Sociology paper 2 Notes

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PREFACE

Hi everyone, sharing my sociology paper 2 notes with you. This can be served as base material for Mains. I have done extensive value addition in it and I would recommend you to use it as only supplementation material and not as base material. This will surely help you.

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Lec-1.

1st. Deptt. of Sociology in India by Patrick Geddes at University of Bombay. (1919).

Indian society is amalgamation of various cultures.
or It is a museum of races and cultures.

It is anything, but a monolithic Culture. Indian society has widest possible Heterogenity. (Mindboggling Complexity).

- There are numerous Tribal groups, regional pluaralism, numerous caste, numerous cuisine, numerous political ideologies, numerous customs [Birth to death], diff. kinship patterns, racial diversity, diff type of laws for succession and inheritance, music, dance, drama. etc.
- numerous languages.

Reasons →

a) Geography → Geographical diversity contributing to cultural diversity. [eg- clothes, food]. ⇒ desert, ocean, Mountains, Islands. dense forest.
Vegetation due to immediate environment.
[rain, ocean etc].
[diff Soils]
[diff. flora and fauna]

b) History → Trade + India have been visited by numerous social groups. [Greeks, Shakas, Afghans, Mongols] etc. for variety of purposes → [political, religious conversions] etc. and they carried their culture with them. (giving rise to cultural Heterogenity).
[Arab culture, Greek culture, French culture, Aryan culture, European culture. etc.]
Architecture
dressing Pattern
Food Habits.

Winston churchill once said, India is not a country but a mere geographical expression like equator.

→ 1st visible diversity → Racial diversity.

Why Indian sociology?
Cultural diversity.
- religious
- linguistic
- Ethnic
- Food Habits
- dressing Pattern
That sets apart Indian society from most other societies.

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Racial diversity →

Race → people being classified into diff. categories based on How they look i.e - Physical features.

a) Skin colour
b) Shape of eyes
c) Texture of Hair
d) Nasal Index [Nose - [wide - long] ratio].
e) Cranial capacity [Skull]

* based on anthropometric measurements. (Scientific classification).

Globally, 3 broad races →

a) Whites or Caucasians
b) Blacks
c) Yellow [Typified by Mongoloid race].

Numerous races are found in India -

i) Indo-Aryan race [- - North Indians]
ii) Dravidian race [southern]
iii) Mongoloid race [NE]
iv) Proto-Australoid race [central Indian Tribes].
v) Negrito race [A&N], some tribes in southern India [Kadar]

Indo aryan - Physical features →

(a) long and pointed nose, Fair skin, Broad forehead.

Dravidian race →

~~a) Broad forehe~~

Dark skin tone, relatively shorter stature.

Mongoloid race →

Smaller eyes, short stature, Hairless bodies

Proto- Australoid →

darker than Indo-Aryans but less darker than dravidian, Stubbed Nose, Broad Jaw. *

Negrito →

same racial stock as that of American/ African

wavy hair, dark skin tone, big body.

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Religious diversity →

Broad religious composition of India.

~79% = Hinduism

~20% ~ Not Hindu — 14% – Islam [2nd largest Muslim population in World].

∴ Pew research = By 2050 India will be home to largest Muslim populatai in world.

2.3% = Christianity

1.9% = Sikhism

0.7% = Buddhist

0.4% = Jainism

Clear distinction →

Dharmic/Indic ⇒ H, J, B, Sikhism

Abrahmic ⇒ Islam, C, Judaism

There are numerous other assorted groups → Zoroastrianism.

– Tribal religions – nature, animal, Totem worship.

– Some Bahai Faith [Lotus Temple].

– large and growing no. of atheists.

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Each faith is further divided into Sects.

Islam → Sunni, Shia

Christian → Protestant, Catholic

Buddhist → Hinyana, Mahayana, Neo-Buddhist (Navayana)

Jainism → Digambara, Shvetambara → Sthanakvasi, Mandir Margi

Ahmediyas
Barelvis.
Bohras.

Hindu → Vaishanavite, Shakta, Shaivism

Deities = (33 crore)

not Homogeneous from any stretch.

various new sects →
- Arya samaj
- Brahmo samaj
- Brahma kumaris
- Lingayats
- Kabir Panthi

New age Gurus, religious preachers have contributed to diversity.

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Linguistic Diversity →

Constitution = 22 scheduled languages.

2011 Census = ∴ There are 121 languages in India. [Language > 10,000 Speakers]

People's Linguistic Survey of India (2010-11) = 900+ living languages in the country. → PLSI

by (Bhasha research and publication Centre, Baroda. [BRPC])

no criteria of minimum no. of speakers.

∴ Hindi (Hindustani) = 3rd largest speaking language in world.

∴ Chaimal [in Tripura] = only 5 speakers. ★

Region with very high linguistic density = Arunachal Pradesh # 66 languages.

220 languages have been died since Independence.

Bo spoken by Bo Tribe [died] = with death of Last speaker in 2010.

There are numerous scripts = 66 in India.

Dialects => 19000 dialects spoken in different parts of country.

"Kos kos par Badle Paani, char kos par Baani"

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Caste diversity →

Brahman

Kshatriya

Vaishya

Shudra

4 Varnas → numerous caste (1000's) → Subcastes
Sub-Sub-caste and soon.

= Untouchables = Avarna
(lower than Shudras) = Achhut, Asparshya.

Class → [very high degree of Heterogeneity in terms of class].

- India is home to world's 2nd largest population of poor in whole world.
- Rapidly burgeoning Middle class [Pop. more than the pop. of European countries].
- 3rd largest country in terms of no. of Billionaires.

Political Ideologies = largest no. of political parties → diff. Political ideologies.

diversity in terms of Socio-economic development
HDI ↓ or HDI ↑↑
Bihar, MP, UP, Raj — KL, TN (at par with European countries).

dance, Music etc.

Winston Churchill said, India will disintegrate soon after British leaves due to immense diversity.

→ Imminent collapse due to conflict ridden society.

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70 years have passed and India still continues to exist.

What is it that Binds us, even after so much Heterogenity?

Geography [Inherent Geogeraphical unity] = Contiguous landmass.

= Natural Frontiers [keeping us away from other civilisations]. and providing a sort of unity.
Himalayas
Oceans
Indus, Brahmputra [riversystems].

History → as a source of unity.

= numerous communities have came and being absorbed. There have been numerous Conquest but it is for Political Supeciority, not to wipe out old pattern.

Co-showing, co-existence.
[learnt to live together from generations].

Culture as a source of unity →

religion → 80% pop. is Hindu & 83% from Indic Faith.

⇒ Certain Hindu concepts are Pan-India.
"Dharma", "Karma", "Transmigeration of Soul".

Great epics - Ramayan, Mahabharata.

* Pan India worship of deities.

- Institution of pilgrimage is a great unifying factors. [Char Dhams in 4 corners of country]
Badrinath, Rameshwaram, Dwarka, Puri
↳ Sacred for all not just for Dravidians.

= 12 Jyotirlings
= 108 Shaktipeeth
= Sacred rivers, Mountains [Holy for all Hindus].

- numerous Hindu festivals -

MN Srinivas → Indian culture is a composite culture.
↳ unity & diversity in India & Hinduism has led to phrase "unity in diversity"

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But, What about [Indic-Abrahamic Unity] →

People of diff. religions have lived side by side with each other in spirit of Tolerance, Cooperation, Harmony, Brotherhood since centuries. [∴ Being religious is itself a unifying factor, Respect for being a True devout of religion]. *

Saints like [SaiBaba] draws people from all Communities.

[Dargahs] frequently visited by Hindus.

Hindu Contemporary Gurus have followers from various Communities. [across religions].

Festival - "Phoolwalon Ki sair" → Flowersellers of both Communities celebrate it. (Delhi)

[Din-i-ilahi] → Akbar, toying to synthesise Communities.

Jainism, Buddhism challenged orthodoxy of vedic culture. but started to live together. [Harmoniously]. → [Howard Becker] (Sects - Harmonious denominations)

Gurudwara Langars for all. , Chabeels for all.

② [language as a source of unity] →

numerous dialects but can be classified into 4 broad categories.

a) Indo-aryan language
b) Dravidian "
c) Austric "
d) Sino Tibetan "

[96.7%] of Indian population has one of 22 scheduled language as mother tongue.

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③ Caste as a source of unity →

Caste as an integrated framework, fulfilling each other's needs. Infact it was regarded as steel frame of Traditional India (Jajmani system). — interdependence

④ Patriarchy as a pan India feature across community.

⑤ Saree → worn across India. [may be in diff style].

In Modern times, sense of unity, commonality is further being reinforced.

ⓐ Politico-administrative unification. →
[According to British, Colonial period ensured it].

However quest for single politico-administrative union predates centuries back.

nationalism ↑ due to struggle against Colonialism.

Ancient scriptures = Chakravarti Raja adhiraj Samraj [Political suzerainty over lesser lords.]

Political leaders, philosophers, Poet have dreamt of all India single Pan India lordship.

rituals to claim pan India overlordship.

eg Rajasuya Yagya, Ashvamedha Yaga, Vajpayee Yaga.

Several rulers achieved near complete Pan India lordship.

Ashoka # Chandragupta # Samudragupta # Alauddin Khilji.

Colonial period played a significant role →

All India Services.
Railways.

a huge role of Sardar patel in acceding princely states into India.

Constitution of India, as a source of unity,
- values.
- common rights, laws
- single citizenship.
- right to move or reside anywhere.

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(b) **Emotional unity** = "Emotionally one due to Idea of India". and being an Indian.

Common enemy
Common symbols (flag, Anthem).
National Heroes
Personalities.

That is why India is characterised by unity in diversity.

Tolerance.
It is not compulsion but rather emotional phenomena.

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Early influences on Indian Sociology →

1) # Scientific study of Indian society was possible and was influenced due to availability of empirical data due to Census operations [This ensured comparative analysis].
village Handbooks
distt. Gazetteers. [Provided empirical data].

2) Europeans particularly (administrators, christian missionaries) developed a view about Indians — Savages / uncivilised
"White Man's Burden" — civilising mission
Inhuman social practises
Sati, widowhood.
They considered their race to be superior, Better Political admin., Better religion etc.
This critical assesment of Europeans regarding to Indian society, also affected Indian sociology. [Critical assesment tendency can be seen even now].
(eg → Feminist Sociology.

3) Already well developed discipline of sociology and Anthropology in west, developed such concepts, tools, methodology, techniques. Thus many Indian sociologists took Western Education that had a profound impact on Indian Sociology → GS Ghurye, Andre Beteille.
Father of Indian sociology.

4) The views/analysis of Indian society developed by Socio-religious reform movements.
"They tried to glorify Indian society and culture and defended that social ills are corrupting the scriptural authority and doesn't get sanction from scriptures.
- Glorification and reformist agenda significantly affected academic study of society.

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⑤ Ancient Indian scriptures as an influence →

Several sociologists including GS Ghurye were of the considered opinion that we cannot understand Indian society w/o developing thorough understanding of Ancient scriptures.

These scholars relied extensively on reading of these ancient scriptures, epics.

Indology was already prevalent.

⑥ Nationalist movement, the analysis by national leaders w.r.t Indian society also had impact on Indian sociology. (This notion of unity in diversity was developed by these leaders).

GS Ghurye, was a committed nationalist and had nationalist concerns — unity, Territorial integrity, tackling secessionist activity.

These are very much reflected in writings of Indian scholars. (Eg) → views on Regionalism.

⑦ Modern educational system developed by Britishers encouraged particular mode of thinking → scientific temperament, rationality and this also can be seen influencing Indian sociology.

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- **Caste System** [uniquely Indian] → social institution.
  - → indicates occupation ✓
  - → Weber = Status group (based on ritual purity).
  - # endogamy [Marriage within a group] = Within one's own caste
  - # Caste → Portuguese word "Casta" to refer this system.

* Caste evoked strong and radical solutions from the likes of Ambedkar who called for its annihilation

caste is considered both a cultural and structural phenomenon. [Culturally, it is a system of values, beliefs & practices associated with particular strata.

Caste system is a closed social stratification system, which is uniquely present in Indian society. The term 'caste' derived from portuguese word "casta" referring to 'purity of blood'. There is no consensus among scholars on a single defn of caste. However, some of its important features are as follows.

Weber → caste groups as advanced status groups. [lifestyle].

i) acquired by Birth. , ascribed status. →
Caste is a birth based identity. Every person in caste society acquires his caste by and at Birth.

⇒ became organised in later Vedic period.

ii) Heirarchy → In theory, no two castes are equal. In every part of the country, there is a highest caste, lowest caste and several castes b/w them. Each of which is one above, one below another caste.

Theoretically Brahmins were at the top and they were considered so on the basis of religious scriptures and some cultural values.

It is a heirarchy of ritual purity (lower the caste in heirarcy corresponds to lesser the purity in terms of rituals). [Today ritual heirarchy is fast losing its significance due to Modernising forces and use of democratic institutions].

Acc. to MN Srinivas → Heirarchy is core of caste & Caste structure.

iii) Prohibition on social Mobility → (closed social system).
A member of caste society is not permitted to change his caste. Every member is born in a particular caste, spends

* ⇒ As per Srinivas, limited mobility is possible.

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his entire life as a member of that caste and dies with the same caste identity.

Caste society strictly prohibits social mobility and does not provide any mechanism to acquire a higher caste.

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

iv) **Endogamy** → Every member of caste society must marry another person of the same caste. Strict social sanctions and punishments are inflicted on violating the rule of endogamy.

[State does permit it but social sanction isn't there] *

* caste is an endogamous group having a relatively independent culture and structural existence.

Key defining feature of caste → GS Ghurye, Ambedkar

Endogamy was the **prescribed rule** but Intercaste marriages are Historically being taking place.

Types of Intercaste marriage →

a) **Anuloma** (Hypergamy) → When man is from higher caste and marrying a women ~~is~~ from lower caste.
Somewhat tolerated.

b) **Pratiloma** (Hypogamy) → Women from Higher caste, marrying a lower caste man.
Severely Punished # Condemned.
Upper-caste men wants to preserve sexual monopoly over upper caste women.

* In Contemporary times too, this feature is perhaps more persistent as it is private in nature and less affected by legislations. (Ghurye termed it as a core feature of CS). & a principle agent that has helped in maintaining Caste boundaries.

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v) occupational specification and continuity → It is very evident from the names of caste.

Brahman – Priestly occupation
Kshatriya – difence and administration
Vaishya – Merchant and Trading.
Shudra – Service caste.

Sunar, Lohar etc.
(Caste, as well as occupation)

Every caste is associated with a particular occupation, Every member of that caste follows the same caste occupation. Sons acquire the skills require to perform one's caste occupation from their fathers. These occupations were graded on the basis of principles of Purity and pollution. [Brahmins gathe task of teaching and preaching] while Avarnas have to do polluted tasks like sloveging.

⇒ However this differentiation has never been very concrete.

[KM Panikar] → Shishunag Dynasty last to be Kshatriya

[emergence of Modern occupations]

vi) Caste Panchayats → Regulatory bodies to govern the conduct of members of that caste.

diff from village Panchayat.

Governs all [intercaste disputes].

eg - resolving disputes among same caste. (Property dispute), (marital dispute)

- recognised by constitution and Modern law. but caste Panchayats are not recognised. (Their authority doesn't come from law).

#
Every caste in a village has its own caste panchayat. The caste Panchayat typically comprises of the elders of the caste. The caste panchayat regulates the affairs of the members of that caste in the village or a group of neighbouring villages.

→ showcasing villages were not so dally Isolated.

The main functions of the caste Panchayats are as follows:-

a) To settle any dispute among caste amicably.
(Property, marital)

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b) It prevents the encroachment of caste occupation by member of other caste. [So as to preserve their caste's monopoly over caste occupation].

c) To ensure/keep alive the customs and rituals (sub-culture), norms and values, the way of life of one's own caste.

* To ensure that youth of the caste adhere to the caste rules [sexual relationship, friendships etc.].

#)

vii) Detailed rules and regulations governing social interaction in caste system →

can be of 2 types

Beti Vyavhar
rules Governing exchange of daughters.
endogamy, otherwise Anuloma.

Roti Vyavhaar
rules Governing exchange of food & other Consumables.

- **Kachha Khaana** (cooked in water) eg = Rice
- **Pucca Khaana** Cooked in medium - Butter, Ghee

⇒ Govt. after independence declared imposing such disabilities as illegal and Constitution also prohibits them.

Higher caste can accept Pucca food from lower caste as it wanes off impurities. [Utensils — whether earthenpot or Bronze).

Grains, Fruits can be accepted irrespective of caste.

- A strict adherence to these codes of conduct was prescribed, any violation of these guidelines was strictly penalised through various types of social sanctions.
  (eg) → social boycott

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Attributional Approach [Features of caste system].

1) Principle of purity and pollution is the foremost feature of the caste system.
2) 6 features by Ghurye.
3) 3 features by Bougle.

Some commonly understood features →

a) Civil & religious disabilities [Separate wells]
[Permission from upper caste was necessary to construct Pucca House].
[Restrictions on Temple entry].
[Performance of ritual].

although prohibited by Govt. → still practised in subversive manner.

b) Segmental division - [closed & mutually exclusive) Social groups.

Some castes benefitted greatly from system while others were condemned to life of endless labour and subordination.

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• **Jajmani system** → (economic expression of caste system).

Jajman = Patron/recipient of a service.
Kamin = The one who provides the service.

Jajmani system refers to the **non-monetised exchange** of goods and services b/w members of diff. caste in traditional Indian society. In a village there were certain Jajman families, which were typically high caste and landowning families and several Kamin families (Typically low caste and landless families).

∴ Jajmani system was thus, a **patron-client** relationship b/w the landowning caste and the service caste.

Estate system is not based on mutual parity [Mobility is also possible].

Jajmani exchange was not based on purely economic basis of benefit maximisation. It was instead based on **ritual obligations** of Kamins to serve the Jajman.

Jajmani relationships were maintained at the **level of family** and passed down from one generation to another. (eg) Barber cutting Hair of Jajman possibly because his father was cutting hair of Jajman's father.

The Jajmani system was based on **mutual obligation** of the Jajman and Kamin to meet each other's need, while the serving class provided their services to Jajman. The Jajman's were obligated to take care of Kamin families attached to them. obligations of the Jajman's towards the Kamin included →

(a) meeting the **granary requirement** of Kamin families, Helping them in times of distress. ✓
(flood, drought, daughter's marriage).

Thus, the Jajmani system was based on mutual obligations, Socio-religious duties, **Cooperation and interdependence**. ✓

However, According to **several Dalit Activists and Marxist scholars**, Jajmani system was exploitative in nature. *

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and in garb of ritual obligation, getting free services (Labour) from Kamins. were appropriated by upper caste.

It was Fundamentally oppressive.
unequal exchange.

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Relationship between caste and varna →

Br, Ksh, Vaishya, Shudra.

Trace their origin from Purushsukta Hymn of Rigveda → Supreme Man.

Caste - 1000's

- do not find their Theological legitimation from vedas. (Later scriptures like Manusmriti, they talk about caste).

Thereby lays down a theological explanation for 4fold division of Hindu society in varnas.

- These 1000's of caste can be fitted into these 4 varnas.
- However there are several castes which cannot be fitted in these varna system → are known as Avarnas.

varna is a macro concept, while caste or Jati is the ground reality.

People interact with each other on basis of caste.

① (Endogamy, occupation applies at level of caste and not varna). # (caste as operational unit).

② ⇒ caste is a localised phenomena. Different castes are found in diff. parts of a country. #(Castes found in one part of India are not found in other parts). Thus castes can somehow fitted in a pan India varna system. #

(This enables member of a country in diff. parts to develop a sense of unity, develop a common world view).

can't be counterpl. of Indian nationalism due to British rule.

Mostly varna is a theoretical model and caste is an operative unit # varna helps to place different caste in scale of Hierarchy. *

[EVP]

During vedic times, VS was an open system and occupation were open to all. [Intercaste marriages allowed].

- It was in Later vedic period, it became a rigid institution.

Gandhi drew sharp distinction b/w varna and caste. He became critical of caste system as Hierarchical, source of indignity, oppressive but he was quite defensive of varna system as unlike caste system, in the original schema of varna system, it is worth based and not birth based. [varna was open system based on merit]. [It was non-hierarchical].

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Relationship b/w caste and Gotra →

"Gaiu → Cowshed → (Milk).

Prescribed rule of Gotra = exogamy

(This rule is as strict as rule of caste's endogamy)

→ members claim descent from same sage.

Subcaste → [Ghurye argues subcastes to be real caste]. , as operative unit on Ground is subcaste then and not caste.

- [endogamy → sub caste).
- [occupational specification based on subcaste].

eg. Teli (Caste) → oil making community.

- EK Bail Teli (Sub caste) [using one bail, oil is made]
- Dau Bail Teli (Sub-caste). [using two bail, oil is made].

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It is not necessary that caste will be divided into Sub.caste.

However critics argue that this notion of subcaste is confusing to understand Hindu society and rather Subcaste be treated as a diff. caste altogether.

Surname → not a very important marker in traditional Indian society.

Surname can be one's caste, one's Gotra → Bhardwaj, Kashyap. , one's religion, one's father's name, locality, Titles (Chaudhari)

#can change surname.

There are numerous Brahman castes →

† Gaud Brahmanas
† Kanyakabja

Sub-caste –

- Shrimali
- Pushkarna
- Purohit

Brahman Gotra

- Bhardwaj
- Kashyap
- Vashisht
- Atri
- Shandilya
- Vishvamitra.

Vaishyavarna → several caste → Teli, Baniya, Khandulwal Maheswari, Chettial, Mudaliar Mahajan, Marwari.

40 Sub castes → Bisa, Dasa, Pancha
↳ Saraugi, Oswal, Lodha, Saraf

17.5 Gotra → [Garg, Goyal, Bindal, Mittal, Kansal].

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Comparison b/w Caste and class →

– Closed system – Prohibits social M – determined by, at birth [ascriptive status]	open system – Permits social Mobility – Class position as an adult not determined by birth [Thus, achieved status]
– Caste is a hierarchy of ritual purity.	– class is a hierarchy of wealth.
– caste is uniquely Indian phenomena.	– class is a universal phenomena
– One is clearly aware of their caste.	– one might not be clearly aware of their class.
– Endogamous unit. (this is what led to perpetuation of caste.)	– no prohibition of marrying across class boundary.
– Caste system greatly regulates interaction b/w diff social groups.	– There are no minutely governing rules for social interaction.
– caste system, according to Ambedkar find its basis in Hindu scriptures. (Theological Basis).	No Theological basis.

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class system (society) is not completely open, there is a degree of closure. (Slideness at ends) — Pew research — USA → 43% [1/5th] 70% [2/5th]. + elite self recruitm.

Likewise, caste society is not fully closed and some degree of change is possible. [some extent of mobility is possible.]

- Mobility and dynamism in caste system →

social Mobility dyn → Pitirim Sorokin.

Various mechanism for Mobility →

(a) Acquistion of political power. →

According to Historians, KM Panicker, Shishunag Dynasty was the last born Kshatriya. [once lower castes (non Kshatriya) acquire political power, They proclaim themselves as Kshatriya.

(eg) Nanda, Mauryа Dynasty, Jat rulers Gijjar rulers Guptas, Marathas.

(b) by getting close to and by recieving Patronage through rulers →

(eg) → Kayastha [Shrivastava, Mathur].

Conventional occupation → (Men of scribes) (→ letters record keeping)

over long period of time, have served rulers for a very long time. [According to several scholars, they had Shudra origin, but later started to claim Dvija varna [Twice born] (upanayana ceremony].

(c) Renunciation = Renouncing material world, are uncoccerned with matters of caste and have achieved [illegible]

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d) **Census operations** →

During Census ops, British created a **ranking of caste** in local Heirarchy and many castes claiming to be higher in Local Heirarchy. [That became the way of achieving social mobility]. during Colonial period. (Source]

After independence, no rankings are given and no caste data except SC's is collected.

e) **Sanskritization** → Concept developed by **MN Srinivas**.

