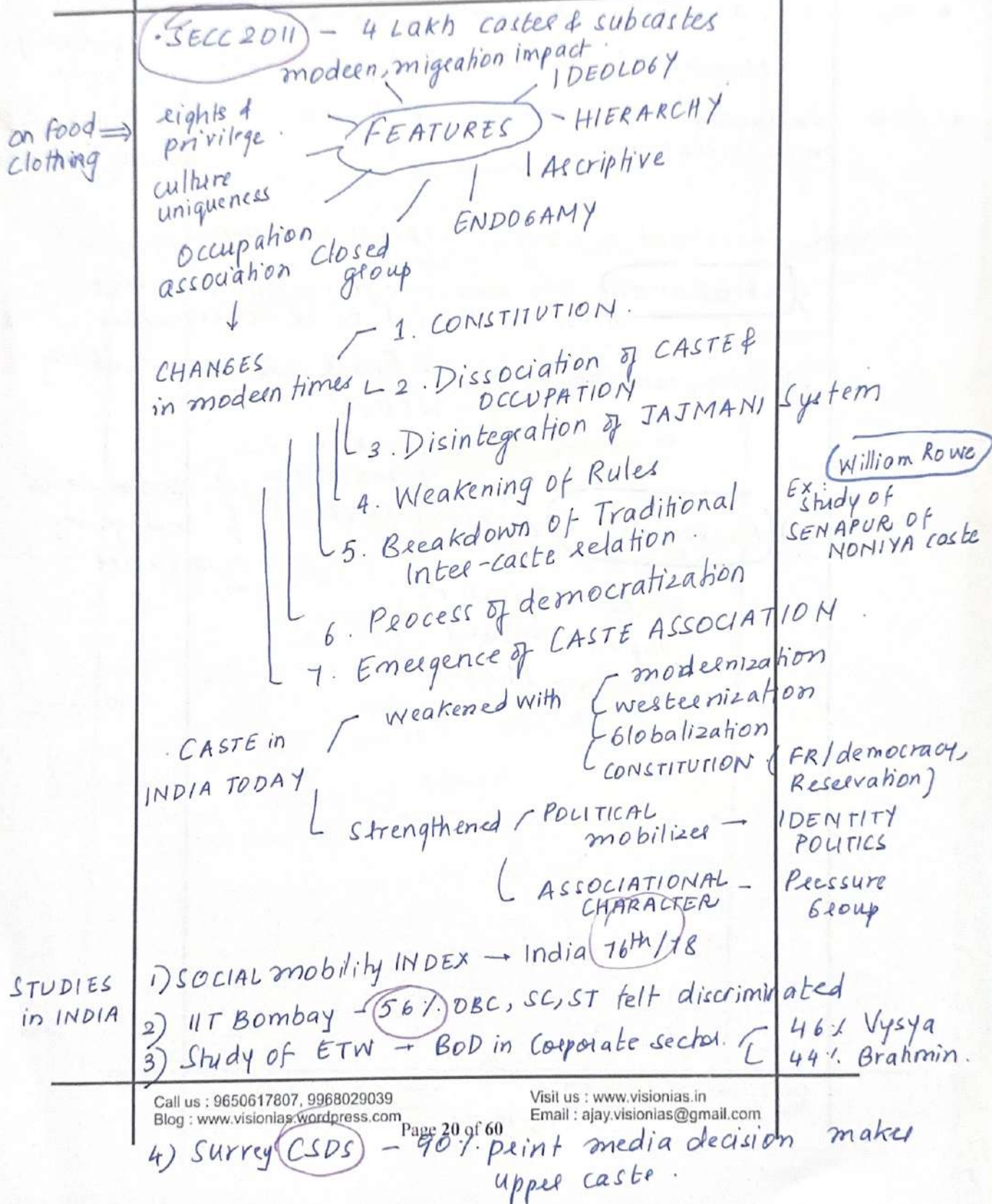
6) ZOYA HASAN → COMMUNALISM is aspect of Primitival
Society going through modernization.

7) ASHGAR ENGINEER - macro level factors of uneven
development across communities.

FEATURES OF CASTE SYSTEM

VISION IAS™

Don't write anything this margin (इस मार्ग में कुछ न लिखें)



CASTE outside HINDUISM

* SIKHS → SAINI | BHATIA | RAMGARHIA | MAZHABI
Farmer | Trader | Artist | (SC/lower caste)

VISION IAS™

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* MUSLIM ASHRAF | AJLAF | ARZAL → Carrying caste identity to religion.
Mughals | OBC/shudra | SC/ST converts

* BOA. Portuguese * Bammon * Chaudas * Sudhis } caste in SHUDRA surname.
mass CONVERSION ↓ Brahmin

Scholars, CASTE not UNIQUELY INDIAN, but UNIVERSAL

1) AMBEDKAR - One loses caste on crossing sea, but INDIANS carried caste everywhere.

2) European Parliament → Practice of untouchability

• NEPAL
• NIGERIA
• YEMEN

3) Beleeman - Features of CASTE like { social closed endogamy impurity

• Korea - BaejKong
• Japan - Buraku
• Somalia - Midgan