Initially he developed **Brahamanisation** and later replaced with Sanskritisation.

(elements of **Sanskritic culture** being imitated by lower caste. (food Habits, dressing) etc.

process of cultural and social mobility in Traditional social structure.

According to **MN Srinivas**, Sanskritisation refers to the process of lower caste or a tribe, taking up the rituals, customs, beliefs, rights, language and lifestyle of the Brahmans or the other higher caste [Typically Dvija varna caste]. In order to raise oneself in rank in the ritual Heirarchy. For instance, in imitation of local Brahmans, a low caste may give up consumption of ~~Meat~~ **meat and alcohol**, may start wearing, Dhoti & footwear in a similar manner, put a Tilak on forehead and performing the sacred thread ceremony. Members of Sanskritizing low caste may start **taking pilgrimage** to far off Holy places like the upper caste.

offering animal sacrifice X.

Sanskritic terms and concepts like Dharma, Karma, Paap, Punya, Moksha, Maya may enter their vocabulary.

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They may start reading scriptures, performing yagyas, Taking ritual bath etc. in imitation of the local High castes, a lower caste may withdraw his women from work outside the home and adopt practices like Dowry.

[Process gained momentum after the arrival of the British, as means of communication hastened the process and its impact was felt in even the remotest corners of villages. # [easy pilgrimage] possible.
upper caste also stopped monopolising as they were attracted to western values.
Sciptures [Press].

He argues that Sanskritisation
before arrival of Colonial powers,
Modernisation,
Secularisation an
Westernisation
started in India
only after arrival
Colonial powers]

class and caste

However, though there is social mobility in both systems they cannot be equated.

→ Mobility in caste society is clearly different from Mobility in class society.

rate of social mobility → is relatively lower in caste society and is relatively higher in class society.

- [In class system, society itself provides mechanism for Mobility and encourages mobility]
- [In caste society, theoretically it discourages mobility].

Mobility in class system is much faster [and can be achieved within lifetime], while mobility in caste system is time consuming and can even take generations to proclaim higher status in local Heirarchy.

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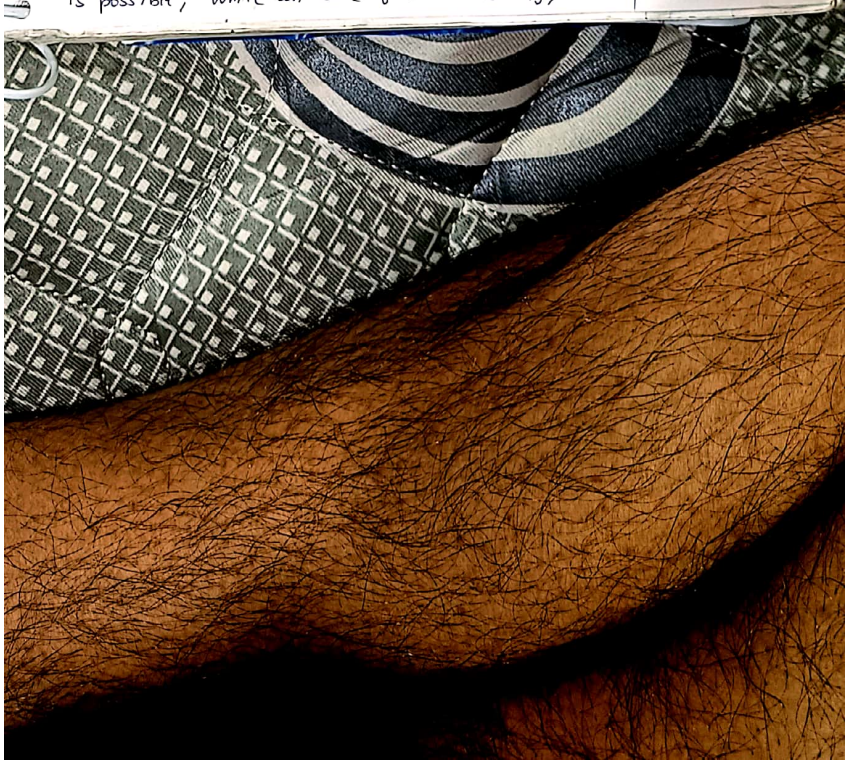
In class society, much more long range mobility is possible, while in case of caste society,

∴ Extent



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mobility is mostly short range.

Unit of Mobility in class society is individual + immediate family.

in case of caste society, unit of mobility is whole caste and community.

Mobility in caste society is greatly dependent on approval of other castes, and is not seen generally in class society.

Consequences of Mobility in class society leads to improved material condition of the individual. (seemingly straightforward)
(affordability of things ↑)

Consequences of Mobility in caste society is more varied and complex → ritual purity ↑
→ may lead to intercaste conflicts.
→ may lead to increased atrocities on socially mobile caste [as status quoist wants to preserve their monopoly]. — Andre Beitille * — "class, caste, Power 1971"
as Dalits getting empowered due to constitution, affirmative action, atrocities ↑

→ lead to divisions among socially mobile caste. [disagreements, no consensus].
can lead to issues in marriages too.

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Dynamism → (rigid caste system) continuously challenged by philosophers etc. [Hierarchical nature].
= Buddhism, Jainism, Bhakti saints, constitution
(Political empowerment, affirmative action has challenged

To ask

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the rigid Hierarchical nature of [illegible]

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Scholarly views on Caste → (Ghurye, Louis Dumont, Andre Beteille, MN Srinivas) Dipankar Gupta

Caste and Race in India, 1932

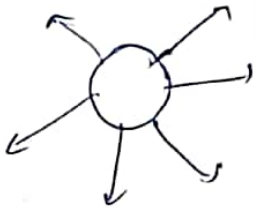
G. Sadashiv Ghurye → He identified following 6 features of caste based on various Indological Studies done by him.

In his book, Ghurye has examined caste from Historical Indological, Integrative, Comparative perspective

Ghurye, understand caste in cultural terms.

ⓐ Segmental division → Society is divided into closed and mutually exclusive segments of social groups whose membership are determined by and at birth.

entry from outside is barred.



ⓑ Hierarchy → Hierarchy is vertical arrangement of social groups. [No two castes are equal]. It is a hierarchy of Ritual purity.

ⓒ Restrictions on exchange of food and water and other forms of social interaction. These rules are governed by ideas of purity and pollution.

ⓓ lack of unrestricted choice of occupation. [Hereditary occupation]

ⓔ Restrictions on marriage → detailed guidelines and rules governing selection of marriage mate. (endogamy).

ⓕ various civil and religious privileges and disabilities are specified for different social groups. Eg- Brahmans only can

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Chant Mantra, [Untouchables prohibited to enter Temple.]

Civil disability → Untouchables not allowed to draw water from specified wells.

Civil Privilege - Dvij varna caste - [access to education].

- Relationship b/w race and caste → Book: People of India

Racial Theory of caste → [Risley associated with it] origin of caste.

McIver, also leans towards the theory of racial origin of caste structures.

According to Risley, caste system emerged based on racial differentiation. It emerged because Conquering Aryans who were fair skinned, Tall wanted to maintain a strict distinction from the conquered local inhabitants (ie dark skinned Dasyus). Therefore, Aryans strictly prohibited the intermixing with conquered population, thereby giving birth to principle of endogamy, based on which caste system emerged. *

According to him, social position of a caste is inversely proportional to its nasal Index.

Social position of caste ∝ 1/Nasal Index

(ratio of width of the nose to length of the nose).

(i.e, wide nosed people were placed hierarchically lower, while pointed nose signifies higher status).

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According to Ghurye, Risley's theory hold true only for North India and doesn't apply on southern and Eastern India. According to him, Risley's theory is partially hold true and is applicable on Indo-Gangetic plains or Hindustan proper. However in southern and Eastern India, fair degree of racial intermixing had already taken place over very long periods of time before the advent of Caste system in those regions.

(Thus, relationship b/w caste and race doesn't apply in these regions. (He did play a lead role in toppling the racial theory of caste, propounded by western anthropologists, led by Risley.)

Apart from Ghurye & Risley, other proponents of racial theory of caste highlights various arguments in favour →

(a) Word "varna" in Sanskrit literally means colour
(eg) Lord krishna → Shyam varna ∴ [varna has racial origins].

b) In the Hindu religious scriptures, including vedic literature disparaging references are made to those of a diff. racial characteristics than Aryans. [Those, of non Aryan origin are referred to as bull lipped, Noseless etc.] ∴ [Racial Blaseness indicated]

However several scholars have refuted the theory →

2000-01 → Dalit Scholar and activists took the issue to UN. (caste based discrimination).

Intnl Society was unable to understand this peculiar system. Activists highlighted the issue in way of racial discrimination so that western society understands the nature of exploitation

According to him, Whole Indian society is caste based and even tribes are also part of this system as opposed to western notion that tribes and caste are 2 diff. concepts.

[According to him, Tribals are backward Hindus who assimilate at various levels in Hindu society.

non aryan features.

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GoI refuted the claim of caste system as a racial discrimination.

Scholars like Andre Bettille, Dipankar Gupta argued caste and race are not the same. #

Dr. Bhimrao Ambedkar, also rejected the racial theory of caste.

Andre Bettiele, vehemently states that equating caste with race is sociologically nonsensical & politically mischievous

Caste system is not based on racial lines. Rather race is based on Geographical lines. rather than caste (racial difference) lines. (#)

[There is caste based discrimination, but caste is not based on race].

Dipankar Gupta, also highlighted various loopholes in racial theory of caste → he argues that in Rigveda there is only one reference related to bull lipped etc. (1) and it has been picked out by proponents of racial theory and presenting the case in way out of proportion.

He argues, these are not necessarily a disparaging reference, [Bull is a symbol of Stability, Strength], so any comparison cannot be taken as insult.

He suggested that references to fairness are not based on skin colour, rather intellectual superiority. (2)

He also highlighted that racial systems in (US) – Children of interracial marriages are given intermediate position b/w racial Hierarchy.

but in a caste system, Children born out of such marriages are relegated to bottom of Hierarchy. (inter-caste marriages). (3)

In racial discrimination, lower races were not considered untouchables.

White household – Black cook – acceptable (4)

but in upper caste HH → lower caste cook = Blunder.

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Thus, caste cannot be equated with race.

Ghurye, also famously commented that Subcastes are the real caste. [endogamy, occupational specialisation] at level of subcaste. [Heirarchy is also there for subcastes.]

∴ Operative unit = Subcaste

According to Ghurye, caste system is an integrative force. The caste system has integrated a large no. of racial & ethnic groups in a single collectivity. The religion of Hinduism provides the conceptual framework and guidelines of these integration. ★

The Brahmans have played a key role in this integration by their authorship and interpretation of Dharmashastras.

However, he did acknowledge that caste system in contemporary times is playing a disruptive role, & he lamented it to emergence of caste based associations — diff. caste simply trying to secure their interest. [and it will be very difficult to eliminate these org.].

Ghurye, also stated that in Modern times, caste system is facing a challenge due to Modern education but he didn't foresee caste system being vanquished from Modern Indian society anytime soon. ✓

— and this will break Indian unity.

— analysis of changing Pattern of caste system.

Ghurye viewed caste system favourably. He tried to glorify the culture of India, [particularly Hindus]. He proposed a revival of culture to infuse spirit of fraternity to get rid of current evils from caste system.

His critics, accuse him of relying too much on text and not going for empirical studies. Beteille argues his understanding of caste is confusing. ['Indological – comparative – nationalism'].

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Ghurye is also accused of taking a Hindu Centric view of Society which is apparent by labelling of Tribes as Backward Hindus.

Srinivas, also takes exception to understanding of Caste rooted in Varna system as it makes the caste system rigidly Hierarchichal, but in practice caste structure is dynamic (So he makes a shift from Varna view to caste view.

He took a Book view, armchair sociologist, didnt understand ground reality. ✓

Ignores conflict and oppression.

Glorification of Brahmin's role, he himself being Brahmin.

Confusing understanding - Beteille.

However Ghurye provided a springboard for later research on caste. and his disciples Srinivas, Desai drew heavily upon him. He was the first to approach Caste from a sociological POV. *

Caste – origin Theories →

According to **DN Majumdar**, origin of caste system is vague & uncertain [That are multiple theories], **Census, 1931** also made references to **5 theories of origin of caste**.

① **Divine origin of caste** → [Shastra, Purana] have advocated this. So General feeling among Hindus [Manusmriti]. is that it has been established by the **order of God** or at least by his wishes, thus should be followed religiously.

Purushukta Hymn of Rigveda → (varna system). → [constituting the 4 body parts of Purusha or Creator (supreme man).]

Manu, whose pronouncement is cited as an authority also supported the view.

Similarly, **Bhagwad Gita** → stated that Four fold division of caste was created by God according to appointment of Qualities and duties.

② **Karma Theory** → extension of divine origin of caste.
[Theory attributes the caste status in life as determined by one's own action or karma in past incarnations. Thus men are satisfied with miseries of his present life and is happy to do most degrading works. If he submissively performs his caste duties in this life, he will be born in a higher caste next life. [extraction of obligation].

③ **Tribes and religious Theory** → argues that from very early times, there has been a gradual and silent change from Tribes to caste (It is believed that the most of the lower or exterior castes of today were formerly tribes. [Subscribed by **Risley**]. # (Assimilation of Tribes in Hindu fold].

④ **Colour Theory** → Colour Que in formation of caste has also been considered. [varna = colour]. The class, which retained utmost purity of colour by avoiding intermixture normally gained precedence in the social scale.

* **Karve**, doesnot accept the view that the original meaning of varna was colour (she argues that in early scanned literature **varna means class**. #

5) **Broken Men Theory** → **Ambedkar**, suggest that **Shudras** were tribal people who were defeated in war.

(6)

Nesfield, gave a theory of caste based on occupation. advocates that occupation is the done factor for dev. of this system. As per him Priesthood was not exclusive monopoly before, but later hymns & settlers became complex & some people got specialised in it & called Brahmins and over a period of time they became Hereditary.

[monopolisation of occupation by few gave rise to caste system].

Created by interpreters of Scriptures, so that no one challenges the System.

"Condemned to degrading work due to karma" *

(Racial Theory).

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Louis Dumont [French scholar] – 2 visits to India in whole life. [TN, UP].
(1911-1998)

– He wrote two texts → [Homo Hierarchicus → referring to Indian society.
Homo Equalis → western society.]

Book name → Homo Hierarchicus: Caste system and its Implication, 1966.

[Synthesized Macro perspective of Ghurye with micro perspective of empirical studies].

He was highly critical of other western scholars, who viewed caste system from western perspective — They viewed caste system as exploitative, irrational, useless, illogical and worthy of condemnation. # [Value Based Assesment]

Values → western society
equality and individualism.
as Human beings all are of equal worth.
society exists for individual
→ Individual well being is important than society.

→ Indian society
Hierarchy and Holism
= People innately have diff. worth.
= inequality at Birth.
Whole > Individual
Importance
[Individual exists only as a part of larger whole].

Dumont, argues that if caste system is viewed from Indian values (perspective) – then it is not exploitative, not irrational, [rational, fully comprehensible, logical] system. Based on western values, CS appears to be exploitative.

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Bougle, contends that three main features of the caste system are:→
[Bougle's views are based on attributional perspective – where inherent inalienable qualities are associated with the caste system]
ⓐ Hierarchy ✓.
ⓑ Separation [in terms of marriage, social interaction] ✓.
ⓒ division of labour ✓

Bougle argue that all castes evaluate themselves taking the position of Brahmins as reference. and every caste is concerned with its boundary maintenance

Dumont, argues that any social structure is based on ideologies and values of the people. so caste is not just a social structure but a pan-India ideology

Dumont views caste from ideological perspective & not just as an empirical reality

According to him, throughout the country, the caste system is based on single true principle — opposition of pure and impure (This is the common way of thinking in Hindu society across regions).

→ He borrowed theoretical framework from Levi Strauss which calls for identification of binary oppositions.

State of Purity is very fragile.

Shuddha ~ Shaucha
Physical cleanliness.

Impurity can be of two types →

Contagious

He was deeply influenced by Bougle's cultural explanation of caste and his ideas that DOL in caste system is not on economic basis but on cultural basis & here is not exploitative.

There are three verbal elements to this ideology.

1) division of labour is on basis of pure and impure occupations.
2) Pure is superior to impure.
3) Pure and impure must be kept separate.

~~Impurity can be of 2 types →~~

ⓐ Permanent [due to birth in certain caste groups] — cannot be removed

ⓑ Temporary
(can lose purity if come in touch with Permanently impure. (upper caste).
[as they were engaged in occupations related to animal carcasses, faecal].

He identified a no. of pure & impure practices.
[Endogamy, cleanliness vegeterainism are considered pure and superior]. *

Upper caste women during Menstural cycle.
Brahman couple after sexual intercourse.
After delivery of child. [Bodily fluids are considered * impurity].

To remove / dealing with Temporary impurity →

ⓐ ritual bath.

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According to Dumont, various forces like Modernisation and Social movts, they were not able to weaken the ideology of society. Thus ideological basis of pure and impure continues.

Dumont argues, caste system is not changing in a very fundamental manner. (Ideology is not weakening). — There is a change in society and not of society.

He does acknowledge, certain changes →

(a) Substantialization of caste → Earlier castes were Independent. But due to modernisation that interdependent b/w castes has been broken and are competing with each other. Now people depend more on his caste brethren than members of other caste.

According to Dumont, the traditional interdependence b/w caste has broken down and has been replaced by diff castes, operating as self sufficient blocks in competition with each other.

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(b) More than 2000 years ago, the Hindu Civilisation discovered the timeless truth of caste →

According to Dumont, the timeless truth of caste is that ritual purity is independent of wealth and power. # The Brahmin is superior to Kshatriya because of his ritual purity. In terms of ritual purity, the King is clearly subordinated to Brahman.
(This can be seen even to this date).

2 Hierarchy →
Ritual Hierarchy
Secular Hierarchy
[He rejects Srinivas's Idea that caste Hierarchy has both ritual & secular streams].
(Ritual Hierarchy always dominates Secular status.
[OOL is defined Culturally and not by economic needs].

#(c) All Indians believe in the ideology of opposition of pure and impure. All Indians - whether rich or poor, whether men or women, High caste or low caste, no matter which region, irrespective of those people believe in this ideology.

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He argues the lower caste also believes in this ideology and willingly submit to Brahmanical domination. (#)

From Indian perspective, caste system makes complete sense.

Andre Beithle → [lived in village along with educated Brahman's] → [Brahman threw money on untouchable, when AB moved to hand over money directly, untouchable stepped back) → as he also subscribed to the notion of pure and impure and voluntarily subscribes to this notion.

According to **Dumont**, caste plays an **integrative role** in Indian society and is distinctive of India. He views it in terms of ideas and values of Indian Society. [heirarchy and hollism].

As per him, caste Heirarchy is a peculiar feature of Indian society and there cannot be any cross-cultural comparisons of the castesystem. #

→ His concept of Homo Heirarchicus has built up a model of Indian Civilisation based on non-competitive ritual Heirarchical system. *

Critics questions his approach for being too Textual. *

→ **Andre Beitlle**, says his views are much on what caste ought to be and not what caste today is.

→ Superiority of Brahmins claimed by him is also questioned as even in the past, power concentrated in hands of King.

→ **Gerald D Berreman** argues that idea of impurity or pollution, according to him in foothills of Himalayas, people never considered impure in terms of manneriism, food habits etc. (caste is a product of domination & sub-domination).

Dumont had tried to represent caste as static concept and Indian society a stagnated society.

voluntary subscription to this ideology by lower caste as a ritual obligation. *

TN. Madan → Indian sociology must have been poorer to a great extent w/o the contribution of Dumont

According to **Appadurai**, his concept of heirarchy provided useful shorthand for summarising cultural complexities of Indian society. (*)

Gerald D Berreman also criticised Dumont's notion that power and economic factors are distinct from caste.

Dipankar's Gupta → Study of Jats in North India indicates that Jats consider Brahmins as Idle, Lazy & greedy Contrary to Dumont's understanding of Brahmins as pure, sacred and highly placed.

against universal phenomena of superiority of Brahmins.

His critics compare him to new marx & Idea to be New Marxism

Yogendra Singh Criticises him for being too concerned with integrational aspects of Caste.

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The dominant caste and other essays, 1987.

M N Srinivas — He rejected monolithic & Pan Indian view of caste system.

[rejected Dumont's explanation of Caste] → more causal theory → in terms of Ideology of purity and pollution.

according to him it is much more complex than a single Pan India ideology.

He believed that caste cannot be reduced to one thing and we need to analyse it in terms of various interrelated aspects. (Power, wealth etc).

→ He introduced dynamism to otherwise static concept of caste.

Two Hierarchies → Ritual Hierarchy (in terms of ritual purity) — rules governing segregation, eating)

→ Secular Hierarchy is manifested in terms of [Land Holding, income level, Power in Panchayat].

(Wealth, Power)

He viewed caste as rooted in local Hierarchy rather than in Broader Varna framework.

According to Srinivas, Mobility in secular domain paves the way for mobility in ritual Hierarchy —

i-e- Sanskritization (When lower caste acquires wealth and power → he imitates in order to claim higher rank in local Hierarchy).

His views are much more dynamic than Dumont or Ghurye.

[Considering higher caste as a reference group].

He conducted field studies → and came out with two concepts — (ethnographic studies) deeper understanding.

By these Srinivas, sought to capture the dynamism associated with caste system.

(a) Sanskritization [imitation of Dvij varna caste].

(b) Dominant Caste

Lower caste undergoes sanskritisation, when he acquires wealth and power, then he experience dysjunction b/w higher rank in secular hierarchy and lower rank in ritual Hierarchy, Thus to cover this dysjunction, one undergoes Sanskritization to address this mismatch.

⇒ He bolstered his claim by citing eg of Kayastha during Mughal times.

However, this relationship is not a clear cut.

it may be possible, lower caste acquire wealth & power but don't undergo Sanskritization.

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It may be possible w/o wealth and power, can attempt for Sanskritization. [in this case most likely to face backlash].

work →
Religion and society among the Coorgs of South India, 1952, he uses a Theoretical framework drawn from Structural functionalism of Radcliffe Brown which he combined with Sociological Indology.

Impact of Sanskritisation on Varna scheme →

MN Srinivas argues that Varna system is not challenged or weakened by process of Sanskritization.
- The varna scheme is clear and immutable and is not challenged instead it reinforces and strengthened the varna scheme. — accepting the fact that higher varna is superior.

Process of Sanskritisation only leads to a positional change and does it lead to a major structural change.
→ [Basic framework remains the same].
(Sanskritisation is thus, an endogenous and orthogenetic localized version of social change.)

Westernisation and Sanskritization →

Several scholars argued Sanskritization is not very important in Modern Indian society as more powerful source (Westernisation) is being promoted in ~~western~~ Indian society. — language, dressing Food.
[Westernisation has thus, weakened the importance of Sanskritization].

Srinivas examined the relationship and was of view that process of Sanskritisation is not retarded rather accelerated by westernisation and facilitating it.

ⓐ Modern technology (transport, communication) →
lower caste people can also undertake pilgrimage.
Printing Press took scriptures to the lower strata as well.
Television channels — sermons → Sanskritic values now permeating to lower castes. [accessing elements of Sanskritic culture].

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ii) Earlier, upper castes were the one to undergo westernisation. Higher castes found value in western culture.
[Earlier, upper caste would jealously guard their cultural elements and preventing encroachment of their culture].
Late,
- elements of sanskritic culture was free to be taken up by lower caste, thus backlash was very less.
[Cultural space vacated by upper caste to be filled by lower caste]. *
→ [Thus, westernisation paved way for sanskritisation].

Yogendra Singh, says that sanskritisation is a culturally specific case of universal motivation towards anticipatory socialisation of the culture of higher group in hope of gaining its status in future.

Criticism →

①
Srinivas conducted field studies in few villages in Tamil Nadu and he applied / extrapolated it to 6 lakh villages in India, given the diversity in India.

The way Srinivas has developed the concept of sanskritisation It suggest that is if lower caste is emulating as a sense of admiration or awe.

Harold Gould, argues that sanskritisation not to be viewed (lower caste being awestruck by cultural elements of upper class). - He argues lower class is challenging the upper class and registering their opposition.

② → It is not the superior culture but socio-economic deprivation that drive such imitations.

③
According to Srinivas, it is the sanskritic culture that is being emulated. [but that is not necessarily the case, rather rulers serve as a model of emulation]
eg - Chanana argues that it was not sanskritic culture

that served as emulation, rather Islamic culture being a dominated force was emulated to claim higher status.
[eg- Hindus learning urdu, Persian etc.].
dressing pattern. * ∴ Ruling class culture.

— due to Muslim rulers. (long period of muslim rule).

④ # Srinivas sees very Harmonious relationship b/w westernisation and sanskritisation and rather it has given a blow to process of sanskritisation, we don't imitate Brahman dress and culture. ['sanskritic culture].
Thus, in contemporary society westernisation is reducing the importance of sanskritization. * [not even lower caste imitating sanskritic culture anymore.]

Sanskritisation seemed to justify a model that rests on inequality and exclusion. [Thus belief in pollution & purity of groups become justifiable].

⑤ # Kancha Shepherd argues that, not sanskritization but Dalitization is taking place. *
eg - Consumption of Non-vegetarian food.
- Consumption of alcohol.
- Women working outside the Home.

(It's not a western Template that is being emulated but a Dalit Template.)

Sanskritisation led to seepage of evils like Dowry among lower caste.

⑥ # Increasing desanskritisation is taking place, many higher caste are claiming low caste status → for benefits of reservation → DN Majumdar. *
eg- Marathas, Jats, Patidars.

⑦ # Sanskritisation is nothing but a corrupt of reference group and Anticipatory Socialisation. → Yogendra Singh

⑧ # Has been criticised for exaggerating social Mobility or scope for lower castes to move up the social ladder. [Inequality continues to persist, though some individuals may be able to improve their position in unequal structure].

Sanskritisation in modern society has lost much of its relevance due to —
(a) reservation policy
(b) Rise of Dalit consciousness
(c) westernisation
(d) democratic polity.
[Erstwhile depressed classes are recognising their numerical strength and using politics and socio-economic process to assert their own identity rather than imitating Dwija.

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Srinivas made a clear distinction b/w varna and Jati. According to him, varna is a macro theoretical schema whereas caste and Jati is an all India phenomenon defining reality. #

[He viewed CS as dynamic & rejected varna view, which considers caste system as a rigid Hierarchical system].

He insist that social reality of CS is not varna but caste [subcaste] is actually the interacting group.

Hierarchy according to him, is the core of the caste and caste structure is guided by 2 hierarchies → ritual and secular.

Dominant caste [MN Srinivas] →

Study at Rampura village [field study], Mysore (KA).

= There were 3 caste. * Essay: Social system of a Mysore village

a) Brahmins caste
b) Non Brahmin Peasant caste - [Okkaliga].
c) Untouchables."

Brahmins weren't the one who was dominant in village, rather it was Non Brahmin Peasant caste. A ritually superior rank is not guarantor of dominance in village affairs →

Factors that help a caste to be dominant in village →

a) Wealth [ownership or control of large tracts of cultivable arable land]. + modern education ④
+ livestock + City based Jobs

after Land reforms, dominant castes emerged from BC section, [Shudra castes].

b) numerical strength

c) Political power →
- Panchayats
- administrative Jobs.
- membership of political parties

Coincidence of these 3 factors helped in caste being emerging as a dominant ~~class~~ caste.

It's easier for a ritually higher ranking ~~class~~ caste to emerge as dominant class. but not always as it requires Coincidence of other factors.

Srinivas also contends that, if a ~~not~~ caste has any 2 of these, soon it will acquire 3rd also and will emerge as a dominant caste.

He tried to understood caste in terms of [Status, wealth, Power.]

Term dominant caste is used to refer to a caste which wields economic or political power and occupies a fairly high position in the Hierarchy. These castes are accorded high status and position in all the fields of social life.

→ [People of other caste look up to them as their reference group].

⇒ not a necessary Precondition.

→ However a fairly high place in local Hierarchy does increase the chances.

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Lec-5.

Role of Dominant caste in village affairs →

(a) dispense Justice, resolve conflicts and dispute, being members of Panchayat.

(b) They become the face of village, particularly in outside interaction. [Thus in inter village interaction, interaction with administration, dominant caste elders will be the one representing.]

(c) Study of dominant caste is imp. to understand power equations in village.

UP → Ahirs (Yadav), Jat, Gujars, Rajput

Rajasthan → Rajputs, Meenas, Bishnoi, Marwaris [in Parts]

TN → Mudaliar, Iyers.
GJ → Patidars, Baniyas
MH → Marathas, Kunbis.
AP → Reddy's, Kamma.
PB → Jatt sikhs.

Bihar = Bhumihar, Ahirs, Rajputs, Kurmi

Kerala = Nayars.

(d) According to Srinivas, Concept is central to understanding all aspects of village Society → sanskritisation, Settlement of disputes, Heirarchy, Patronage etc. Thus it is a multi-dimensional concept.

e) One caste dominant in one area may not be dominant in other. [dominancy in context also matters].

Criticism →

(a) TK Oommen, questions Srinivas's conclusion. He argues that there can be alternate scenario as well. Ex - a numerically stronger caste may be Historically depressed and Numerically weaker caste may hold most of land & so on.

(b) SC Dube → it's not caste as a whole, but some dominant individuals who prevails.

Plays an imp. role in Process of Cultural Transmission in that area. dominant culture, values.

Thus dominant caste, may not be actually high, but enjoys high status because of W, PP, NS

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notice of death.

Towards the end of his life, "obituary of caste as a system" article → ✱ #

Proclaiming the death of the caste system: [Imminent death in contemporary times]. because of →

(a) decline in the importance of Jajmani system. because of increasing prevalence of market based economy.

However he points out that caste as system will die out but caste as identity will survive and will remain important.

His views opened numerous avenues to understand caste in India. (His theoretical strands were picked by scholars like → FG Bailey, MSA Rao) in the understanding of mobility of caste system in diff. parts of country.

However, criticised →

(a) For taking a view of society from perspective of dominant sections of society.

(b) Others argue, that sanskritisation was also not a new concept & just a cosmetic makeover of the universal process of reference groups. #

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Andre Beteille (1934–) → [French father, Bengali Brahman Mother] → Indian

R.C. Guha once called AB as the wisest man of India.

Padma vibushan.

According to AB, caste is small and named group of persons characterised by endogamy, Hereditary membership, Pursuit of a particular traditional occupation and a specific style of life and has a distinct ritual status in a Hierarchical system.

Economist friends mocking AB for studying a dying phenomena, social institution — caste.

While MN Srinivas was of view that caste still plays an imp role.

AB says, economists were right, caste seems to be on his way out on 3 imp. areas [It's role is diminishing in Modern India] → of social life.

a) occupation – earlier many caste names were based on occupation. [even was at level of sub caste] but Modern society has witnessed explosion of occupations and emergence of caste free occupations. (eg) – Software engineer.

[due to industrialisation + Modernisation].

b) Governing social interaction →

particulary food exchange

touch (distance maintenance)

eg → Modern Transportation [Metro, Buses].

Collective Mobility

AB says practically impossible to maintain these in urban setting and increasingly in village areas.

c) Marriage → AB is aware that Inter-C Marriage are not too much, but it has begun taking place.

* structural approach also studies actual power relations b/w caste groups & inequalities thereof [Dipankar Gupta & Andre Beteille subscribe to this perspective]

Books →

The backward classes in contemporary India, 1992.

While Ghurye & Dumont focus only on Ideological aspects of caste. Beteille casts his net wider to understand Indian society from Weber's Trinitarian approach.

* According to him, Structural aspects of caste, mainly economic and political dimensions have remained Underestimated by the other thinkers.

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Thus it is a significant factor in considering role of caste system in marriages is declining

Criteria other than caste is becoming more important.
eg → education, income, assets., quantum of Dowry fairness, character.

In Pre-modern times, (Community as a whole used to punish for Inter caste-marriages), but now, Punishment is at level of family or extended kin. [Thus role of caste in marriage is diminishing]. # 0.% to 4%.

AB continues and says Srinivas was also right, caste found new salience in other areas of social life →

ⓐ Politics → [AB suggest that Modern Political System has been of the areas where caste has become increasingly important].
fielding of candidates based on Castedynamics.
- caste is used as mobilising source.
↳ Rajni Kothari

ⓑ AB argues, in 1960s, 70's caste was only academically important but now (1990's) caste is a Hot topic for Public discourse. [because of caste based reservation or Mandal commission report].

He wrote a book : caste, class & Power → 1971.
He argues that (caste, class, Power) in earlier society were overlapping.

High Caste = High class = High Power
Mid Caste = Mid class = Mid power
Low c = Low c = Low P
} Harmonious relation.

with advent of Modernisation, this equation doesn't hold true. High caste can be Mid class with Low power.

In Srirangam → it were not only Brahmins that maintained distance from other castes, but Adi-Dravidians also avoided mixing with Brahmins as they saw doing so will attract misfortune.
Thus, it rejects view of Ghurye & Dumont who saw caste as a uniform phenomenon with implicit superiority of Brahmins.
- Further lower caste was equally concerned about boundary maintenance and were less keen on Sanskritization.

Kuruchins of Kerala – Brahmins as inauspicious.

(sociologist were concerned only).

⇒ education, secularisation, occupation, migration, politics, democracy.

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Earlier form has been replaced by much more dispersed social inequality.

(because of ban on untouchability, education etc.)

[Symmetrical → asymmetrical]

He advocates studying of relations b/w upper caste and lower caste, b/w Jajman and kamin & should be studied from a structural perspective by using universal stratification as general phenomena.

His analysis is also useful to show that empirical reality of caste is remarkably different from cultural ideal type of caste.

His multidimensional view renders a better view of society as a whole and caste in relation to other social dimensions.

eg → He concludes that Kinships also played an imp. role as individuals chose the occupation of their parents. ✓

He observes that, as education becomes open, the Dravidians are able to place themselves in White Collar Jobs. Within village also, land had come into market and Brahmins have sold their land in many instances & Adi Dravidians have bought. [As land comes in open market, the productive org. of village tended to be free from caste structure]. Thus, due to these factors — Power structure in villages also changes. (Caste is now not the only determinant of status and power).

-[According to him, shift from traditional occupation also impacted social standing of caste]. and has impacted the relations of Brahmins with other castes.

He is accused of narrow empiricism for making sweeping generalisations from the study of a single village of Southern India.

However, as per Yogendra Singh India has gone t only selective Modernisation not complete Modernisation.

⇒ At the same tim it has not remained traditiona as Dumont suggest

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Caste in Modern India →

Contemporary India is starkly different from India 250 yrs. back, and sufficient changes has taken place due to multiple social forces.

(a) Weakened due to various forces of modernization.

i) Constitutional and legal provisions. →

equality across castes. [Thus caste system based on Hierarchy directly challenged]
ban on untouchability. [Art 17]
Constitution enables intercaste marriage. [SMA, 1954]
Constitution guarantees freedom of occupation. (19)(1)(g)
SC ST (PoA) act, 1989.
Reservation in LS, Panchayats, state LA.
right against exploitation [Art 23] as Begar is having caste connotation.

ii) democratic principle →

1 man = 1 vote. [irrespective of caste] = 1 value.
Dalits sufficiently mobilised.
various lower castes playing a major role in political arena.

iii) Modern education [open to all castes]. → (74%, 66%)

large no. of people from lower caste can access it
promote scientific temper, rationality. *

AB → Practically not possible to follow UT.

iv) Industrialisation, urbanisation, westernisation, secularisation

caste free occupations ↑ [chosen by will of individuals].
notion of anonymity ↑ → thus to get over with caste. [migration].

v) Anti-caste movements →

Ambedkar's Mobilisation
Reformist movt [Brahmo Samaj, Arya Samaj]
Periyar [Self Respect movt.].

vi) Expansion of Market System, leading to decreasing importance of Jajmani System.

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vii) Electoral process has provided a base to numerical strength and has led to caste groups emerging as interest groups which are becoming more assertive and are now leveraging upon their numbers.

Is Contemporary India caste free? can we say it is confined to rural India?

Casteism → It is defined as the social practice of continued adherence to the caste system. Casteism involves strong loyalty to one's own caste and prejudice against member of other castes [particularly lower caste]. Casteism may be manifest in the form of discrimination on the basis of caste and social life. Casteism may reflect as blind loyalty towards one's own caste, caring for and promoting interests of one's own caste, while ignoring the interest of other ~~class~~ caste.

It may involve considering one's own caste as superior, and taking the steps to increase the prestige of one's own caste.

>90% - Dalits
Manual scaven
Pooja done b
Pandits.

Caste continues to play its salience in majority of social settings.

i) continued relevance of caste in marriage.

Study titled → India Human development survey (IHDS) [2011-12] by National council for applied economic research [NCAER] found that 95% of all marriages were taking within caste.

Even social media [dating/ marriage sites] are lined on the basis of caste.

(b) Education → SK Thorat Committee

2014 - study at IIT Bombay by Insight ✓

56% of SC, ST, OBC students felt discriminated against.

Residential Segregation → OM Lynch - Jatavs (Agra).

(c) Modern politics →

Andre Beteille, argues it has infused a new lease of life in otherwise dying system. & important role played by reservation.

d) Welfare role → [Caste sabha, charitable societies] Caste based hostels, associations. Caching as interest/ Pressure group].

e) Caste based senas [Private armies] in many parts of India.

Eg → Bihar [Bhumihar]. ✓
Ranvir Sena.

Harold Gould → Rudhanwala study not very much caste conscious in public domain. [urban areas], but very conscious in Personal domain.

f) Caste shapes the workplace relationships in Public offices.

D Ajit Study →

Han Donker, Ravi Saxena (2011) → published in EPW, they looked at Caste Composition of boards of Top 100 Companies in India [Pvt + Public] # Board of directors

They found 90% of members were from 2 varnas only →

- 46% directors → vaishya varna
- 44% directors → brahmana varna

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g) Media →

2006 by CSDS [study] *

90% decision makers in mainstream English Print media and 79% in TV channels are upper caste.

→ info. control

Caste has been sufficiently been affected by (....) but caste has not wiped off and is not any closed to be wiped out soon.

NCRB data →

crime against Dalit committed in India every 15 minutes.

6 Dalit women are raped everyday. *

66% growth in crimes against Dalits over last 10 years [2007-2017].

very less Dalit entrepreneurship.

Also behind in poverty, literacy, nutrition.

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Untouchability → post independence Terminology.

(Modern Terminology = SC's).
↳ 2011 Census = 16.3% [20 crores].

There are 1263 castes considered scheduled caste. (2014).

Regionally distributed, some more benefitted from reservation than others.

various terms/nomenclature being used for untouchables

→ Achchoot, Avarna, Ati-shudra, Asparshya, Pancham, Antyaja (those who reside at the edge of village), Harijan (Gandhi), Narsimh Mehta coined it. Depressed classes.

-Dalit

Untouchability, is a social practise where in the physical touch of persons who are born in certain lowly castes is to be avoided, because it is considered as a source of ritual pollution and impurity.

Ambedkar says untouchables can be classified into 3 types →

(a) Untouchables → whose physical touch is to be avoided.

(b) Unapproachables → even their shadow is considered polluted.

(c) Unseeables → Those, whose mere sight is termed as Polluted. (eg)- Some castes in TN (came out in night, hide in day).

-various religious disabilities placed on them →

a) cannot enter temple, not read scriptures, no conductance of rituals, cannot take same road that lead to temple.

various, social, economical, political disabilities →

a) Prohibited from sitting on a chair in front of Caste Hindu
b) Prohibited from drawing water from village wells.
c) " to wear footwear.
d) accessing education ✓
e) Holding Political/Public office.
f) Putting on a clean dress ✓
g) untouchable women prohibited from putting ornaments.
h) Moustache cannot be kept.

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g) Men prohibited from riding a horse.
j) acquiring wealth in any from [land, cattle].
k) Housing with tiled roof. [Pucca House].
l) Should [Homes at fringes] → Antyaja.
m) [Houses facing Southern direction) – ✓
n) Prohibited from spitting. *
o) names should not be highly, They have to Inspire condemn.
p) Separate Crematoriums.
q) prohibited from using Sanskritik language ✓
r) Manual scavenging [dry latrines], dealing with Human Corpses, Tanning Leather. [all in the name of ritual obligation].
s) untouchables not part of village festivities but expected to clean up after festivities.
t) Bad news to be carried by untouchables. [eg-death].
u) Some parts, Women disallowed to cover their Breast. → Kerala (Breast Tax).

It is more than just mere avoidance of touch.

Musahar = [Those who are compelled to survive on mice].

Untouchability involves not only the avoidance of physical touch, instead it is a very comprehensive system of Social disabilities and sanctions in which the untouchables are subjected to Geographical segregation, denial of ritual privilege, Social exclusion, economic exploitation and political disenfranchisement. → use ✓

Practice have been significantly affected due to numerous factors →

a) Constitutional provisions → Article 14, 15, 16, (17)
b) Manual scavenging prohibition act, 2013.
c) SC, ST [PoA) act, 1989. [Manual scavenging included)
d) Scholarships, SHGs.
e) Reservations.
[Political enfranchisement)

2. Modern Education → Scientific Temperament, rationality. → notion of inequality refuted.

Ambedkar → Educate, organise & Agitate.

3. Urbanisation – Belielle, says not practically feasible. in urban areas.

4. Dalit Movements [Politically aware now], occupy ↑ power of positions → [IAS, IPS, MLA's, MP's], President, Governor. [Political mobilisation]

5. literacy rate among untouchables ↑ (66%), (awareness, rights ↑)

6. National Commission for SC.
Housing schemes, MGNREGA etc.
Startup India, Standup India.

* Industrialisation
→ caste free occ.
→ More concerned about efficiency

However it has not totally been wiped out. *

Study at rural Gujarat [1589 villages] by Navsarjan Trust *

⇒

>95% # 98.1% villages, Dalit cannot rent a house in Non Dalit locality.

>95% # 97.6% villages, Dalit must not touch the water pots, utensils of non Dalits.

>95% # 97.2% villages, Dalit religious leaders never asked to celebrate a ceremony in non-Dalit areas.

Civic Segregation

>85% # 87% villages, Dalits not allowed to rent pots for and utensils. marriages.

>70% # 73% villages, not allowed to use services of Barber. *

Data indicates that there is a systematic underestimation of practises in Modern India.

Study also noted practise of untouchability among untouchable castes. (#)

→ Study in (11) states by Action Aid → "Untouchability in rural India" (2001-02).

73% villages, Dalits cannot enter non-Dalit Homes.
>70%

ritual segregation

70% villages Dalits cannot eat with Non-Dalits.

64% villages, Dalits ~~11~~ enter common Temple. [even though a constitutional guarantee].

53% villages, Dalit Women treated ill by Non-Dalit Women.

38% villages Dalit school children had to eat separately.

33% villages, Non Dalit Health workers donot visit Dalit Homes. [Health exclusion] * [Rural India]

~35

Andre Beteille says in urban India it is not practically feasible to practise untouchability.

Study titled: residential segregation in Indian cities by Trina Vithayathil and Gayatri Singh found high level of residential segregation by caste in India's 7 largest metro cities. — Residence

Study by OM Lynch in Agra → Quarters of untouchable caste (Jatavs) had separate residential Quarters.

Andre Beteille argues that, as more and more Dalits are becoming empowered → This has led to increased atrocities and backlash from upper caste — which is confirmed by NCRB data → * (V.V. Imp). — Crime

A crime is committed against Dalit every 8 minutes.

6 Dalit women are raped everyday.

Education →

Vardhon Mahavir Medical College, Safdarjung → >30 SC students were failed en Masse, They sought Justice but complaints went deaf ear. — Education

Hungekar Committee was setup → Caste based discrimination is strong and authorities were blind to SC students grievances.

Rohit vemula suicide case.

AIIMS. SK Thorat Committee found caste based discrimination and found discrimination is not only limited to students but by faculty (sc) also.

Upper caste students not allowed to eat food cooked by Dalit.

All India survey of higher education (AISHE) by MHRD across 24000 universities / colleges found that SC's are underrepresented in higher education teaching Jobs. *

India Human development Survey =

"Would you let an untouchable enter your kitchen and use your utensils)?

= 62% Brahmins (rural area) → No

= 39% " [urban area) → No

=

27% of all Households admitted to practice untouchability.

(30% in rural) + (20% in urban).

Social Attitudes research India Survey (2016) → by Payal Hathi and Nidhi Khurana and Amit Thorat.

found → 50% respondents in urban Rajasthan * admitted practicing untouchability.

48% in urban UP

(40%) * 39% in urban Delhi. [urban Areas]

Developmental indices → (literacy, Poverty) → not much Progress.

Literacy rate [Total] = 74% [2011] Census -

SC = 66%

BPL (population) — Total ⇒ 21.9%

SC = 29.4%

= Subtle but all pervasive.

[lower marks]

[failed en masse]

[Career success attributed to reservation].

(Stereotyping.

Access to various amenities (2011 census) →

# % age Household w/o latrine → Total = 53.9%.
SC = 66.1%.

# Household with 4 wheeler [Total] = 4.7%.
SC = 1.8%.

# Household with Computer/Laptop = [Total] = 9.5%.
SC = 6.5%.

(#) SC's lagging behind in terms of material conditions, Prevalence of poverty, discrimination.

Dalit Movements → Pre-Independence

It refers to organised resistance by the Ex-untouchables against caste oppression.

Traces its roots to Colonial period as it provided a conducive framework/climate for emergence of Dalit Movt.

eg – modern education (rational critique)
- Values of equality. [F-Rev]
- Various socio-religious reforms movt.
- Colonial policy of divide and rule [focusing on divisions in Indian Society]

* → Economic opp were created for Dalit community.

eg – UP region → Member of Chamaar class benefited by demand of Leather in wars etc. [Thus, able to accumulate wealth] ✓

– Kerala – Ezhavas → (Toddy Tappers).

– Jajmani system breaking down and market system ↑

Dalit scholar = Anand Teltumbde → He says it is highly unlikely that untouchables didn't rise up against the 1000's of years of exploitation, but we don't know as Knowledge was monopolised by Brahmins → [authorship of Books etc]. (& they must have ommitted any Dalit uprising). *

Dalits not only belonged to lower caste category, but also belong to lower class category. → Poor peasants, Share croppers, agri Labourers, industrial workers.

Focus of Early Dalit Movements in this period →
ⓐ Temple entry.
ⓑ restoration of self Respect.
ⓒ Removal of civic disabilities
ⓓ Getting reservation in political & Govt institutions.

– Anti-Brahmin movt with the quest for Humane Treatment.

Two Broad Strands in Dalit Movt → Gandhian, Ambedkarite

→ Gopal Guru Considers D. Movt as cultural movt because of their Quest for ritual less, anti-orthodox society.

Gandhian approach → (fight against untouchability unparalleled).

campaigned relentlessly against practice of untouchability.

He considered that removal of untouchability is first and foremost task and much weightier task more than Indian Independence.

Gandhi said, If Swaraj were to be delayed by 100 years

for the removal of untouchability, it will be worth it." *

"Gandhi popularised use of term → "Harijan" "

Hari = Lord Vishnu
Jan = Children of = "children of God"

This was to ensure attitudinal change among people.

Gandhi wrote extensively, newspaper started - Harijan campaigning for removal of untouchability.

org. = Harijan sevak sangh = society to seeve the Harijans. raised, mobilised funds, public opinion

According to Gandhi, Hindu sciptures doesnot promote untouchability and he compare it with cancerous growth. Thus, he was of opinion that you don't need to kill Hinduism rather need to weed out cancerous growth of untouchability lest it engulfed whole Hindu body politik.

large no. of Temple entry movements in various parts supported by Gandhi → eg → Vaikom satyagraha. * , Cf

He was of opinion that this practise is a sin and done by upper caste towards lower caste. Thus, he who commits this sin is expected to do penance., thus initiative must also come from upper caste Hindu. to remove it. #

Gandhi Personally led campaigns of upper caste Hindus going in Dalit Basths to reverse this. Gandhi led campaigns of cleaning Toilets in Dalit Basths. *

Gandhi toled to leverage his national level leader and saintly figure to mobilise High caste Hindus for removal of untouchability.

He was focused on "Hriday Parivartan"

Gandhi believed that Practise of untouchability is against core principle of Hinduism → Satya and Ahimsa, therefore it cannot be integral part of Hindu Dharma.

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He was of view that legal methods will be having only a limited impact and what we need is Hridaya Parivartan or Change of Heart. *

If Hindu society continues to practice untouchability, it will weaken our moral stand against British Colonial rule.
[we have to get rid of exploitation within Hindu society].

bounden duty of every Hindu to remove untouchability.
[Involvement of Dalits as well as upper caste].

Gandhian Movement was faced with stiff opposition by orthodox Hindus.

•

Ambedkars view radically different from Gandhi's view → Personally came from untouchable caste but he did very clinical research.

Book = Annihilation of caste [Self published by Ambedkar].

1936 ⇒ called by Jat Pat Todak Mandal *
(Contents of speech published in that book).

Two main things → very strong criticism of practice of untouchability [why it is wrong] why should it be in society.
→ How to destroy Caste System.

Caste system must be destroyed because →

(a) **worst form of indignity** [worst than institution of slavery, anti-semitism].

He says, in slavery there is a hope of freedom, but in untouchability there is a **permanent stain.** that a man has inflicted on other man.

Untouchable is considered as (not worthy of social interaction) – forced into **subHuman existence.**

UT is incompatible with ideals of liberty, equality, fraternity (i. People are born unequal). * against French ideals.

Manifestly unjust and unfair [not taking care of merit, skills, ability].

Thus, society as a whole suffers as introduction of **inefficiency** in working system. #

Gandhi made distinction b/w varna and caste. defending attacking.

Ambedkar was very critical of such view and any distinction is **merely theoretical.** #

Several scholars [S. Radhakrishnan] showed greatness of Hinduism. Ambedkars response – Merely having existed is not a sign of greatness. [It has been invaded, killed] and is a **weak civilisation** and it is because of caste system and prevents it from becoming a nation.

Muslims, Sikhs are a very close community. universal brotherhood.

Hindus don't identify with all other Hindus [Internally divided along caste lines]. and that is preventing Hindus to become a one nation.

It is the caste system that has prevented Hinduism to spread across frontiers., because Hinduism cannot facilitate **conversion.** [where to place those converted in caste system]. Thus have made people emotionally divided. ?].

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Ambedkar argues it's not just division of labour, but division of labourers that divides whole society. *

Ambedkar believed Gandhian approach to be a Hypocrisy →
He accused Gandhi of insincerity. He showed that Gandhi's actions and ~~diff~~ acts (words) are different.
He said, Gandhi was born in Vaishya family but he never touched the scale → He first practised law then entered politics [domain of Kshatriya]. , saintly figure [Brahman].
[He, though championed varna system himself doesn't follow it].
Ambedkar questioned Gandhi's efforts. [where are funds gone?]
→ (no transparency in spending of fund). *

According to him, Gandhi was trying to ensure that leadership of untouchables, remained in the hands of caste Hindus. *

According to him, untouchables cannot rely on Change of Heart of oppressors, thus leadership of dalit movt must lie with Dalits themselves. *

He accused Gandhi of Double Speak. → Gujarati NP [defends caste].
English NP [anti-caste]

According to him, Gandhi was trying to retain it rather than eradicate it.

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How to destroy caste system?

Approach of Jat-Pat Todak Mandal → 2 Pronged approach

- Interdining
- intercaste marriage.

According to Ambedkar, Interdining will not be an effective measure., as some degree of interdining has already been taking place and has not been successful in destroying caste system.

→ It's still not taking place., and the same was the case back then.

Ambedkar, argued that potentially intercaste marriage can potentially destroy caste system [as main principle/ Characteristic of endogamy is broken down].
as endogamy is the source of affinity among Caste, thus by intercaste marriage, this affinity, stronghold can be destroyed. [feeling of being Kith & Kin] ↑

SC, Feb 2021 →
Intercaste marriage is possibly the way forward where caste & community tensions will reduce by such inter-marriages.

→ Unless this feeling of Kinship, of being Kindred becomes paramount & the feeling of being aliens is vanished [Caste system cannot die]. *

According to Ambedkar, fusion of blood along caste lines. can create a sense of brotherhood that transcends caste. It can be a unifying force for all Hindus.

Why sincere efforts of Jat Pat Todak Mandal not giving outcome →

Why do Hindus practise caste?

Ambedkar argues, Hindu is not an evil but he practises it because he is deeply religious. So if you want to destroy caste, you must strike at the root [religion] you must have a courage of Buddha, Nanak and tell the Hindus, Religion teaching them caste is wrong: (Vedas, Scriptures, Dharmashastra is wrong).

and that's why need to attack Sanctity of Hindu Scriptures. (Burnt Manusmriti).
(It's not some inviolable word of God & it must be questioned.

He said, Hinduism cannot even be termed as a religion.

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Backward class movt. + Dalit Movt.

Satyashodhak Samaj formed by **Mahatama Jyotiba Phule**
→ main objective → to liberate Shudras [OBC] & All Shudras [SC] and to prevent their exploitation by upper castes.
→ Advocated worship of **Raja Bali** against Lord Rama.
→ He rejected Vedic Tradition. ✓
→ He ridiculed those who believed in **mythological** stories narrated by Brahmins.
→ It also encouraged Maharaja of Kolhapur to launch a non-Brahmin movt. ✓
→ Demanded representation of all classes of Hindus in **local bodies**, services and institutions ✓
→ established **primary school** for untouchables at **Poona**.
→ Phule believed that there was no need for any intermediary in matters of religion and refused to recognise Traditional role of Brahmins as custodians of Hindu religion or Interpreters of scriptures.
→ He also opposed Stranglehold of **Brahmins in Indian Bureaucracy**. He was of the view to substitute Brahmins with non-Brahmins having better information & more sympathetic to condition of peasants and backward classes in rural areas.
→ Movement focused on **attitudinal change** to give up alcohol consumption and use that money on education.

→ **Gail omvedt** → described satyashodhak samaj as a cultural revolt in a colonial society.

- **SNDP Movt** (Srinarayan Dharma paripalan) [1903].
led by **Shri Narayan Guru** from Ezhava caste [Toddy Tappers]
→ Their caste was considered **Unapproachable** and suffered from Civil & religious disabilities, not allowed to worship in Temples, can not bath in same tank, cannot wear footwear & could not build Pucca Houses.

↳ cultural revivalism, agrarian radicalism.
He used Myths to explain how outsider exploited indigenous people. Raja Bali - original Aryan. Ram, Laxman came later on called themselve Aryan too - Aggression reflected in their syncretism from New Aryans

↳ role of education to bring about social change.

Malinowski →
"Myth as charter of society" → Myth gives **Identity of origin** & Ideology which provides space for Collective Mobilisation

#

→ SNDP Yogam took up several issues → right of admission in Public schools, recruitment to Public employment, entry into Temples, Political representation → for upward social mobility of Ezhava community.
→ Mvt. fearlessly criticised against rigors of Caste System and Brahmin Hegemony.
→ Mvt. tried to showcase, how a community submitted to Centuries of Tyranny can do and achieve through Unity. ⊛ (Cites eg. of unity)
→ Separate Temples were constructed., Transformed lifestyle of Izhavas, installed new religious beliefs, rituals & outlook. • Redemptive SM
→ SNDP constructed an alternative narrative with its institution of Temples, priests, Monks & monasteries.

Other Pre-Independence mvt. →
Namshudra mvt of Bengal → Chandals ↳ English edu
Adi Hindu Mvt. of Kanpur.
Guruvayur Satyagraha [Temple entry].

• Self-Respect Movement → Backward class mvt. → movement of Secularisation.
order with aim of achieving society where backward castes have equal Human rights.
- encouraged Backward castes to have self respect.
- founded in 1925 by EV Ramaswamy Naicker. [not just in Tamilnadu but also overseas in countries with large Tamil Diaspora] → Singapore, Malaysia.
→ Periyar, declared that way of self respect could be the genuine freedom mvt.
→ Mvt. was aimed to break Brahminical Hegemony and giving due respect to Dravadian Identity & culture.
→ He supported cause of downtrodden, organised Temple entry and self-respect marriages [without priest], burnt Manusmriti
→ encouraged intercaste marriages & love marriages
→ main objective of mvt. was inculcation and dissemination of political education, maintainance of home for orphans & widows and opening of educational institutions for them.

These movements were revolutionary, Sub-Altern mvt.

• Weber → Protestants look at their life beyond divine intervention. Rites, rituals are not needed to change existential conditions rather rational behaviour is needed for change.
[same philosophy followed by Dravidians]

[DMK, AIADMK today owe their origin to Self Respect mvt.
This was a total movement, had impact on every sector of society - Land, women, children, education, economy, politics

Dalit Movement post Independence → [step-by-step mobilisation & strategy to become equal citizens.

(a) Constitutional and legal measures →
(Article 14, 15(4), 16(4), 17), 23, 24, 25 (throwing open Hindu Temples to all.)
Article 46

- Untouchability offences act, 1955
- Prevention of Atrocities act, 1989.

reservation in legislatures [Parliament, State legislatures, Panchayats].

National Commission for SC.
Manual scavenging prohibition & rehabilitation act, 2013.
Similar state level legislatures.

(b) Education → (Modern education with emphasis on English language)
many scholars including Ambedkar, Phule emphasised on dalit education.

Ambedkar slogan → "Educate, organise, Agitate"

Sanskrit - language of oppression
English → language of liberation.

denial of Education → remained in darkness (remained ignorant)

Education → remove this darkness.

Ambedkar argues that, Dalits are imbued with very strong sense of self doubt because there are few educated among them.

→ because of disproportionate representation of Brahmins in Modern education, Dalit Youth feels that these are out of their reach.

"Growing no. of Dalit educated youth will remove the self doubt from other members of communities also."

Since, independence literacy rate is improving and these educated middle class among Dalits are framing the

These movements address issues of Cultural Segregation, political & economic exploitation and most importantly a struggle for recognition as full Human beings

ideology and providing leadership to Dalit Movement.

*

(iii) Separate Settlements for Dalits → [idea floated by Ambedkar].

According to Ambedkar, due to numerical majority of touchable caste Hindus, they were able to impose the oppressive codes on Numerical minority of untouchables.

#So one way out of this, is to establish separate villages.

However, this idea faced stiff resistance from National movement as this will strengthen the marginalisation rather than integration in mainstream society.

i) Priestly occupation be regulated by state → [Anyone could be a priest based on reqd. Qualifications & knowledge]

As per Ambedkar, this must be thrown open to all and being recruited for providing services. * [to break exclusive monopoly of Brahmins].

Idea not being work upon.
(Thus, monopolisation of Priestly occupation by Brahmins).

v) Dalit Literature → became popular in 1960's, 70's.

Even in colonial period, there were literature highlighting issues faced by untouchables [not just scholarly writings]. — Mostly written by upper caste Hindus (However, sympathetic)

Literature that flourished later was very different →

(written by Non-Dalits, sympathetic, Hindi, Urdu, Munshi Premchand) — Before Independence

Mostly written by Dalit themselves, (not national level writers).

(Semi-autobiographical manner), emotional manner

Literature in vernacular languages. *

eg- Namdev Dhasal, Laxman Mane, Narendra Jadhav. *

It is due to these literatures, popularisation of term "Dalit" took place.

(meaning - Broken or Crushed).

(Sanskritic roots, began from Marathi).

adoption of term 'Dalit' by members of the Community itself (self identification by Community).

ⓐ in stark contrast to Gandhian nomenclature → "Harijan" (as it did not capture the reality) *

Dalit → term used to assert the Historic oppression and exploitation. [Social reality of marginalised communities]

it isn't a dignity related word, nor a glorious lie "Harijan"

(Acchhut).

Dalits argue; it is not a matter of abuse but matter of pride to use this word.

SC," advised Govt. to not use term Dalit by Media"

Govt. faced backlash by Dalit scholars -

⑥ ensuring State power in Dalit Hands. → 1942 → Ambedkar formed [All India SC Federation], emerged as torch bearer for cause of Dalits.

(CM, PM)

Ambedkar was able to ensure reservation, abolition of untouchability.

→ est. political party → Republican party of India (1st Phase), depressed classes federation.

Independent labour party / party

politically, he was not very successful, (lost the only

election he fought.

Dalit Panthers Party [est. 1972] – by educated Dalit Youth – JV Pawar, Arun Kamble, Namdev Dhasal. (Phase-2)

drew inspiration from → Black Panthers party (USA). against slavery and Racism.

attained limited political success – [confined to MH and central India.] → This focused on attacking caste system through literary activities, debates, discussions.

Bahujan Samaj Party (Phase 3) est by Kanshi Ram [working at DRDO].

(Biggest political platform for Dalits).

First est. DSY [Dalit Shoshit Sangarsh Samaj samiti.] → later transformed to BSP

Kanshi Ram's view → Chamcha Age (Book).

↳ He accuses Gandhi and congress of having ushered in chamcha age for untouchables during Poona Pact. [according to him, system of Joint-electorate forced to be accepted by Dalit community [by blackmail of Gandhi] this ushered in chamcha Age. (Entire Dalit leaders emerged are chamcha's of upper caste political party). (unable to express Dalit interest in legislature) * because party leadership with Touchable caste and has to follow High command. [and has to represent interest of Touchable caste Hindus too]. as Dalits are very geographically sparsed. [and for any party support of upper caste is req to win in it electorate].

⇒ Gandhi has been criticised, that he wanted to keep Dalits under leadership of upper caste.

So to end this mere Tokenism, chamcha age → 2 Pronged approach →

ⓐ Create awakening among ~~un~~touchable castes.

Ambedkarite ideology needs to be taken to masses. Political apethetic X. [Awakening Squads] to popularise Ambedkarite ideology. (Melas, street plays etc.).

ⓑ To capture State power → [make alliances with other depressed classes, [Muslims, ST's, OBC's].

Initially BSP was unsuccessful. (Kanshi Ram added Mayawati) and was able to transform Kanshi Ram's vision into reality).

Anti-upper caste slogans initially. ✓
Close Connect with untouchables by slogans.
Later BSP Nat. tried to broaden its Support Base.
also one of the leading parties to seek reservation for Poor Brahmins ✓

Clear objective to achieve state power: *

Issues with BSP →
(a) no clear Ideology.
(b) Leader centric party

↳ Gail Omvedt → noted BSP Ideology can best be described as vague.

3. Religious Conversion → [Mahar move] [rather than reforming caste, it outrightly rejects caste]

Ambedkar's decision to Convert was criticised →

(a) all religions have same fundamental teachings and no religion is superior, so why should one convert.

(b) religious conversion will not change material conditions of those converted. [occupation, starvation ?]. Thus, not a right way out of problem.

Ambedkar addressed both these criticisms →

a) He argued there cannot be broad generalisations and based on thorough study of scriptures, can say Hinduism is a bad religion and is not worthy to be termed as religion. [It teaches immorality], [divides its followers]. *

b) Ambedkar agreed that quite likely there will be no material improvement but clear Psychological benefit.

(i) untouchability degrades instincts
Sense of inferiority complex. # Conversion will help them to get rid of it

ii) It will also benefit at Community level. [as Dalits are kept as Fringes] → if converted they will become part of Community. [Social inclusion]

Ambedkar later converted with lakhs of followers → into Navayan. [Buddhism] or NeoBuddhism.

⑧ Emergence of Sects and Cults as new socio religious movement → [after Green Revolution].

eg → Dera Sachcha Sauda [Sirsa]
Radhaswami movt. [Beas]
focusing on egalitarian society & an ethical society

Teltumbde, is critical of those who advocate Dalit rights today because they don't see overlapping of Caste and class.

Much of Dalit politics today has come to preoccupied with que of culture, identity and representation

↳ Contemporary Dalit activism seems to be almost exclusively confining itself to the issues of Symbolic representation, an obsession with assertion of caste & Community identities.

→ Failed to foregrounds the Questions of land reforms and material entitlements to Dalits.

Acc. to Teltumbde, such politics doesnot challenge the real foundations of Caste

*

- Contemporary Trends in Dalit Movement →

widespread agitation and protests after suicide by Rohit Vemula against discrimination faced by Educated Dalit youth in Modern education institutes.

Una uprising (Gujarat) = several Dalit youth were flocked, leading to violent protests against such atrocities.

Bhimsena [UP] led by Chandrasekhar Rana Azad.

Bhima Koregaon violence → [200th year celebration of victory of Colonial Army over forces of Peshwa]. ✓
(Mahars)

SC Judgement → diluted (SC, ST atrocities act).
led to widespread protests. [Govt. undid SC Judgement by legislations.]

- **Novelty** in current phase of Dalit Movement →

(a) New found **Militancy** → Chakka Jam, Bharat Bandh, Rail Roko etc.

Conventionally used by dominant castes [Jats, Patidars]

Confrontationist attitude *

b) Widespread use of **Social Media** → NRI dalit youth writing their anguish, who faced discrimination abroad.

mobilise and organise Dalit. (eg) Flocking video] spread by community itself.

Mobilise funds.

Coordinate Timings.

c) Emergence of **New leadership** of Dalit Movement →

Conventional Dalit politics at margin.

typically educated Dalit youths with links to CSociety [civil] activism.

(eg) Jignesh Mevani, Chandrashekhar Azad Ravana.

Chamar Brand. to be exploded thus, changing notions.

d) **Reliance on Music** → (used in diff forms to popularise Ambedkarite ideology) ✓

Bheem geet [MH]

Chamar Pop [PB] — Gimi Mahi

Casteless collective [Chennai].

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Challenges faced by the Dalit Movement →

(a) Brahminical ideology is still embedded in people's mind [providing it legitimacy], so it's a difficult task to delegitimise and confront it. [many lower castes still consider it legitimate].

(b) Internal divisions → [1600 castes] – diff. levels of socio economic dev., some are more politically engaged, [Practise of untouchability by untouchables] *

Thus, they are not unified.

c) Regionally sparsely located. [Thus identification with each other ↓)

d) Rise of atrocities against Dalits. [Andre Beteille] due to empowerment. → NCRB data – 15 mins, 6 women ↑

e) Formation of alliances (OBCs) → [Biggest oppressors of Dalits on ground) — challenge. *

f) Rise of Hindutva ideology ⇒ Hindutva Movement seeks to glorifies Hinduism, it seeks to recreates society along those lines, which are considered oppressive for Dalits. ↳ leading to Hindus moving away from Dalit politics.

PM Narendra Modi: wrote in his book Karmayogi → cleaning Toilets was a spiritual experience [and it was not because of Compulsion.]

Confrontation with Gau Raksha Brigade, Dalits are seen as those disrespecting Cows.

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Ambedkar → Annihilation of Caste

(a) Inter dining – Intermarriages [Jat Pat Todak Mandal]
(b) religious conversion. [Hinduism is Bad]., attacking sanctity of Hindu Scriptures.
(c) separate settlement
(d) Dalit Education. – Educate, organise, Agitate.
(e) Priestly occupation be regulated by state. [open for all].
(f) empowering laws.
(g) Political empowerment.

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- Caste among [Non-Hindu communities] →

Several studies among Non-Hindu communities found that they also have caste. [However their scriptures don't provide ideological justification for this]. → (no scriptural sanction for caste). — Islam, christians.

Most of the converts, (Members of these religions) were Hindus and thus carried their caste with them.

Hindus being a numerical majority also dominates culturally thus influencing other religions.

[Islam] → [Empirical studies found presence of caste] by Ghaus Ansari, MK Siddiqui, Imtiaz Ahmed.

3 broad categories →

(a) Ashraf [root word → Sharaf] → that claims to be the descendents of original Muslims who came to India. (Considers themselves as High born)

eg → Sheikh, Saeed, Mughals, Pathans.

(b) Ajlaf [low born] → (include various service caste) → Shudra

Thus converted from service caste to Muslim].

eg → Teli, Dhobi, Aatishbaaj, Kumbar, Momin Julaha, Hajjam.

(c) [Arzal] → Converts from unclean/Hindu castes to Islam.

Ati Shudra.

eg: Bhangi, Chamar.

• Indian Christians →

Goa → [Bammons (Brahmin]
Chardos [Kshatriya]
Sudirs [Shudras)]

Caste more prevalent among Catholics.

Protestants more in urban areas.
Catholics in rural areas.

Study by Duncan Forrester
D Mosse have found caste among Indian Christians.

Sikhs → found in studies by IP Singh.
SS. Jodhka.

✓ Jatt Sikh (agriculturalist)
✓ Khatris, Aroras [Trading caste]. ✓
Ramgarhiyas [Artisan clan]
Mazhabi Sikhs [untouchables].

According to some scholars, caste is prevalent in outside India too.

(Colonial period) → massive migration.

Hindu scriptures → [cross 7 seas] → looses caste.

(Prevalence of caste in Indian diaspora).

Study by S.S Kalsi found the presence of caste among Sikhs in Leeds, Bradford [England].

Berreman argues, caste like endogamous units, Birth based discrimination Austricism even being regarded as obsessed impure are prevalent in other societies as well.

eg = Buraku in Japan ✓
= Buekjong in Korea
= Midgan – Somalia

He also contrasted caste based discrimination with racial discrimination.

Though caste is found among Sikhs, Muslims, Christians → this is fundamentally different →

(a) Caste does not have same social significance for Non-Hindus.
(b) For Hindus, caste is sacred, but for others it is merely a social practice, thus breaking caste rules is not a sin.

- Views of **Ambedkar** on caste →

Paper - titled **Castes in India - Mechanism, Genesis and development**

gave scholarly definition of caste and origins of caste.

disagrees with racial theory of caste
" " occupational theory of caste ✓ → Nesfield.
rejects divine origin theory of caste.

According to him, caste is an **enclosed class**, and acquires new members from within by endogamy. (For him, essence of caste is endogamy) and said caste and endogamy is one and the same thing.

Ambedkar said, among **Primitive societies** → rule is **exogamy**

To understand caste we need to understand how endogamy was imposed on exogamy and that's how caste originated.

Parity needs to be maintained within the endogamous unit. [Thus, Parity among men and women is to be ensured (numerical)], otherwise rule will be violated.

Problem will come if **one partner dies** → need to marry another person from within the caste or outside the caste. [Surplus man / surplus woman]. Thus, creating problems. [Thus, for resolving it] →

Surplus woman → ⓐ Sati [that's how it emerged] Parity established.

ⓑ enforced widowhood.

Surplus Man → Can marry **younger women of same caste** [not same age to ensure no shortfall for other men] in same age.

Emerged to facilitate numerical parity among a castegroup. and ensure **endogamy** is practically possible.

According to Ambedkar, Brahmins were 1st one to enforce enclosure & later imitated by others. and emerged the principle of endogamy. → Social distancing → residence, endogamy, education
institutionalisation.
It all started with it.

For Teltumbde "caste" is not simply a question of identity and dignity. It must be seen in intersection with 'class' and persistent economic disparities.

- Given that large majority of Dalits still live in rural areas and are desperately poor, first and foremost concern has to be securing their livelihood through land reforms to strengthen their economic situation.

ii) 2nd → complete overhauling of education system, a shift to neighbourhood schools open to everyone.

iii) ensure HealthCare, sanitation and Housing to all.

It needs a proactive state. It's not a question of Dalit politics alone. This has to be question for all those who wish to see India as substantive democracy, an inclusive society and a culture that provides dignity to everyone.

Ambedkar often criticised Marxists for not giving due recognition to obvious reality in their conceptions and politics. But he was acutely aware of the significance of 'class' as an overlapping ground reality, a source of Dalit inequality & deprivation.

- His disagreement with economics was their inability to recognise that class in India was experienced within the framework of caste.

Gopal Guru – since untouchable was walking danger, there was a need to quarantine them in isolated place – cheri, chamrauli
TN UP

→ The spread of castes & its multiplication (sub caste) resembles propagation of viral Pandemic.

→ # Ambedkar, sees it as a territorial segregation. Every Hindu village has a ghetto. "(Hindus lives in village and untouchables in ghetto). – the word term Cordon Sanitaire, now being used in context of Pandemic to contain sick & healthy

→ untouchables were permanently segregated in such a way as if they were suffering from a disease"

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Dipankar Gupta → (contemporary scholar)

2 aspects of CS

Hierarchy "dynamic"
(emphasised by numerous scholars.
Hierarchy of ritual purity.

Difference
CS-1 qualitatively different from each other. (lifestyle].
eating Habits
dressing sense.

Gupta highlights that there are multiple Hierarchies. In his own caste Hierarchy, caste group places themselves above others. [thus, there are multiple Hierarchies].

→ own version of Hierarchy.

He calls. [B,K,V,S] to be sacerdotal Hierarchy gets its legitimacy from scriptures, but in reality multiple Hierarchies are there.

↳ Hierarchy is very dynamic
eg- Sanskritisation.

(There is no clarity, unity among castes for single Hierarchy)

different castes, glorifies their own origins to Mythical rulers, deities etc. [caste legends]
→ every caste has their own Jaatipurana and no caste accept themselves as lowly. [and justify diff Hierarchies].

all castes makes mockery and look down upon other ~~others~~ caste.
Caste based slurs (not just for lower caste but upper caste).

eg → Kanjoos Makhi choos, Pongapandit

No caste is beyond ridicule. ⊛

Lower caste also explain their lowly status in terms of misunderstanding, tricks and crookedness of other.

• Robert Deliege also collected many such tales from diff. Untouchable comm. & from diff parts of India & substantiates point of Dipankar Gupta.

Thus it is wrong to say there is single all pervasive Caste Hierarchy.

Gupta claims that empirically as well as well logically, it is wrong to say that a single all inclusive hierarchy, based on the principle of the opposition of purity and pollution, is the core defining feature of caste system. This is not only a contemporary fact but also a Historic reality.

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Separation → caste maintain their separation and lives in their own separate world [own culture, eating Habits etc.], therfore each caste differentiates itself from others w/o necessarily accepting that other castes have superior or inferior customs etc.

Therefore, Gupta opines that difference and ritualisation of multiple social practises, and not a monolithic Hierarchy constitute the essence of the caste system

The biggest feature of His theory is that by acknowledging the existence of multiple Hierarchies, caste no longer remains a highly closed system as it is often portrayed.

#

own life style.

Kurachins of Kerala see Brahm as inauspicious.

Jats → Brahmins as idle, lazy

89.

India Human development survey (IHDS-2015) →

→ Extent of Trust & faith of diff. caste groups on Public institutions.

→ caste Hierarchy represents Socio-economic status of diff. groups & Communities.

[In general majority of Population, Low Trust on state Govt & police.
In General, " " " , High Trust on Judiciary.]

Trust impacts outcome

Trust → Quality of Governance delivered.

→ OBC's, SC, ST, upper caste ↓ → places trust on state Govt & this might be the reason of quota system.

→ Most Communities display High Trust on Judiciary even after huge pendency.

→ Police → Low Trust → SC, ST due to corruption, brutality, discrimination.

Trust is shaped upon belief transmitted from Past generations and current environment.

→ Focus must be on inclusive, transparent, equitable Governance.

- **Constitution, Law and social change** →

→ Art 17
→ Women education
→ RTI.
→ Art 15, 16 [Social mobility]
→ Triple Talaq.
→ POSH, 2013.

Sivaramayya, contends that Indian constitution is a **radical document**.
(marks significant break from past).
- It is premised upon principle of **liberty, equality and Justice**. and it covers wide aspects. [broadest].
→ **Liberal interpretations** by SC → "inferred rights"
[Manusmriti, Hierarchy administration → Punishment based on one's caste]. — discriminatory.

[Importance of law, regarding social change is more pertinent vis-a-vis 4 groups]
(a) Dalits → A 15, 16 / A-17 / SC, ST, 1989
(b) Women
(c) Poor → MGNREGA
(d) Tribals → STLD FRA, 2006
→ RTI

\# Constitution is a **visionary document**.

Ambedkar had comment, "Indian constitution has **revolutionary potential** and can lead to **bloodless coup**" and effect large scale **social transformation**

Has it been achieved in last 75 years.?

* Protection of women from domestic violence act)
\# Article 15(3).
\# Rights of PwD act 2016
\# POCSO Act (2012)

\# **T.K Oommen, CN. Venugopal** suggest that significant social changes have been brought about under constitutional framework. and laws.

(eg)
- land reforms → significant change in land ownership. and land redistribution.
- Economic growth — Green revolution.
- Scientific Temperament ↑.
- Industrial development, rural dvt.
- empowerment of marginalised groups ✓
- literacy ↑., RTE, 2009.
- reducing in child labour, bonded labour.

→ **Andre Beteille** →
While constitution may define the dir" in which Govt. should move, it is the people who through their actions & ideology, determine the efficacy of that law.

Despite Progressive legislations, several aspects of our social world **refuse to change**.

(a) Anti-Dowry laws.
(b) Manual scavenging.
(c) Porn websites Ban.

Any law is as good as its implementation, Real Test of its potential depends on implementation where several roadblocks are there. → PoA (SC, ST), 1989

(a) old thinking [socio-cultural barriers].
(b) resistance to implementation of laws. [No changes].

— Still violence takes place.

NRC protests → "Hum Kaagaz Nahi Dikhayenge"

(c) Many part of lawmaking, may themselves have old/regressive mindset. [Parliament → only 14% women MP's]

(eg)- Pro-women Legislations not able to realise potential due to patriarchal mindset [Courts, Police etc.)

*

Nivedita Menon, Flavia Agnes highlights that implementing agencies reflects patriarchal Mindset. eg → Judiciary → Tying of Rakhi (MP) # Conduct of women in court not like victim (Goa).

(Eg)- Bureaucracy

no sensitisation to deal with women in Police Force.

Ambedkar said, "I feel Constitution is workable, if things go wrong under new Constitution, Reason will not be that we have bad Constitution, but we will have to say Man was vile". *

evil/immoral.

(eg)- Emergency provisions misused. (eg → Sedition laws misused. (NSA act. UAPA act).

Art 356 misused.

Several scholars have Questioned so called ~~regulatory~~ revolutionary/reformative potential of Constitution. [It is not necessarily reformative] rather it reflects the prevailing power structures & perpetuates them ↓ Continues prevailing inequality. [It is Status Quoist] *

Marxist scholars, argues that Constitution is part of superstructure and it legitimises inequality. *

Constitution.

economic structure.

AR Desai → Constitution = Bourgeoisie document *

"Preserving rights of Bourgeoisie." ✓ (eg → Property rights)

- Feminist scholars, Indian legal framework doesn't capture Gender equality in its entirety.

Rights of minority women, not been adequately addressed. ✓

Judge made law reflects patriarchal biases. → Benefits men more than women

Pritam Singh argues, there is bias in favour of Hindus.

→ Imagery

Gandhi, has commented on **laws.** Unlike **Ambedkar** seeing law as imp. to bring about desirable social change.

* He was of opinion that **law cannot alone** bring about large scale changes in society, it requires **change of Heart**.

"Hriday Parivartan" *

eg → untouchability abolition
→ Cow protection [He was against Legislation]
" Heart should be won and not forced abolition"

"**unjust law** is **itself a species of violence**" #
[Law itself can be used to perpetuate injustice].

Just as one have duty to follow Just laws, it is one's duty to not follow unjust laws". ⊛ (moral duty)

→ Article 21 protect
→ Form law agitation.

"There is a court higher than court of law, it is court of Conscience".

eg → AFSPA Protests // Sec 377.
CAA
Sedition.
love Jihad laws.

Nehru, Commented that "**if you want to kill anything, make it sacred**"

means it cannot be touched, remains same for long time → will become **redundant** and will not be responsive to changes in society.

That is why Constitution is a **living document** due to its fair degree of **flexibility**.

Ambedkar, Said If I found constitution to be misused, I will be the first one to burn it.

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Yogendra Singh on **Law and social change.** → Anti-conversion laws or Love Jihad laws.

→ law plays an imp. role in **bringing or preventing** social change.

Social change as **neutral concept** can be viewed in following manners -

(a) Law as **legitimising** social change → (eg) Anti-Untouchability mov. Article 17 legitimising.

(b) Law may **initiate** social change.
→ (eg) RTE, 2009 → "Education for all"

(c) Law may **Hasten** a social change
(eg) Child marriage restraint act.
[Law Hastened the reduction in child marriage in addition to already reducing child marriages due to modernising influence].

(d) Law may **prevent** -ve social change →
PCPN DT act → prevent skewed sex ratio
Anti narcotics law → aims to prevent anomie in society.

Symbolic interactionist on law → Judge made laws, gets Expanded based on diff. interpretations of constitution. (Article 21)

Ecofeminism → laws alone cannot bringe change, attitudinal change is reqd. too.
→ non-inclusion of environmental right as F.R.

Laws being overlooked → PCPNDTact → Sahni

• **Education and Society** → [NEP, 2020] → makes this topic imp.

"Educating the mind is completely useless, until you educate your ~~mind~~ Heart"

Social mobility ["Padh-Likh kar bada Aadmi Banna Hai"]
Less TFR, family structure. ✓
development of nation [Higher rate of economic growth] - [Skilled]
Social reforms, religious reforms. ['Panacea for ills'] - Effective, long lasting changes.
more empowered citizenry → more assertive in political demands. (more participative democracy).
Women empowerment.
Tribal development.
Poverty alleviation, [Dabl empowerment: Ambedkar]
Small family norm.

‡ Cultures continuity by transmitting morals values to society. [Social control]
‡ Prepares ctz. for acceptance of Social change. - SC Dube

[Functionalist perspective] → large functions

Durkheim → transmits the norms & values of the society. to make social life possible. [Social order]. by family.

2) Education impart specific skills to individuals, required to perform one's future role.

Parsons → Education takes over as the [focal socializing agency] in modern society after primary socialisation by society.
"Schools represent society in miniature" → learns ist to abide by laws.

[Functional alternative]

‡ [Davis & Moore] for effective role allocation based on one's capability.

Davis & Moore → Considers Education system plays an imp role in effective role allocation and performance..

‡ School will give necessary knowledge, hone abilities.
‡ Edu system sorts individual based on [capability.]
[Thereby, ensuring merit based role allocation system]

→ Tolerance [Helen Keller]

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- **Education system in India →**

Ancient India – Gurukul system of education characterised by Guru-Shishya Parampara.

Guru ⇒ Gu + ru → one who dispel darkness and show light
(darkness, dispel)

- Alleviated **social status** of Gurus.

Modern times → significant decline in **status of teachers**.
Seen as **lower middle class occupation**.

reasons for decline →

ⓐ nature of education changed. [Vidyarambha → mass based]. led to increase in number of teachers. (Break of monopoly)

ⓑ Education has become highly Commercialised just like any commodity. [Guru dakshina → Fees] (mandatory.)
- after studying
- voluntary
- Token of student's gratitude.

ⓒ Students become part of Guru's Household and became part of life for significant no. of years, but now only a very narrow domain of relationship and not a very significant role.

→ Gurus → Imparted knowledge, values, life skills.
→ Modern teacher → confined to a niche area [role] → "knowledge"

ⓓ Gurus → taught and led by example.
Modern teachers → "Their speech and action can be diff."

Colonial period → contours of Modern education laid down by Macaulay.
↳ Arm believer of civilising mission. [Anglicist].
Scriptural knowledge → scientific knowledge
open education system.

ⓐ To train men to work for them as **clerks**, meeting **politico-administrative agenda** of Britishers. at cheap cost.

Some of oldest universities in the world were exist in India →
ⓐ Nalanda
ⓑ Vikramshila
ⓒ Takshshila.

SCOUBE →
Education provides an avenue of intergenerational mobility in a Traditional & developing society like India.

(Formal, moral & Physical education].

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Macaulay → " we must do our best to create a class of persons who may be interpreters between us and millions we govern — a class of persons who are Indian in blood and colour but English in taste, morals, opinion and intellect. "

Impact of British Colonial education policy →

(a) Emergence of middle class. — did assist British in Technical aspects but However later on this section led the Indian national movement and Social reforms.

(b) Among these, there were segment of population imbued with Inferiority complex [ashamed of their culture]. *

— British education system was highly critical of Indian culture, superstitions & beliefs. this led to people being imbued with inferiority complex. → These people also led social reforms.

(c) Content of education → Europe centric + English.

Macaulay → " one shelf of European library is more than Cummulative knowledge of East".

→ British Eulogy [no Technical education].

Indian education content — Sidelined, looked lowly

(d) Bureaucratisation of Education → decision making not by teacher but administrative officers. *

(e) In response, efforts were also made by nationalist leader to promote national system of education.

1905 → National Council on Education was established. [Swadeshi Movt]

as students were prime population to be targeted to invoke passions, mass movt. but these students were targeted by Britishers for taking part in such protests, so that their education doesn't gets hamper, NSE.

British establishing institutions → "Gulamkhana") *

✓ "Ideological indoctrination of pupils"

— so to promote nationalist feeling, [National system of education] was reqd.

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Post Independence → Education → State List
42nd CA → Concurrent list

1st NEP, 1968 – Identified 2 important objectives of education system in India. → [Kothari committee] – E as Silent revolution
ⓐ promote economic development
ⓑ promote national integration.

NEP, 1986 → highlighted need of [equality] of educational opportunity. [SC, ST, Women]. #[reduction in disparities]
→ plethora of schemes, programs, laws after that.

→ ⓐ [Mid-day meal scheme]. [enrolment ↑, retention ↑, attendance ↑ nutrition ↑]., better learning outcomes.
(Largest school feeding program in whole world).
1925 - Madras, 1995 - Pan India.

Assesment by Pratichi Trust of Amartya Sen. →
* unlike many other programmes, MDMS is a [success] across country.
* Though Quality of food being served needs to be improved.

→ ⓑ [Sarva Shiksha Abhiyaan] → Universalising elementary education.

86th CA → RTE [FR] 21-A. [Justiciable FR]
[2009] RTE act to operationalise right to elementary education.

adult literacy programmes ✓
Construction of toilets in Girls Schools.
Tribal education. [Eklavya Residential Model school].
Focus on Higher education. [GER ↑].
Girls Hostels.
ICT in education ✓
Vocationalisation of education.

100

recommendation → K. Kasturirangan Committee.

NEP, 2020 → seeks to fundamentally mould education system.

"It envisions an education system, rooted in Indian ethos, that contributes directly to transforming India that is Bharat into a vibrant knowledge society by providing high quality education to all and making India Global knowledge superpower"

"Vishwaguru"

Regarding School education →

Policy aims at universalising education from Pre-school level to secondary level with 100% GER by 2030. *

Special education zones for disadv. groups.

Twinning / pairing (Art-Public School). *

→ Policy aims to bring back 2 Crore out of school children through an open schooling system. ✓

→ 10+2 → 5+3+3+4 scheme.

→ children in the age group 3-6 are sought to be brought within framework of formal schooling system.

→ Annual exams will be replaced by exams only at certain specific classes - [3, 5, 8].

→ doing away with rigid separation b/w various academic fields.

→ vocational education from class VI.

→ emphasis on teaching in mothertongue/regional language till class V atleast.

→ For Higher education →

Overall objective is to increase GER [26.3%] to 50% by 2035.

- to provide multiple exit options.

→ multidisciplinary institutes Colleges will be est at par with global standards.

→ National research foundation as apex body to promote research culture. ✓

→ Higher education commission of India (HECI) as single regulatory body except for Medical & legal field. ✓

→ Strong Thrust on developing digital infra → infusion of tech in planning, evaluation, monitoring of teachers, educational administration.

digital infra: for incorporation of tech in various areas.

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→ allowing foreign universities to set up campuses in India. → 4 local

→ National level institutes are to be set up for Pali, Persian and Sanskrit language.

→ ~~allocation~~ allocation → 3% to 6% of GDP. ★

Gramsci → Possibility of social change depends on education of working class.

[100% Universalisation of education → Preschool to Secondary level].

Issues →

(a) digital divide. ✓
(b) Vocational education → lead to dropout → child labour

100% GER → social inclusion, reduce deviance.
→ caste barrier can break.

English seen as social mobility language, Mothertongue promotion will leave Govt-School students behind Pvt institutes etc.

#

• Evaluation of India's education System →

→ Budgetary allocation over education have been continuously risen.

64 cr [1950's] ⟶ 5,00,000 cr [2014-15]

Significant visibility of this expenditure seen in massive educational infra.

2 lacs [1951] → 15 lacs. (school) ★

College → 600 → 39,900 ~ 40,000

University → 27 → 993 ~ 1000

→ Primary, Secondary, Higher [expansion of education at all levels].

Primary → universal enrolment.

(GER (girls) → 101%.
(boys) → 98.8%.)

Upper primary → GER (girl) → 95%.
Boys → 87%

Higher education [no.3 in HE system after America, China].

GER → 26.3% out of which 48.8% girls

Globally recognised brands in Higher education sector:
IIT, ISB. ✓

Literacy rate → 18.3% [1951] → 74% [2011]

Female literacy → 8.9% [1951] → 64.6% (2011)

Issues →

① High rate of drop-out as we climb up the education Ladder. [Retention ↓]
Primary → GER → universal.
Upper Secondary (11th-12th) → GER → 62.5%, HE → 26.3%

Reasons →

① acc. to Milind Wagh → Poverty, migration
[Forced out] rate → Poor performance in school [alienation]
Social circumstances alienating. → Poor Quality of teaching.

→ Jean Dreze → 3 factors still mar education in schools
→ Poor Infra.
→ Irrelevant curriculum.
→ Poor Quality of teachers.

② Quality of Education →
→ Teacher education is grossly neglected area. [B-ed Colleges giving degrees to customers and not teachers]. ✓
Quality of Teaching in Teaching Training Institutes is abysmally low. ✓
→ Teacher recruitment → Heavy corruption leading to deterioration of Quality. [JBT scam].
→ no domain knowledge.

[TVET]
[STARS]
[NISHTHA]
[DIKSHA]

3) Poor Learning outcomes. →
Acc. to National achievement survey by NCERT →
41% class III students were unable to read passage with understanding
35% class II children were unable to perform subtraction.

PRATHAM
ASER.

1986-NEP
4) Inequity → not all segments of society have equal access despite various schemes and measures.

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Historically marginalised continue to be not fully integrated in edu system.

Total literacy → 74%.
Female L → 64.5%, Male → 84%. [significant Gap].

Various reasons → [Patriarchy] not allowing girls.
(a) Sexual Harassment
(b) Lack of toilets
(c) distance to schools.
(d) Lack of female teacher providing a sort of security.

SC → 66% [systematic discrimination] → Rohit vemula suicide. → Thorat Committee → AIIMS [faculty, students]
→ Segregation of children → MDMS

ST → 59% [Virginius Xaxa → They also continue to suffer from discriminatory attitude].
→ Highlights Tribal students enrolled in Modern education in hope of gainful employment but their dreams remain unfulfilled due to lack of opportunity. and disillusioned youth engage in nefarious activities

Eklavya Syndrome
Seeing Tribal students as lowly. Stereotypical mindset of Teachers.
→ Teacher absenteeism ↑.

Muslims → 57% → Sachar Committee
"Systemic neglect" → few Gat-schools [lack of infra] in Muslim Areas. (Inversely Proportional) Pop. to Infra.

Rural-urban divide → [Urban L → 84.1%, rural L → 67.8%]

Krishna Kumar (NCERT) director, Indian education system 2 things are focused
* Textbook Focus. → stifles creativity. → Ivan Illich.
* Exam Focus.

However focus area should be [student]. Student, (Centre, Heart)
However is at fringes, Student must Comply with Textbooks and clear Exam. [Student Centric].

[Whole system relies rests on Inviolability of Texbooks and Centrality of Exams]
→ focus is on rote learning. ✓
→ no focus on [critical thinking]
cannot Question.
→ Generated a focus/fear of failure. [Focus → Prevention of failure]. and not learning and critical assessment.

Fear of failure → promotes mediocrity. *
incapable of producing excellence.
#

Higher education →
disconnect b/w needs of market and education curriculum - [redundant edu curricula.
• NASSCOM Survey → only 10% graduates are employable. → no industry-academia linkage.
College students lack people skills. [don't know How to converse]. [Soft skills].
Partap Bhanu Mehta, argues that Indian education system infantilises the students.
They are not allowed to Question.
→ Suffers from lack of research. [Large no. of universities but no Commensuate increase in research work & researchers].
*

Scholars – B.V. Shah, Margaret Cormack highlighted that Indian students are not concerned with aquiring modern values but are concerned with aquiring certificates.
→ [no attitudinal change]

S.L. Sharma, wrote "Modernising effects of university education"
→ going to university doesn't affect all students equally, one's background is also a great determinant of the extent to which a student will become modern & imbibe these values.

Students from more affluent backgrounds were more modern than students from relatively more Humble background.

Male students were more modern than female students. and students modernity greatly affected by Teacher's Modernity.
*

caste associations + religious ass. also running educational institutions and it is a roadblock to build an egalitarian society.

Issues of Holistic personality devt., inculcation of nationalist and Humanistic values, respecting of dignity of Labour have been ignored. [Education has become Commercialised – Profit oriented].

Govt. schools Functioning ↓ – Governance ↓

Assessment of NEP, 2020 →

#Yashpal Committee (1993) highlighted that School based learning in India has become Joyless and meaningless. *
(dull, uninspired youth).

Need →

several significant changes in Indian society necessitated it.

→ direction of economy has significantly changed [LPG reforms].
(Market driven economy) *
→ demographic dividend
→ Technological changes [Mobile, Internet].
→ to plug various anamolies — Quality etc.
Unemployability.

Assesment →

→ ambitious attempt at reordering Indian education System.
→ focus on 3-6 yr age factors in aspect of formative development [Cognitive.
(Head's → Playstage
stage. *
→ seeks to address problem of rote learning in school.
→ Seeks to encourage research culture. * (NRF)
→ autonomy & flexibility in Higher education system.
→ welcome emphasis on multidisciplinary approach.

Critics argue that not much will change on ground as what makes impact is Implementation.

→ Anil Swarup [former Education Secy] said that there is Education Mafia stronger than Coal Mafia. and very strong nexus b/w Politicians, land Sharks, educational entrpises. [Vested interest in perpetuation of status quo]. *

#Concerns → Fears of Hindi imposition in non-Hindi States.
1)
→ emphasis on education based on "Indian ethos" and
2) concern of saffronisation of education, Glorifying Hindu past and (Polarisation) demonise Muslims. *
3) → Policy has reiterated 6% GDP allocation but with repeated commitments, never allocated.

- **Academic Bank of Credit** (ABC) or **Blended Learning** → [multidisciplinary + integration of institutes].

→ will ensure **Student Centricity** in HIE and enable them to choose courses and institutions and earn credit physically or in online mode.

→ **NEP 2020** → lifelong learning through a flexible, facilitative interactive and democratic educational ecosystem.

∴ This will ensure — seamless **Integration of Campuses.**

— ABC will facilitate verification, accumulation, transfer of credits and digital authentication.

→ Choice based credit system, pursuing course to satisfy learning needs.

ABC will promote quality, flexibility, collaboration alongside access and equity to improve efficacy of HIE system endowed with Global Competencies & life skills.

— Revolutionising and democratising Higher education system.

Gandhi's Education policy → "Nai Talim" or New education (Wardha Scheme)

Inspired by Tolstoy.

Gandhi proposed that Handicraft Knowledge should be imparted in schools. [Training students in Handicraft should be at centre of school curriculum].

- It will have profound impact on students, teachers and whole society. *

→ He was very critical of Bureaucratic Control of education. Gandhi's scheme therefore sought to free educational systems from Governmental control and restore functional autonomy of schools. *

- Handicraft based Teaching will ensure functional autonomy as [schools → financially dependent on govt.], so to retain functional autonomy → Handicraft selling [financial independence to schools].

→ Society will also be impacted as traditionally lower caste was associated with manual labour and if all students were engaged in Handicraft skills, this will restore dignity of manual labour, sufficiently affecting Inter-caste relations. *

His Ideas on education seem relevant as an alternative way of comprehensive development of body, mind and soul through —
- Self restraint
- self reliance
- Self sacrifice
- Self fulfilment &
- Community participation.

① ②

→ Concerns → Regressive, Inward-looking.

Gandhi was extremely critical of use of English as a medium of education.

He believed, school should be extension of Home and due to English, they have become alienating space rather than being natural learning environment. ✓

- It puts immense Psychological pressure on minds of children.
→ Unnecessarily expensive. *
→ Alienation of child. ✓
→ more focus on language than on content. ✓

"chief Imitators of West"

can be seen even now, English become indicator of success, ability. [Status Symbol]. *

learning is not fun because of foreign-language imposition. ✓ *

- **Rabindranath Tagore** → (Nobel laureate – Literature).

Education has Global dimension but at same time rooted to one's soil and education must be intimately connected to one's immediate environment while also maintaining contact with other cultures of world.

→ He believed curriculum should revolve around ecological surroundings #.

- He was against classroom based teaching. In Shanti Niketan he emphasised on study under sky. → artificial environment → Brings away from real world.

- He emphasised that focus on both intellectual as well as aesthetic development is reqd. [Shanti Niketan focused on dance, drama, arts, literature].

- "Artist across the world have created beauty, scientists discovered secrets, philosophers solve problems not merely ~~from~~ one community or race but ~~[illegible]~~ fore entire mankind."

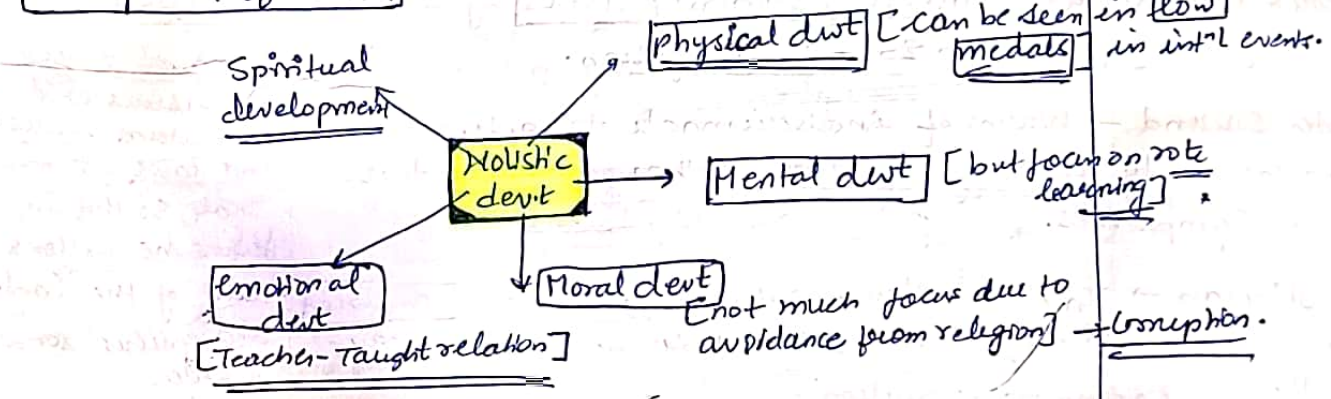
"knowledge knows no bound" *

#schools, colleges should be meeting grounds of diverse culture and who should work for single pursuit of Truth. Leads from

Nehru, focused on Education to be **Modernising Force.**
→ **Modernity** requires a **new mindset**, new modes of thought → This was focused Post-Independent India.
& In this education will make an imp. role. ✓ "criticised as Imitation of Macaulay's scheme"
# to promote rationality, Scientific Temperament. → Macaulay Pubg.

Ambedkar, viewed education as **empowering tool**
Modern education as **potent tool** for exploited segment of population.
" Educate, organise, agitate"
Many Dalit scholars continue to view Education in English as empowering & liberating force. → **Suraj Yengde, Chandrabhan Prasad**

Sri Aurobindo, **1st principle of true teaching** is that
" Nothing can be taught" *
- Primary task of teacher is not to instruct, it is not to be a task master.
According to **Aurobindo**, knowledge lies dormant in child and Task of Teacher is to **ignite** this knowledge, **process, explore** # and **analyse** this knowledge. Thus role of teacher should be of a **guide**. *
- He argued that Education should focus on **Holistic** * **development of child**.



Dr. S Radhakrishnan, considered education to be important tool for **social change**.
He opined that in **simple society**, much of what is done by family, religion & other such social institutions, it has

to be done by education tool./system today.
- to create new social fabric → education is important.

- Despite enormous stress on Gender equality in formal curriculum, actual situation has still remained worrisome as it has not been accompanied by informal education & mass awareness.

Education → women empowerment, institutional deliveries
- Contraceptive adoption ↑, Maternal Health ↑.
- TFR ↓
- Pop. ~ stabilises.
- better sex-ratio

Minority schools (rep. of parochial identities)* → only elites → Cocoon populated by elites.

Christians [11.5%] of minorities but run (72%) schools.
Muslims → [69.18%] " " " " [22.75%] "

(Madarsas → "Ghettos of underprivileged students languishing in backwardness).

Sarkar & Dadawala → misuse of minority status by schools to get exempted from 25% EWS obligation.

Yoginder Sikand → warns of indiscriminate targeting of Madarsas, only alienating Muslims further and harden extremist sympathies. *

Saral Jhingran → Intr" of modern subjects will create confusion in minds of students, since 2 knowledge systems are very difficult, different
→ Madarsa modernisation.

Arshad Alam → There is bound to be plurality of voices over modernisation of Madrasa. Hence there is a need to highlight reformist voices from within Madarsas that are demanding modernisation.

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Eugene Stanley — "Work oriented Schooling". Mere schooling w/o focus on employment will just create more disillusioned and alienated youth.

* Women's part in engineering ↑ but most in ECE, CSE

Suma Chitnis → Education as part of 2 pronged strategy to improve the quality of life of SC's.

→ **Higher education** →

AISHE (2019-20) → Inst. of national importance ↑ [125]
→ Women outpacing men in MBBS & BSc
(However it's worrying in engineering)
→ Impact of COVID-19 → online education → impact is disproportionate over weaker sections. *

Pankaj Mittal → It is critical to reimagine HE as beyond general university degrees and develop a vertical of equal status of skill and vocational education to enhance employment opportunities.

Bheemeshwar Reddy → In light of COVID-19 pandemic — lockdown.

In the process of stressing on online mode of education, the state & edu. administration is behaving as Benevolent Patriarchs. & took this decision w/o stakeholders involvement & due to this female students are at greater risk of facing brunt of disruption in education due to pandemic
↳ lack of devices [independent]
↳ Household chores, early marriage.

Rachel Sharpe → argues clustering of women in specific subjects leading to occupational segregation in later life. #

Sandra Acker → Choice of subjects in higher education is based on femine & masculine dichotomy of subjects. *

Vineeta Bal, Fewer Permanent women faculty in comparison to those who obtain research degree. [because of familial obligations & thus even after break not able to compete with men in research and professional experience.

- **Coronavirus Pandemic** → # Stigma ↑ → "modern day" untouchability
  - # fear of mortality.
  - # class divide → upper class took Corona in country.
  - # missed classroom interaction. [no Peer-2-Peer learning].
  - # disproportionate impact on women.
  - # Isolated marriages.

WFH.
increased interaction with family. → but also dysfunctional.
Loss of Jobs → domestic violence ↑.
Tourism affected.
limited interaction with friends.

→ affected all social institutions and microlevel interactions.

WHO in Jan 2020 → declared Corona Pandemic, a public Health emergency of international concern.

- Idea was to caution nation-States and misuse resources to lower it's spread.

Impact →

Family → (i) spending much longer hours with each other and continuously.

→ no "me" time – not accustomed to it. / Privacy ↓

→ Time away from family not available → Stress ↑, acrimony ↑ Heated exchanges ↑. *

→ imposed spending of time with family.

children experienced greater anxiety, more frequent quarrels among conjugal couples. → Child abuse ↑ as perpetrators are usually from home & neighbourhood acc. to * Ravichandran & Shah.

→ change in parenting style → Schools free them of parenting duty, → increased burden on parents.

women not joining jobs back.

Birthrate may have affected Coital frequency ↑.

Burden of Housework on women increased due to pandemic. [dual burden]

Domestic violence ↑ shadow pandemic. → 46% ↑↑ acc. to NCW *

dual burden work on women.

child marriage ↑

Marriage penalty – those girls married – may not return to Job

Mood → economy's base and base is shaken, superstructure bound to be shaken.
- → religion
- → Family
- → education.

Azim Premji Uni → 23 Cr people have been pushed into poverty.

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Economy → Joblosses, no increments, Salary cuts.
→ demand ↓.
[demand ↓ spending ↓]
vicious cycle

- Global economy severely hit., Grinding halt.
→ [Stock Markets crashed].
- large scale unemployment. [loss of 'bn' of dollars across the Globe].
UNDESA → 23% Jun 2020
→ (eg) # Beedi Rolling → 96%. Home based → 84%. Women. [Post Pandemic only 15%. Volume impacting Women].
informal sector.

→ ILO estimated, 400mn (40 cr) full time Jobs were lost.
→ various sectors impacted more → [Education industry. ✓ Tourism & Hospitality ✓ real estate, Cinema, Multiplex. ✓]

→ Shortage of various goods. [Hoarding]
(eg) → Toilet papers., PPE kits, Sanitisers, O2 Cylinders. etc.

→ Women lost more Jobs and unable to join back as compared to men.
[reserve army of labour].

→ Inequality ↑ [Oxfam report → Top 100 richest covered losses in 9 months, will it will take 10yrs of poor to Cover it] #

→ Inflation ↑↑
(Supply side shocks)

[child labour ↑] - Pitti Mahara
→ [due to loss of livelihood and absence of adequate financial & social protection].

Acc. to Ashwini Deshpande → Women employed in Pre Pandemic phase are 23.5% less likely to be employed in Post lockdown phase. Compared to men.
→ choice for Dalits & Women is in b/w Unemp. and Jobs that put them at risk. *

Polity and Governance → DM act, 2005, lockdowns.
Centralisation [Federalism ↓]
unprecedented expansion of Govt. power.
highlighted the importance of public HealthCare.
Emergency powers invoked in many countries, elections delayed, opposition Threatened, mass surveillance. in the name of contact tracing. *
mass gatherings → Protest banned. [Hongkong, CAA protest]
People start looking at Govt as saviours. [incumbent Govt. approval ratings ↑]
#
Intl relations affected → Summits postponed. / virtual summits.
digital rallies [Social media campaigns].

- **Education** →

online education [digital divide → internet, device]., attention span ↓, social interaction ↓ → Mental Trauma
decrease in syllabus.
cancellation of Exams [new evaluation methodology]
dropouts ↑ [some students may not even return to school].

UNESCO, Pandemic led to >1.5 bn children worldwide becoming out of school.
(lack of access to education impacts their intellectual development) #

→ large no. of supporting staff denies employment from education industry. [loss of Jobs]. — Drivers, Peons etc.

→ Screentime ↑ → (Sex Predators) → Child pornography.

→ Teachers ~~were~~ were not well versed with Technology. [faced challenges] → Harassment

NSSO → fewer than 11% students have combination of internet access and device availability. (* V.V. Imp)

ASER → urban — 24%. Rural — 8%. able to attend online regular

Krishna Kumar [NCERT, director] → online shift during pandemic is nothing more than fantasy.

→ Impact on Mid-day meal scheme (cooked food), dry rations being provided but not of much solace. [nutrition impacted]

problems in admission in Hi. Education.

Bhaskeshwar Reddy → Benevolent Patriarch
→ not Stakeholder Consultation
→ impacted Girls most → lack of device ava. → child marriage → household chores.

lockdowns → inequitable access → social crisis in making
Wim van Lanker → Poverty, overcrowded household
thus internet & Quiet study area, a huge issue.

Obiageri Bridget → lack of economic capital (wealth, devices) will lead to corresponding lack of cultural capital (edu. attainment) and pandemic also showcased importance of Social Capital
O_2 cylinders.

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Religion →

large gatherings ↓ → Privatised celebrations.

Religiosity ↑, Ramayana telecast, Online Pooja / Darshan due to uncertainity, fear.

numerous people were unable to conduct last rites of their near and dear ones. ★

Donald Trump – "National day of prayer"

Kumbh → Superspreader event

Kanwad stopped.

Environment – Ecology →

lockdowns → Healing effect (Pollution ↓)
↳ animals seen on roads.

– Biomedical waste generation ↑. [a challenge] ⊛

– "Anthropause"

– water bodies became clearer, Fish generation ↑.
↳ eg: Yamuna.

– Dolphins ↑.

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Sociological perspective on Pandemics →

Phil Strong (British sociologist) → Pandemics are not just medical or Health pandemics but generate **parallel social pandemics**.

3 Components →

(a) Fear → death, disease, loss of jobs [all pervasive] → fear of fellow humans, Gatherings, neighbours, loved ones, children.
(b) Explanation → [marks that we were were Symbol of fear].
(c) Action.

to make sense of fear and disruption in social life.

* Various types of explanation →
  - (a) scientific explanation → Man–animal conflict & Habitat destruction
  - (b) religious explanation → "divine retribution"
  - (c) Conspiracy explanation → Lab leak Theory

→ People demand that [something must be done] to address the threat of Pandemic
  - → lockdowns ✓
  - → Contact tracing / segregation / Isolation ✓
  - → Thermal detection of Tourists.
  - → Immunity booster Guidelines etc.

(2) "Risk Society" → term coined by "Ulrich Beck" and this Concept used by **Anthony Giddens**.

Acc to **Beck**, [Modern Society] we live in today is a risk Society, highly conscious of risks / Threats they faced.

In Contemporary times, there is preoccupation with **risk identification and risk management**. [so as to understand what could go wrong and taking preventive action.

Anthony Giddens, likewise suggest that contemporary risk Society is greatly preoccupied by [future & safety].

Even in past there were risks → volcano etc., but Giddens, considers new risks as "manufactured risks" — these are a product of Human actions (advancements in technology) *

→ advancement in Nuclear Tech. → threat of nuclear leak/accidents.

we not know about the magnitude of impact it can cause, though we want to know.

Risks are not equally distributed among society, some people have greater chances of being adversely affected. for instance → based on awareness, knowledge (information) and not just class factor.

risk are not equally distributed → [age → young v/s old. area → urban v/s rural]

Godderis and Rossiter, have highlighted the role of Gender in societal responses to pandemic.

Women are more burdened by social expectations during pandemic due to traditional role of care giver. (eg → Nurses also.) that leaves them more vulnerable.

Hansneous, has commented on rise of Quantification in contemprary times and suggests that those of who made models, Quantify data [Scientists, Technocrats] are modern day fortunetellers. Those who recieve their legitimacy from science rather religion.

Sociologists has also highlighted, How such kind of pandemics highlights hidden inequality and cleavages in society.

(eg → [Racism in west] → "Mongoloid race attacked" * Hatred, bigotry.

— agism [age became imp. factor for prioritising medical facilities]. → Italy

→ elderly people – limited mobility but further infantilised & mor- strictly restricted and policed.

→ Islamophobia → "Corona Jihad'
→ Superspreaders
→ portrayed as irrational and primitive being

• Pandemic from Phenomenologist/Ethnomethodologist PoV →
focus on everyday social interaction.
≠ old normal → new normal (less interactions ↓).
≠ lol of interaction → limited.
≠ interactions by symbols, signs → teaching with mask.
facial expression. ↓.

→

→

—

- **Corona Pandemic in Indian society →**

Gopal Guru, commenting on **impact** of Pandemic in India → Suggests that **in response** to pandemic, we witnessed **higher level of anxiety**. [despite direct connection b/w PH and people]

→ manifestation of anxiety was **2 faced** → **national anxiety** → "Social distancing" + migrants going back home.
→ **irrational anxiety**

Gopal Guru → Segregation just like Chowk Chamrauti during Quarantines.

Treating those who have been treated from COVID-19, see them as potential source of **infectors**

targeting of members of medical fraternity. → [social boycott]
→ [some were attacked].

Dipankar Gupta, highlights that Spanish flu Influenza killed 1.5 Cr people. but during corona 3 lakh deaths — but nationwide lockdowns this time became a policy response.

4.18 lakhs Dec 2021

Key difference b/w then and now → **"democracy"** *

"Every life equally matters"

→ Spotlight on **Public Healthcare** → highlighted need of **universal Healthcare**. (Budgetary allocation — 1% of GDP)

- **Political non issue** in India.
- highlighted need of robust **Public Healthcare system**.
- **unity** on this issue among people due to common threat.

He sees **silver lining** in Pandemic & sees Pandemic as opportune moment to curb **spitting** [Masks inhibit natural propensity to spit]. and will further reduce Transmission of respiratory diseases.

eg TB

Krishnakumar → online education → **natural Fantasy**.

Shiv Vishwanathan → Pandemic has exposed **inaptness** of Indian state. [How it is **underprepared** to deal with any public emergency of this scale].

- Skill set of personnel
- Institutional mech. to respond
- Fund allocation.

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Suhas Palshekar, is concerned that Pandemic is posing a grave **threat to democracy**. "Lockdown measures" are dangerous experiment in our democratic lives. #

- Lockdown → frightening success → (curtailed civil liberty and enthusiastic support of people + support of opposition.)

He fears it may become **new norm** of the life of country. **matter of grave concern** *

- **Migrants crisis** [Seen walking back home to far interiors].
  - Govt. criticised for inadequate preparation.

Acc. to 2011 Census, **45.36 Crore** people are migrants. **(37%.)**

When a person is enumerated in the census, at a diff place than the place of his birth, then he is considered as migrant.

→ **Women** are most in migrants due to village Exogamy * and Considered as migrants.

→ **Youth** tend to migrate more → [employment, education].

- **88% to 90%.** of migration is **intrastate**.

Amitabh Kundu, estimates that there are **6.5 Cr** * inter-state migrants in country.

[most from, **UP** and Bihar], **RJ**, **MP**

UP 25%. Bihar 14%. RJ 6%. MP 5%.

- 2 areas attracting most no. of migrants → **Mumbai and Delhi**.

Sudden lockdown → crisis

Later Govt. Shramik Trains, buses etc. ran.

CSO → shelter, Food.

Sujata Patel has done extensive work on **slums in Mumbai**

Public Healthcare System in India was already in a state of severe crisis even before pandemic. #

→ **Lockdown measures** announced was keeping in mind Upper, middle class citizens who could afford Social distancing and Home Quarantine.

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- not keeping in mind urban poor plight for whom social distancing is a joke and washing hands regularly a distant dream. [when water supply is erratic].

Public healthcare system is in state of crisis due to neoliberal privatisation policy framework adopted by state [space ceded to pvt. players and servicing those who can afford.]. Thus urban poor, slum dweller's concerns were undermined. [who could not afford costly pvt. healthcare]

* Breaking of social bond among segments of populations.
  (eg) → Upper/Middle with lower class. [because of fear of fellow Human being.]
  ↳ laying off domestic help etc.
  ↳ curtailed income earning capacity of these people, and taking away their livelihood → most of them being from lower castes/class.. [caste prejudice].

"Art of looking away" → Harsh Mander

Ashish Nandy, pandemic has highlighted urgent need for National Health Insurance Scheme, and Countrywide Social Security net. *

Suhas Palshikar, of the view that there was already lot of social distance b/w lower classes & middle class.
  ↳ [not using same utensils].
  ↳ These were further widened during pandemic.

- Particularly middle class become unconcerned about impact of pandemic measures on urban poor and migrants.
  ↳ Middle class at best stopped at personal acts of charity.
  ↳ politics of poor become inadmissible *

"Art of looking away"

Gopal Guru, terms action of migrant workers as expression of existential anxiety given their social context → [abandoned by employers]
  → state unmindful of their plight.

Jean Dreze, reason for attempts by govt to prevent

Workers from crossing state borders. as employers they didn't want to lose out on cheap labour & move to villages back home.

→ Lockdown was intended to arrest Health catastrophe but in lieu of this, we instead saw Humanatarian crisis. [this is due to fundamental problem in policy making of ignoring the poor]. [never factored in prior]

⊛ → it is just a recent expression.

Dipankar Gupta, highlights that it was not due to financial aspect [as family back home is in same financial issue] but the real reason of him moving is "fear of death" and to have funeral rites in proper manner if he dies.

no migrant crisis → during Demonetisation [economic Hardships]

Dharavi slums → migrants but live with families, thus single migrant Labour was the once mostly going back to their homes.

Lecture-42 → Worldwide → 1/10 children → UNICEF

- **Child Labour in India** → [Art 24].

2011 Census → 10.1 mn children engaged in child labour. [3.9% of total child pop.]
(1010)

→ Child Labour is defined as work that deprives children of their childhood, potential, dignity. And is harmful to their physical and mental development.

Acc. to ILO, child labour refers to work which is mentally/physically, morally and socially dangerous and harmful to children & which interferes with the child's ability to attend and participate in school fully by obliging them to leave school prematurely or combine school with long hours and heavy work.

In India, child labour is found in several industries.

→ Agriculture → (2011 census) → 33% of working children employed as agricultural labour.

59% of all working children are employed as agricultural labour or cultivator. *

Others → carpet weaving, Brick kilns, Garments, domestic servants, food [Dhabas, Tea stall], Rat hole Mining etc

Biggest reason underlined by ILO → ① rampant poverty *

- → lack of educational opportunity [inaccess] *
- → cultural expectations [considered grown up enough to contribute to work]
- → Tradition [if Ancestry was also engaged in CL]
- → prevalent social inequality [caste, Gender etc]

UNICEF (2011 census), child labour rates are highest amongst SC, ST. [caste dimension] ⊛

STs → 6.7% of all ST children (STs)

Other reasons

lack of gainful employment opp for adults
migration ✓
family emergencies ✓
Condoning of child labour ✓

Why ? is not good?

→ reduction in dependency ratio.

→ economic growth [but only short term in long term detriment to economy as their skills, capability will be compromised. & less skilled labour will be there. (Productivity ↓)]

BIMARU states + MH → (55%)

informal nature of economy.
rat hole mining (Meghalaya)
decade old data (no reliable).

Social implications of child Labour →

Robs children of their childhood, Potential, Dignity.
Hampers physical and mental well being & development. [not able to achieve full potential].
Vicious Cycle of poverty. ✓
Per capita economic productivity remains low. ↓
economic growth in long term suffers.
linked to Child Trafficking. → forced into prostitution, beggary, sold as domestic labour.
Sexual Harrassment at workplace.
Exploitation → low wages [vulnerable segment].
*

Incidence of child labour has come down, but not proportional.
- In rural areas, it has come down. but,
- In urban areas, it has actually increased. *

→ # Social labelling of products of non-involvement of child labour in making product - [informed choice]
→ data ↑

Solution →

ⓐ Constitutional & Statutory provisions →
Article 21-A - RTE [6 to 14], free
Article 24.
Article 39 (DPSP) → State shall ensure children are not used or abused for economic gains. ✓

→ child & adolescent [Prohibition & regulation] Amendment act, 2016. → (Renvogoration)
→ National child Labour policy, 1987.
→ Children welfare Fund [for rehabilitation of child Labour].
↳ 95% - unutilised

Yet problem persists.

ILO, Suggests that to end child labour requires Sustained long term economic growth. ⊛
- respect for Int'l labour standards-
- universal education
- social protection. [Social security net].
- recognising needs and rights of children.

Perpetuation → Market → beneficial for capitalist, as they can be hired at lower wages & can do intricate work.
→ not a vote bank.

UN Target → elimination of child labour in all its forms by 2025.

Acc. to Labour Ministry report, An imp. aspect of tackling child labour is to rehabilitate whole family and not just child otherwise will be pushed again due to Hardships of family. [tackle structural issues]
* Integrated approach is reqd.

→ Pandemic exacerbated the issue of child labour →
(a) loss of Jobs of adults [economic Hardships].
→ 40mn Indians pushed into poverty.
(b) disruption in education. * [no online education].
(c) orphaned [vulnerable], child Trafficking, Prostitution, slavery, Beggary.
(d) Industries — losses → (want to give lower wages) → children willing to work at lower wages
(e) Reverse Migration · away from schools etc., leading to them indulged in work.

COVID-19 — 90 lak children to push in C. Labour.
↳ Bheemeswar Reddy.

→ Globally, 90 lakh childrem are at risk of being pushed into child labour due to COVID-19 *

PM CARES for orphaned children
→ ₹ 10 lakh Corpus after turning 18.
→ nearest KV admiss
→ assistance in edu loan.
→ inclusion in AB-PMJAY.

- Gurupadswamy committee, 1979
- ILO Convention — 182 (worst forms of child labour).
- National child labour project Scheme.
- PENCIL Platform for effective enforcement for no child labour.
- Bachpan Bachao Andolan [to save childhood].
  ↳ has helped liberate >80,000 children.

Birth Malnour
COVID-19 — ↑.

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- **Phule as an Agrarian radical** → "RC Guha's Book – Precept)

Phule was amongst (1st) to highlight plight of peasantry in in Shetkaryacha Asud. He points out that Indian economy is agricultural economy and described graphically pathetic condition of masses → skinny masses, Hungry bellies etc. due to polices of British Government.

(a) dependence on agriculture had increase.
[While in Pre-British time, atleast 1 family member was employed with local rulers]
→ but British admin. didn't have wide pool to draw recruits, thus dependence on agriculture ↑.

(b) local artisans ruined → pushed them into agriculture.

(c) Est. of Dept of Forest, [large tracts of wasteland, Grasslands, Hills, Grazing land which were earlier used by local people for feeding animals, cattle Grazing] making it difficult for them to sustain animals. (*)

(d) Tax ↑, Income ↓ → lending Informal [Indebtedness] → bondage.

(e) exploited by money lenders and officials [Judiciary, Irrigation dept]

→ Solutions by Phule →

(a) Tax on farmers be reduced by govt. to make it profitable.

(b) Govt. to play active role in mgt. of agriculture.

(c) Scientific methods to be taught to farmers.

(d) Rain water Harvesting, soil conservation, advance tech. in breeding of cattle.

(e) dams, bunds [for water availability]

#

• **Bonded Labour in India** → [Modern day slavery]

Bonded labour refers to long term relationship b/w employee & employer which is cemented through a loan or by a custom or by force. BL denies the employee essential freedom, such as → freedom to choose one's own employer.
→ Freedom to negotiate terms & conditions of service etc.

Thus, bonded labour is characterised by adverse contractual stipulations that are not justified by law or the prevailing labour market conditions. Usually BL relationships are not purely economic as they are reinforced by custom or force.

BL is characterised by compulsion, is often of indefinite or indeterminate duration and may spill over to other members of family.

National labour institute estimated 2.6mn (26 lakh) bonded labour in India in 1978.

→ BL has caste and ethnicity dimension, acc to NLI,
61.5% of BL are SC's.
25.1% of BL are ST's.

National commission on rural labour (1991) → Agricultural labourers constitute the main form of bonded labour in India.

⇒ Also found among women due to socio-cultural factors or tradition → [Devdasis → KA; Jogins → Andhra] #

- NCRL also identified indebtedness induced prostitution. *
- Found in Brick kilns, urban unorg. sector, Quarrying, Mining, domestic service etc.

Factors →

(a) Traditions & Customs [clear linkages b/w caste, social structure & bonded labour]
→ vestiges of feudal relations in large part of India.

Feudalism involved hierarchical, unequal, exploitative economic relationship b/w lords & agricultural peasantry.

- D Kumar, has identified linkage b/w caste social structure & bonded labour. Highlights how SC, ST, women are victims of Traditional social practices & structure in context of (BL)

However, role of Tradition and customs as a source of bonded labour is on decline *

Acc. to Jan Breman, He studied "Dublas" of Gujarat. & found decline in traditional dependence of labourers on land owners. [1970's]

- Study by Ravi Shrivastava in western UP of Hali system, found feudal relations were virtually thing of past.

(b) development of capitalism in agriculture → Contributed to becoming a new source of BL.

P.K Bardhan, A Rudra (Marxist) - Highlights that in Green revolution areas, several bonded labour migrants from Eastern UP, Bihar worked in conditions of bondage].
as Migrants have taken loans from local labour contractors.

→ Bardhan and Rudra → classify them as →
(a) Extremely attached (those in total bondage)
(b) Partially attached.

(c) Tribal Families → due to continuous alienation from land

Kripa Shankar studied "Kols" in Mirzapur, UP. Because of Meagre wages unable to pay rent, exorbitant ROI (60%/annum), bonded kols could be sold to other employers and debt obligation transferred.

*
L Mishra (2001), AK Thakur's study (2003) found prevalence of BL in Tribes of Arunachal Pradesh. Several families employed BL from their own or other Tribes.

Suparna Lahiri (2000), found many Tribals from Central India working in Tea plantations of Assam as Bonded Labour.

Usually due to exp. incurred on accounts of social & religious customs associated with Birth, marriage & death

Poverty among rural masses.

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(d) Industries with High incidence of child labour also found High incidence of Bonded child labour

B.N. Juyals Study of Carpet weaving industry estimated that Children were about 2/3rd of all workers in Industry and many in Situation of indebtedness and Bondage.
#

Elimination of Bonded Labour →

(a) Constitution/laws →

i) Article 23 → against Trafficking and forced labour. ✓
ii) Bonded Labour System (Abolition) act, 1976 ✓
iii) NHRC entrusted with monitoring implementation of above act.

Scheme for rehabilitation of rescued bonded labourer.

against dignity
↑ Constitutional FR.
exploitative.

Incidence of (BL) greatly reduced due to modernisation, State interventions *

(a) Effective implementation of BLA, 1976. ✓
(b) KL → less [due to strict state intervention]. ✓
(c) Acc to NHRC, 13 states are prone to bonded labour. eg - AP, Andhra, Bihar, UP etc.

Problem is identification of BL, according to R. Srivastava. which prevents their fully tackling this problem. *

Imp role in identification is played by CSO like →
- Bandhua Mukti Andolan/Morcha.
- Bachpan Bachao Andolan - led by Dr. Satyarthi.

Rehabilitation Schemes →
(a) Indira Awas Yojana.

Proper Rehabilitation Regd, [NHRC flagged weak Rehabilitation]

Effective long term rehabilitation → Vidyasagar → distt of land to Bonded labour and assistance by CSO can go a long way.

Acc to National Commission on rural labour, 1991 ✓ Bonded labour can be tackled by →

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emphasising on long term dev, land reforms, social security, poverty alleviation.

• **Love Jihad Laws** → [against interfaith marriages]
↳ can be misused as a tool to punish & seek revenge from husbands-in-law → Geeta Ramkrishnan

Legally → against Constitution.

SHA, 1954 permits interfaith marriage]

Census 2011 – incidence of interfaith marriage is very low

Love Jihad → Apparent Attempt by Muslim Youth to entrap Gullible ~~Muslims~~ Hindus in pretext of false identity., so they pretend to be Hindus.

Acc. to Christopher Jaffrelot, passage of such legislations marks transition of India from defacto to dejure Hindu State.

violative of secular spirit of India. ✓

Feminist perspective → Strong resistance to interfaith marriages in India.

As Women's sexuality is controlled by members of every community. Social Honour of Community resides in maintaining effective control over sexuality over women.

It is not much targeted at ~~women~~ Muslims but women.

Already, there were restrictions by family, society, now State sanctions also.

– Against her choice and bodily autonomy. ✓

Pew → 80% M, 67% H do not want women to marry outside.

Can also be evaluated from Stanley Cohen's concept of Folk Devil. [Mass Media has exaggerated issue of interfaith marriages in disproportionate way].

→ Portraying Muslims as Folkdevil. Youth.

Right wing perspective → acknowledge by KL HC (High Court)
→ Parents complaint → Girl Tricked. *
→ Muslim population increasing [demographic Threat]
10% → 14%
→ not against willful marriages but deception. ✓
(eg) Nikita Tomar Murder. (force, fraud, allurement)

Evolution of Indian democracy covered → Political Elite.
*
– dominant caste
– rural background.

→ SHA, 1954 and bureaucratic hurdles in marriage demands for conversion for hassle free marriage.

Against Article 21 – right to privacy and choosing partner of choice (Hadiya case)
also against Article 25, right to freedom of religion & conscience

→ Jafferlot → Criminalisation of marriages embolden right wing vigilante groups ↓ will lead to women choosing interfaith marriage becoming vulnerable to attack.

→ Saumya Uma – laws discourages women's ability to make informed choices and infantilises women.

Ranajit Guha's → Sub-Altern Studies.

- Ranajit Guha was sent by CPI to Europe. [emerged as strong critique to Marxist approach].

Marx, considered industrial working-class to have revolutionary potential but he also considers that peasantry doesn't have revolutionary potential in feudal framework. *

Marx → "Peasant are potato in a sack (full) of potato" #

- indistinguishable from each other
- passive
- cannot bring social change.

→ too disadvantaged to think beyond their existence.

However in 1960's, there were numerous peasant uprisings in Latin America, which cannot be explained from Marxist perspective.

- Italian Antonio Gramsci devd concept of Sub Altern and Guha finds this perspective to fit for an analysis of Indian society and Historical role of Peasantry.

Gramsci emphasised that Marxist politics should not rely upon only industrial working class. infact, He envisaged politico-social alliance b/w various oppressed Communities [marginalised]
- → Peasants
- → urban poor
- Landless etc.
- Tribals-, PWD, SCs

1970's, he found that Indian peasantry was not silent and showcased it's potential by Naxalbari uprising and found classical Marxist approach not able to explain this phenomenon. *

[Throughout colonial exp. – Indian peasantry displayed revolutionary potential]. ✓

→ Guha interpreted History of Colonial India from Sub-Altern perspective.

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Colonial period → "History from below"

→ 2 distinct level of analysis. Political activity in 2 separate domains.
ⓐ elite
ⓑ Sub Altern] very diff. from each other.

→ mainstream Historians have highlighted role of elites while ignoring role of Sub Altern Strata. *

→ Marxist / Nationalist Historians highlighted role of political Elite – Gandhi, Nehru, Ambedkar due to approach of petitions to colonial India, Legislature elections etc. but Sub Altern politics – (Landless, Tribals) were also [positively assertive]. Guha highlighted they have their own independent active political consciousness. and challenged British rule. No mention in colonial reports etc

→ but increase in crimes → dacoity etc. showcased the rising challenge to colonial State but it was [not considered] political mobilisation rather [criminal act.]
acts.

Sub Altern considered blind followers of Elite

From [Sub Altern perspective], nationalist movt led by Gandhi, Nehru was primarily middle class affair and apart from challenging colonial rule, it also tried to check / contain * upsurge of Sub-altorns.

→ Sub Alterns were fighting on [2 fronts] → colonial masters
→ local oppressors [Zamindars, Capitalists, Money lender].

→ An imp. aspect of Sub Altern politics was there challenge to authority. * Expression of this challenge involved religious idiom.

[Dacoity, Tribal uprising] → local claims they were directed by [local goddess] to take on British.
Rebellion against authority was org. along lines of caste / Tribal identity.

• [David Hardiman] studied uprising of [Adivasis in 67] against Parsi liquor vendors. [boycott of Parsi liquor vendors on instruction of local Devi]. *

Sub Altern mvt. also tried to reinterpret and appropriate the message of national leadership.

Hardiman study found, Devi also instructed them to follow Gandhi *

Study by Shahid Amin on Chauri Chaura incident, Gandhi was attributed with magical powers when he visited Chauri Chaura. Sub Alterns Consider that he will Herald an overthrow of existing social order.

" Gandhi's call → Karo ya Maro was seen as call to violence.". ⊛ "Do or Die"

Criticism of Sub-Altern approach →

ⓐ Nationalist Historians criticised it for downplaying role of nationalist leaders in challenging British rule.

ⓑ Marxist Historians are critical of this approach for neglecting class exploitation ⊛

ⓒ Gayatri Spivak → highlighted Male bias in SubAltern approach. Sub Altern Studies only highlights role of male as female were mute spectators.

ⓓ criticised claims of Sub Alterns to speak on behalf of Sub Alterns. [When they themselves do sit come from that background]

ⓔ unjustified optimism / overhyping role of popular dacoity's which would have been crushed brutally by Colonial State. *

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Nature of Hinduism →

According to **Ghurye** → He considers Hinduism as **Henotheistic Pantheism**. [Worship of one God w/o denying the existence of other Gods]

→ **Pantheism** → All of reality is encompassed by God. Everything is manifestation of divinity.

5 Principle deities [Pentad] in Hinduism →

(a) Shiva
(b) Vishnu
(c) ~~Brahma~~ Surya.
(d) Ganesha
(e) Devi

Numerous sects in Hinduism but difference b/w them is not unbridgeable (distance). acc. to **Ghurye**.

→ Hinduism is characterised by "unity & diversity" that holds society together.

– **Brahmins** have historically ensured unity of Hinduism by propagating **respect for diversity**. [and unity at societal level]

M.N Srinivas suggest **Unity in diversity** in Indian society is primarily because of Hinduism and its acceptance of unity and diversity.

Section C-II (a)

• **Programs of rural development** →

Indian Economy is maturing but rural areas are not able to keep pace with the overall growth. (This was acknowledged very early and many rural focused programs were launched. [Land reforms, Green Rev.]

However all these efforts yielded **mixed results** and even today, a considerable population remains dependent on agriculture.

Major Target areas for rural Transformation in India →

a) Improve living standards by providing food, shelter, clothing, employment and education. [Basic infrastructure]

b) **Involve people** → planning, development by participation in decision making and through decentralisation of administration. [73rd CAA]

c) Increase Productivity in rural areas and **reduce poverty**.

d) ensure **Distributive Justice** and equalisation of opportunities in the society.

e) Reform Agri. sector → New agrarian practices, introducing innovation and decrowding of over-crowded agri sector.

f) overcome Barriers of caste, class, Gender Balance to achieve above Goals. [bringing down inequality].

→ **Rural dvt** was one of the topmost agenda of the GoI as most of population lived in rural areas.

imp. for **Food Security**.
in achieving ideal socio-economic equality.
to minimise urban-rural inequality.
to check migration
provide decent standard of living in rural areas.

→ Earlier strategies adopted remained largely **ineffective** in alleviating poverty and inequalities in rural areas.

Top down approach proved futile and now rural dvt program seeks greater participation of people.

reducing burden from cities.
Improve rural ecology.
Address issue of unemployment

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Various Rural development programs launched post-independence. →

(a) CDP [Community development programme] - initiated in 1950s to involve popular participation in rural dvt. It laid emphasis on building of infra in rural areas with participation of rural communities.

(b) National Extension service → aimed to provide various agri-extension services to rural areas and thus, increasing production and rural incomes.

(c) Cooperative Movement → to bring people together for economic reasons. (eg)- Amul emerged as Pioneer and torchbearer of this mvt.

(d) PRI's → self local governance, devng local leadership & bringing political transformation.

(e) Green revolution → Ensure food security, improve production & productivity & incomes in rural area.

f) Integrated rural devt programme [IRDP] → came into vogue with the need for multipronged thrust to rural planning.

g) MGNREGA i) PM Gram Sadak Yojana.
h) PMAY(G) j) Integrated watershed devt programme.
k) Drought prone area program for dry areas (DPAP).
l) Sarva Shiksha Abhiyaan m) SEHAJ n) JJM

Approaches of Rural devt programme →

Sectoral approach → Green revolution, Cottage industries.
Targeted approach → SHG's, IRDP
Area devt approach → Hill area devt programme, Tribal area devt. p
Social Justice approach → Land reforms, positive discrimination.
Participatory approach → Cooperatives, PRI's, CDP
Voluntarist approch → NGO's, CSO's.

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- **Community development program** → Multi project program [1952] with aim of overall development of rural India by capitalising on Community solidarity of Indian villages. → [Social movt aimed at all round dvpt of countryside]

SC Dube → Basic aims of program include increase in country's agricultural production, and improvement in systems of communication, in rural Health and Hygiene and in village education.

To initiate and direct a process of integrated cultural change aimed at transforming socio-economic life of the villages.

Main Idea → use local leadership; Human resources & physical resources to bring about a social change and changes in agrarian economy, so that Govt. resources can be employed in capital formation in industry.

Objectives →

a) Increase employment in rural areas. ✓
b) Increase agri production through adoption of scientific methods
c) Est subsidiary and Cottage industry
d) SHG's.
e) Cooperatives ↑
f) to develop local leadership
g) Improve Healthcare & provide education. ✓

Pillars → Construction, Irrigation, agriculture, Institutional programs.

Diff phases of CDP →

(a) National extension phase. [area specific + low Govt exp.]
(b) Intensive community dvpt phase. [selected blocks + High govt. exp.]
(c) Post dvpt phase [less expt more supervisory works] [if successful]

It succeeded in creating some assets and made necessary infra. facilities in villages. [minor irrigation, education etc] but marred by many limitations.

① AR Desai → erroneous assumption that village community has consensus and common interests. The programme ignored irreconcilable diff. that existed in village community.

② SC Dube, Failure of programme due to Top-down approach.

③ Taylor, argued that COP failed because Govt. machinery failed to imbibe true spirit behind program.

④ Excessive bureaucratization, Concentration of power and not ensuring people's participation

⑤ Oscar Lewis → lack of absence of social service mentality. program lacked clearly defined priorities, no clear Focus areas, Adhocism

⑥ Uneven distribution of benefits → Influential people hijacked the agenda of COP.

⑦ failed to evoke popular response and local leadership envisaged couldn't be developed. ✓

⑧ BKRV Rao
lack of accountability → waste of Fund.

Balwant Rai Mehta committee was aware of shortcomings of this programme and recommended democratic decentralisation as antidote to success of this programme. [+Ve outcome of COP → paving way for PRI]. and Grassroot democracy.

- **Cooperatives** → A coop. org. is a voluntary group of people formed on an equal basis with similar interests who leverage their resources for collective and individual gains. *

Nicholson 1895.

In context of India → role of cooperatives was envisaged to extricate rural peasant from grip of moneylenders.

provide Technical knowhow.
promote economies of scale
uplift standard of living.
benefit of intermediaries.

Recent steps by GoI to deepen mat →
- 97th CA [FR]
- Multi state Coop. society act. (Union)
- Mo Cooperation

Will improve effectiveness, cut red Tapism & will help in progress of rural India.

EODB for Coop

→ Phenomenon of Coop came into existence even before independence

→ 1st Co-op society [credit] was registered in 1905 in Bombay.

1919 reforms → Co-op society — State subject

"Cooperation for Prosperity"

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- Kumarappa committee [1940s] recommended Cooperative Farming.
- 1st FYP called Farmers to Join Cooperative mvt
- Vaikunth Mehta committee suggested emphasis laid on service and Consumer cooperatives and recog of rural credit.

Aim of Coop. Institution was →

(a) Provide essential agricultural inputs and credit to farmers.
(b) To ensure adequate return to farmers for their produce.
(c) To ensure supply of essential commodities to villages at reasonable rates.
(d) Promote Harmonious relations and sense of participation among people.

Dairy Cooperatives [GJ], Sugarcane Coop [MH] became a big mvt.

PR Dubhashi, Considers Coop. as mvt and not as an institution, which is evolving with evolving needs of peasants.
(P-C) → from agri credit to almost every field now.

AR Desai → observed that efforts towards est. of coop can be dfd to overcome the ruin of agrarian social order brought by Colonial rule.

BS Baviskar → Power conflict, one of factors that have marred growth of Cooperatives. [Cooperative politics has emerged as a result], against principles of political neutrality.

#

Daniel Thorner → coop. were hijacked by richer sections and became agencies to serve their interest. [Elite capture]
GJ → many coop. were dominated by single families in villages.

Chaturvedi, observes rise in no. of Coop society but termed it as partial success as it has not benefitted landless and poorer people

#

- overbureaucratisation ✓, non-repayment of Credit ✓
- Lack of professional mgt., elite capture.

In few states mvt ↑ [GJ, MH], while in most it didn't have much Impact (BH, UP)

Share of cooperatives in rural credit disbursement — 25% [2012-13]
Fertiliser distl. through coop → 36%
Sugar production — 59% ⊛
Branded oil Marketing — 50%

+ Huge Reach — 80% of villages

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E.P Roy → Cooperatives offer **Bargaining Strength** to poor to withstand vulnerabilities & obtain needy services at a cost.

UN (2014) → Cooperatives have not yet been able to explore their full potential in **India & Asia**.

Cooperatives Gross revenue to GDP in Asia → 3.25%.
Europe → 7.08%.

M. Rajasekhar – Mo Cooperation may compromise norms of **federalism** & may work as front for dispensing political patronage. ⊕

RC Dwivedi → **JL Nehru** wanted to Convulse India with Cooperation was equally emphatic in believing that Govt. control over Cooperation will act like "embrace of death".

Horace Plunkett → There is no cooperative mvt. in India, there is only Coop. policy of Govt.

*

Joint family is characterised by one of 3 defining features of Indian society. (other two being – caste system, village community).

According to KM Panniker, Joint family is the backbone of Hindu society.

According to PN Prabhu, Joint family is the civilisational idial for all Hindus – whether rich or poor, whether men or women, villagers or city dwellers, upper caste or lower caste, along linguistic divides or regional variations.

→ In Hindu scripts Joint family relationships are glorified and associated values [worshipping one Parents].
eg- Rama Shravan kum
Upper caste Imbibed these values. from scriptures.
Lower caste imbibed these way of sanskr or imitation.
Upper caste

Iravati Karve – divides India into 4 Kinship zones and Joint family is the unifying factor across these Kinship zones.

According to Hindu philosophy, every Individual is born indebted – 3 Rina. [Pitra, Dev, Rishi Rina].

- (debt to Gods, Goddess) → Rituals, Chanting
- (debt to teachers) → Guru Dakshina, passing on information.
- (debt to parents and ancestors)

Mechanisms to pay back Rina to pitra → Shraadha and procreation. (particularly by bearing male children).

even some scholars have even defined Joint family as Shraadh performing unit * [Indological view].

• **Joint family** →

According to **I. Karve**, Joint F is a group of people, who live under a common roof, eat food cooked at one Hearth, hold property in common and participate in common family worship and are related to each other by some kinship relations. *

→ Typically classical definition but in reality, a lot of variation can be seen.

atleast 2 marital couples with or w/o children living together. [Vertical or Horizontal].

Typically bigger in size than nuclear family and generally multigenerational.

Gallonvedt → classifies Jointness in family as—
+ always Joint
+ occassonaly Jt.
+ minimal Jt.

Different scholars have emphasised on different aspects of Jointness →

For **Iravati Karve** → **Joint residence** is the most essential feature of Joint family. also by **DP Mukherjee & Pauline Kolenda**

For **FG Bailey** → Jt is Common/Joint property ownership. and **TN Madan**

For many Commensality [eating together] is a defining criterion.

According to **IP Desai**, a common roof or shared kitchen is not essential for a Joint family.

+ **KM Kapadia**

[Function under common authority] – **Functional Joint family** → (important decision making)

[study at Mahuwa, GJ]

Even if two brothers are staying separately but they **recognise mutual obligation** and **function** under a common authority, then they can also be classified as Joint family. [Functionally Joint family].

Pauline Kolenda — 6 Types of Joint family.

IP Desai, TN Madan defined Jt. family in terms of generation depth. (Commonly defined as 3-generational Joint family).

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- characteristics of a Joint family →

(a) Authority is concentrated in the patriarch or the eldest male member of the family.

(b) Status of the members of Joint family is determined by [Generation, age, Gender.]

Members of older Generation have higher status as compared to Younger Generation.

- within a Generation, older members have higher status.

- [Status of a women flows through the status of Husband. [Status of unmarried Girls is indeterminant].
  - Michelle Stanworth is against it.

(c) Filial relationship - M → M2, M3, M4 (Father-son relationship)

Fraternal relationship → Sibling relationships

Conjugal relationship → Husband/Wife. [Marital].

[Filial & fraternal >> are considered more important than conjugal relationship. (So as to keep the Joint family intact).]

(d) Joint family is based on [principle of familism.] [Thus interest, likes of family are more important as compared to individuals interest or likes and can be sacrificed].

- [Individualism is discouraged] & Familism is promoted.

#(That's why arrange marriage is promoted).

(e) In a Joint family, members having equal or similar status are treated equally by other members of the family.

Am Shah → Post independence J.f. families ↑

Factors →

a) increasing life expectancy.

Variations in Joint family →

[Above characteristics were mainly Upper caste North India structure].

→ Matrilineal Joint family → Nayyars (Tharawad)
lineage, property, descent is traced on mother side.

→ Khasis

→ Variation across Religion - (Muslim Jt. family diff)

→ (Tribal Jt. family diff.)

→ Migrants having diff. structure.

→ Variations across caste

• **Changes in Family in Indian Society** →

Indian family undergoing significant changes due to variety of factors.

i) **Industrialization** → [requires mobile work force]. Geographical mobility reqd. — Thus nuclearization of family.

Industrialisation ↑, steady decline in Joint family system. — Parsons

achieved status. [Status inconsistency].

emp. opportunities.

ii) **Urbanisation** → [migration for better opp.] → not with whole family but immediate family (due to premium prices / cost) etc. Thus promotes nuclear family.

— Dieu Lieu + Bolshe

iii) **Women's education** → Educated women — **Lower TFR** (leading to smaller families), age of marriage also delayed due to education.

Power dynamics within the family changes. (more of egalitarian family)., Financial Independence.

Greater sense of empowerment.

iv) Legislative provisions → [right to inherit property].

against domestic violence [dowry].

permitting divorce.

Sati abolished, age of marriage ↑ etc.

Triple Talaq criminalised.

v) **Westernisation** → values - materialism, individualism ↑, equality permeated in Indian society.

vi) **dual Household** (migration)

vii) Same Sex family. — Jeffrey weeks, Callahan

viii) Live-in relationships. [unmarried cohabitation].

Certain set of scholars argue that [process of nuclearisation] has taken place and is taking place.

[Aileen Ross] → Conducted study in [Bangalore] (1950'-60's)

FG Bailey, Saroj Kapoor

Concluded that with growing industrialisation Joint family is replacing by nuclear family.

A growing no. of people are spending some part of their lives in nuclear Households.

(This view also corroborated by [Modernisation Theorists]

→ (logical fit b/w nuclear family and Industrialisation]

[Parsons, W.J Goode] — concludes that family nuclearisation is a result of industrialisation.

#

W.J Goode (studied nuclearisation at India) and found that nuclearisation is taking place at much faster rate as compared to rate of Industrialisation, Thus factors other than industrialisation are also influencing faster rate of nuclearisation

Nuclear family has distinct advantage over Joint family it accords [Greater freedom] to the individual members. [and that is one reason for fast nuclearisation).

— Ideology of NF.

However some scholars disagree with view that Joint family are being nuclearised, they argued that Joint family are not being nuclearised in Indian society despite industrialisation. — [E. Roberts]

Scholars like M.S Gore, Milton Singer Conducted studies of [Aggarwals at Delhi] and families of Industrialists in Southern India respectively, and they concluded that in terms of economic arrangement, were strongly integrated with industrial economy. but in terms of

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their family pattern, they opted to continue living in joint family.

Thus, industrialisation was (not) breaking these families. as in Business enterprise – Trusted persons are reqd.

Thus Joint family and industrialisation are not incompatible with each other. #

M N Srinivas, studied entrepreneurs at Karnataka and concluded that [Husband-wife]-working requires Grandparents to take care of the children.

[Thus Joint family is functional and compatible not only for ~~agrarian~~ agrarian society but industrial society too). ✓

I P Desai → Sense of Jointness is still there. (Staying separately doesn't mean end of JF].

Pauline Kolenda, says that this categorisation of family in Indian society as Joint or nuclear is not sufficient to capture variety of family forms in Indian society. [11].

ⓐ nuclear family. [H-W<$^{C}_{c}$].

ⓑ Supplemented Nuclear Family [an additional member which is not supposed to be in a family]
eg- Husband's unmarried sister.

ⓒ Subnuclear family (Single parent) → [Male died] = [Female died]. F → m_1, F_1

ⓓ Supplemented Sub-nuclear family → one parent child + Sister of Husband.

ⓔ Single person Household. [Male or Female].

ⓕ Lineal Joint family [H-W → [Parents] / children] → M_1–F_1 | M_2–F_2 | m_1 – F

ⓖ Collateral Joint family
[Brother living together with their wives & dependent children.

h) Supplementary collateral Joint family
Unmarried sister.

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i) Supplemented Lineal Joint family.
j) Uncalk Collateral Joint family. [Brothers, Parents, dependent children].
k) supplemented lineal collateral Joint family.
l) Others

AM shah, in his Household dimension of family in India.
Contends that family keeps on changing and has its lifecycle.
Every family passes through various stages in its developmental cycle, Due to various factors, size and composition of the household keeps on changing continuously during the course of its developmental life cycle. The size of the Household may expand due to birth or adoption of child or In-marriage. The Household may shrink in size due to death and out-marriage.
Thus, every household is engaged in a continuous process of expansion, contraction, fission, fusion, replacement etc.
∴ [Process view of family]. #

#
AH shah, Contends that term 'family' is commonly used thus very loosely defined and can be used to refer to multiple variations [overused and abused].
He argues we should abandon the concept of family altogether and use the Concept of Household.
(Household is not a everyday usage word and can be precisely defined).
- we have wealth of empirical data related to Household → Census.
He endorses defn of Household given in census.
#A Household refers to group of people who normally live together in the same house and take meals from the common kitchen. eg- PG's, Hostels, Hotels.
[Thus, this can easily be compared due to availability of data].

↓ distinct from family
emotional bond
kinship bond
terms.

→ Household may be of 3 types → (Census)

(a) normal Households.
(b) Institutional Households. (Hostels, PG's)
└ Involve several unrelated people who live in an institution and take meals from a common kitchen.

(c) Houseless Households — those who do not live in a building or house but out in the open.
eg - Homeless people.

→ Seasonal will be considered part of HH but not of family.

According to Census, 2011, India's population is 121 Crore people, with total no. of Household = 24.8 Crore thus giving average Household size = 4.8 person/HH.

Between 1911-1941 ~ 4.9 person/HH.

1951 ~ 4.8 " / "
61 ~ 5.08
71 ~ 5.4
81 ~ 5.55
→ Household size increasing till 1981.

[Improvement in life expectancy]
Mortality rate ↓ ✓
Sanskritisation
Population explosion. ✓

1991 = 5.51
2001 = 5.3
2011 = 4.8
→ declining trend.
↓
- decline in fertility rate
- increase in age of marriage
- industrialisation, urbanisation — migration (neo local residence).
- Modern education.

avg. Household size → rural → 4.9 persons/HH
urban - 4.6 persons/HH.

Maximum avg. Household size → Uttar Pradesh (6) persons/HH.

2nd Highest → J&K → 5.8 persons/HH.

No. of Couples in a Household →
0 ⇒ 2.8 Cr HH (Married couple)
1 ⇒ 17.3 Cr.
2 or more ⇒ 4.7 Cr.

→ overwhelmingly already a nuclear family setup. (80%)

Rural areas = 16.8 Crore HH → 4.3 Cr [HH, 2 or more].
12.5 Crore [1 or 0 Couples]

→ 75% HH (rural) seems to be nuclear.

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Urban HH → 8 Cr Households -

6 Cr
Iro Couple

1.5 Cr
2 or more married Couple.

high l
nuc

despite this seemingly increasing trend of nuclearity, we cannot compare it with West.
materialism, individualism.

In India, still there is strong emotional bonding with family members - (family feeling is maintained)

IP Desai → Functionally Joint F

Western families → family obligation beyond nuclear unit is optional.
→ [even sending invitation to family in marriage].

· JF continues to be idealised. *

Families in India are neither stereotypical families of past, nor it is the isolated nuclear family of west. They are transitional family that is characterised by

- Neolocal residence ✓
- Functional Jointness ✓
- relatively better position of women within the family unit. ✓

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Lecture-9 (Position of Women in

Family →

Traditional Joint family is considered patriarchal (rule of the father) — Conventional meaning. (eldest living male member)

Today → broader meaning

(Patriarchy as social system, men enjoys dominance, privilege greater than women in all aspects eg - Family, economy, politics, religion. — Sylvia Walby "Theorising Patriarchy"

Indian Family = Patrilineal (by and large)
↳ lineage is traced through father's line.

↓

Patrilocal - newly married couple resides in the residence of father's Groom's.

Property is also passed down the male line.

Status of women in the family is determined by the status of their Husband - Even the identity of women is associated with identity of Husband. → Michelle Stanworth coined it.

Women's surname being changed after marriage.
(Even if not changing surname - known by Father's surname].

very strong preference for male child. [Thus, Skewed child sex ratio].

Family controls the mobility, sexuality, reproduction (bodily autonomy) of the female members - escorted by brothers

- In General, gives very less say in decision making.

Patriarchy or Benevolent Patriarchy.

(Out of concern Girl is not allowed to go outside but similar restrictions not there for boys].

• India Human development survey by NCAER (2011) regarding restrictions on women mobility.

18% women respondents didn't even go to nearby kirana store alone.

50% women do not travel alone by bus or train, even for short distances. *

only 11% of rural women had ever attended a Gram Sabha. *

very less say in decision making. →

only 25% have final authority in what to do when fall sick.

→ Girija Borker → despite having High Marks, girls in Delhi university choose to attend lower quality College due to avoiding Sexual Harassment on way.

It is the family which socializes its children in patriarchal values and ideology. (Girls are taught to be feminine, Boys are taught to be masculine). # Primary Socialization. *

[Patriarchal norms transmitted by family]

Female → Woman
Male → men
(Biological Trait) (Social Factors) → behaviour (based on characteristics attached to a gender by society).

+ Toys

Woman - Coy, weak, nurturing, non-violent.
Man - aggressive, dominant, violent.

Social preferences are Heaped on children. *
[How to sit, smile etc.].

(11) Family is also responsible for lot of violence against women in society. (2) #

Started since Conception stage = Foeticide
Female Infanticide
Dowry Harassment
Sexual violence
domestic violence.
Rapes, Marital rape, elderly violence.
→ [Use cycle approach]

It takes place across all strata, across all classes.

Study by [United Nations FPA] and International centre for research on women..

Masculinity, intimate partner violence and son preference in India — 2014 → [UNFPA, 2014] →

→ 60% Men admitted to wife beating. (#)

Study → [NFHS-4] - 2015-16
→ 29% women has experienced spousal violence. (11)

Survey by UNICEF → Global report card on adolescents, (2012).
— [57%] adolescent boys in India think that the Husband is justified in beating his wife.

53% adolescent Girls also think the same. [Internalization of injustice by Girls themselves]
Thus, there cannot be expectation of reduction in domestic violence in near future. *

To preserve female's sexuality is a pressing concern for Human society. (3)

According to Kamla Bhasin, dignity and respect of women lies in Vagina. and can bring disrepute to family. Thus very much concerned to preserve the sexuality of female *
(Preserving vaginal purity)

← How?
When Girl starts menstruating, she is made to feel guilty about any sexual thoughts or desire that may creep in. [while same is not the case with male].
This is done by women (Mother).
After marriage, women is expected to be a passive recipient of Husband's sexual desire. and can't express themselves sexually.

Control over Reproduction →
women clearly has more role in reproduction but child is considered belonging to a man, why? → ~~Shula Smith~~ Simon de Beauvoir (2nd sex).
inheritance right to men.

Leela Dubey says, In south Asian society, Man is seen as active agent, who provides seed and women as simply earth and the seed shapes the future identity of child.
[Women is just a temporary carrier of seed]. *
Thus, this theory is used as Justification to deny the rights of offspring to women. *

{But women's are the one's held responsible for giving birth to Women. # (Irony).}

Spacing of children, no. of children. [decided by Mother-in-law].

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Women having no control over her body or womb.

[no bodily autonomy]

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Religion →

In Abrahmic faith, proper noun used for God - 'He', [masculine notion]

Kamla Bhasin → "God is a He", then (He is God).

In Hinduism, very large number of Hindu Deities.

- Mother Goddess.
- national level, regional level female deities.
  Lakshmi, Durga, Kali
- 108 Shaktipeeth.

But we cannot argue that religion of Hinduism is liberating, empowering.

→ It suffers from → Devi-Dasi Dichotomy.

Vena Das Treatment of Women.

Kamla Bhasin argues, all Major religions are Patriarchal.

scriptures have been authored and interpreted by men.
no religion is willing to accept women in leadership position.
Various social customs, rituals are in favour of man.
very few female priests. (Sears)
various rules Governing Property transfers, child, duties in marriage [are in favour of men]
very strong Taboo against Menstruation, (not allowed to enter Temples).
"Pati" - literally means owner, thus language itself is patriarchal. [Husband as swami, Parmeshwar].
In Hinduism, Husband is elevated to [God Head]. — supreme Lord.
God like figure.
99% Religious leaders are Men.
Mythological Tales perpetuate [patriarchal attitudes.] *
(eg → Mahabharat, Ramayana
(Symbolism). Sita Considered Tainted.

* [Draupadi Shared like commodity among 5 brothers, belled.]

= Lakshmi seated at [feet] of Lord Vishnu
= [Ramcharitmanas] → to keep drum, women, Shudra in check.

Manusmriti → (Ambedkar → key to open the Hindu Mind) (misogynistic text)

According to Manusmriti → [women] are supposed to be in

Kate Millet - We made from extra rib of Adam.

Zoya Hasan — reproductive Slavery.

Uma Chakravarti Brahminical Patriarchy.

Simon De Beavoir

Custody of father when children, husband in youth, son as widows. [Thus, under no circumstances – independent].

→ It is the nature of women to seduce men in this world, For this reason, wise are never unguarded in company of female. # Surpanakha

→ Women true to their class character, are capable of leading man astray in this world, not only a fool but wise & learned man (both becomes slaves of desire) – Wise people should avoid sitting alone with one's mother, daughter or sister. *

~~Brahmin~~ Men may be lacking virtue, immoral, sexual pervert, devoid of good qualities, but yet women must constantly worship Husband.

In case women tears Membrane of vagina, she shall instantly had her head shaved, two fingers cut-off and made to ride on donkey.

It is the duty of all Husbands to control their wives.

Caste and Patriarchy →

Ambedkar, opined that essence of caste system is endogamy and various patriarchal practises emerged to maintain numerical parity.

eg → Sati, enforced widowhood
Young girls married to older men. [child Marriage].

Feminist Scholars argued → women equated with shudra.

Punishment for Killing of shudra & women is same, while for Brahmin is different.

prohibited from accessing education. ✓

upper caste men raping Dalit women (to humiliate or punish Dalits).

Manusmriti - women, druun, shudra must be kept in check.

Political System →

Female PM, CM, Ministers.
= reservation in local Govt. # Sarpanch pati issue (no autonomy).
→ equal voting rights.

Women's representation in LS → abysmally low.
17th LS → 14% (highest since independence). - ADR.
*

Study in 2015 by Bhanupriya Rao → out of more than 500 ministers in various State Govt throughout the country ⇒ 7% were women only.

4000+ MLA's ⇒ only 9% are Women.

← Though women are enthusiastic voters, these issues never took a centre age.

2 major parties (INC & BJP) has historically supported women's reservation in legislature but still not being passed for 2 decades. ✓

F. Engels view

Economy and women → [no financial independence].

- dual burden
- LFPR ↓
- pay disparity
- Glass ceiling
- Motherhood penalty.
  - → work w/o pay.
  - → land ownership ↓
- Sexual Harassment at WP.
- Feminisation of agriculture.

Extent of women's participation in labour market is one of the lowest in world.

ILO, 2019 report = 23% [Female LFPR].

(low as compared to other South Asian countries).

- # Nepal → 80%
- # China → 64%
- # Bangladesh → 57%
- # Srilanka = 35%
- # GII - 20.7% (2020).

India ranks 121/131 countries in terms of FLFPR.

Globalisation → FLFPR have actually decreased.

(broad increase in prosperity, avg. family income; Thus, withdrawal of women from Job market). *

Bina Aggrawal (1998) → 13% women in India only inherit immovable property.

→ ILO-Global wage gap report → Gender wage disparity of more than 30% in India.

60% of the lowest paid labour are women. and only 15% of the highest paid wage earners are women.

WFH ↑ (feminisation)

Unpaid care work at Home [Home care, Cooking, cleaning, Child rearing]. [Ann oakley]

→ Delphy & Leonard [5 types]

ILO - 75% - Women

Sexual Harrassment at Workplace → Elizabeth Stanko

Survey by Indian National bar association in 2017. *

38% women have faced Sexual Harassment at WP across all areas/sector. [film, industry, Judiciary, administration].

→ 69% of women did not report the incident. (imp)

[because of significant disincentives entrenched in system for victims] → [victimization, character assasination, Stigma, Job loss] *

Gap in L. rate → 82 % [2011 census]
65 %

Education → Gender Gap report

- enrolment of Girl child in primary school at par with male child.
- female literacy rates rising since independence. ↑
- makes girls more aware of their rights. (a very empowering tool).

→ Sue Lee
↳ Gender stereotypes.

However, significant issues plaguing the education of Girl child.

Attendance → less attendance for Girl →
- distance b/w Home & school
- Household work. [Fuel wood].
- Menstruation. (Lack of access to sanitary napkins)
- lack of women teacher in school
- lack of toilets in school.
- Sexual Harassment by teacher - inducing sense of fear.

→ (more dropout as compared to boys).
→ less retention

child labour
child marriage
) Poverty.

perpetuates Gender stereotype.
- [Feminine traits being inculcated in Girls.)
- [School curriculum not Gender specific].

Mc Robbie & Sue Lee.

→ Primary level — women Teachers
→ secondary level → Men "

Process of development empowers women?

Considered as equalizer but process of development in itself is Gendered. #

[unequal participants and beneficiaries in development] * (Imp)

High level Committee on Status of women, 2015 →

despite Improvement, women remain unequal participants in development or women performs worse off than men in various development indices → education, Health etc. [IMR↑, MMR↑ Anaemia↑].

- **Gender Inequality index** = 125/159 Countries

- Report titled → **No Ceilings (2015)** by **Bill Clinton's Foundation**

(women in India **31%** less likely to own a **mobile phone**) as it will provide independence to women and go out of hands of male.

- Female literacy rate = 65%. } Substantial Gender Gap.
  Male literacy rate = 82%. } **Census 2011**

adverse child sex ratio →

⇒ **919**/1000 } showing Foticide, Infanticide lack of care.
Sex ratio = **940**/1000 }

Economic survey (2017-18) → **Missing women** — **6-3 Cr** # in India. * (Foticide) [Infanticide]

2.1 crore — unwanted girls. (escaped death).

Amartya Sen, Says in contemporary India, Girl child needs to be **Sicker** before she is taken to Health care. [Sick → Sicker]

(access to Health care ↓).

Report → Internet in India by **Internet & Mobile Ass" of India (IMAI)** (2017) found that Internet users have cross **0.5 bn** in India but only **30%** are women. *

[M-W digital divide]

Constitution of India →

Constitutional & Legal framework → (not just Gender equal but pro women legislations).

Article 14, 15, 16 → equality, Gender equality.

15(3) → affirmative action. ✓

39(d) → equal pay for equal work. ✓ [Equal Remuneration act].

42 → Maternity benefit.

CA-93, 94 → Women's reservation in Local bodies.

Inheritance law, enabling widow remarriage, ~~sati~~,

Provisions against Dowry, rape.

- Triple Talaq Judgement ✓
- Sabrimala Judgement. ✓
- National Commission for Women (1992) ✓
- Nirbhaya Fund, Beti Bachao, Beti Padhao. ✓
- laws against pornography, Acid attacks. ✓
- Right to grant divorce.
- Adultery legalised.

[However implementation of legislations ↓. ?

[Police, Judicial sensitisation isn't there].

not very proactive in lodging Complaint.

Rakhi Judgement, Tehaloka Magazine Case.

(Goa) → Conduct of victim, not like victim..

(Looking of Complainant's Character). ✓

& indecent questions are posed. ✓ [not sensitised]

asking women to compromise. *

Judiciary - most Judges are Men.
Even a top notch lawyer has written about Sexual Harassment in supreme court

Indira Jaisingh → has highlighted Anti-women bias in language used by Judges in SC. ✓

Live in partner of Men → Keep

→ no CJI as women till now.

→ 229 Judges since Independence → only (6) women till 2017.

→ One Judgement (#) → dowry laws being misused by disgruntled wives.

→ Conviction rates very low. → [shows patriarchal mindset]

Feminist Lawyer → Flavia Agnes → personal laws of Hindu religion sufficiently modified to empower women but other personal laws not tampered with. *

→ Calls for UCC

Mumbai HC → no skin to skin Contact → not Sexual Harassment [although Groping of Breast].

Media →

Commodification and objectification of women's body. ★ Morgan

- even language → Commodification → (Item song, Item girl).
- Study by UN women and Gena Davis Institute on Gender in Media → found that Indian films ranks high in sexualisation of women's character.

55% women characters in Indian movies are shown with some nudity.

→ In Indian films, women is shown in less than 25% of speaking roles. [more dialogue delivery by Men]. ✓

→ Kamla Bhasin → Indian movies glorify and celebrate Harassment and eve teasing.

→ Gender bechdel camera = 6.2 men per women. ★ in industry

12% → Women writers only
9.1% → women directors only.

→ women's portrayal → Stereotyped → vamps.
→ Sati savitris

Gender stereotypes are perpetuated. Portrayed either a Sita → devoted wife, Loyal and pure, ~~obedient~~ full following footsteps of Husband, weak, vulnerable, waiting to be saved by her man.

or [Shurpnakha → evil, sexually predatory
→ Increasingly also portrayed as Apsara
oozing sexual energy, using her charms on male lead, attractive.]

Cue, mischief maker.

[Auto Expo, Receptions] HR.
→ Harmless flirting.

Cyber sexual Harassment

Time use survey → Women spend 84% of their working hours in unpaid activities like domestic work, while men spend 80% of working hours on paid work.

Unmet demand for paid work by women →

1) Work commensurate to rising edu. qualifications.
2) Conducive & enabling conditions. (Transport, Toilet)
3) Pressure of domestic chores ↓ and can be managed.

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Lecture 10: Women's movements in India.

Radha Kumari's Book titled: "The History of doing" traces the evolution of women's movement in India.

Indian feminist movement began around (19th C)

1st phase → 19th C – 1915.

Socio/religious reform movements and (women issues) took Centre stage along with other issues → plight of widow etc. Got an autonomous women's mvt but under the broader rubric S-R reform mvt.] *

Maitri Chaudhari, Contends that one of the striking feature of India's women mvt. is that, it was started/ initiated by educated men and not women (unlike West].

eg- IVC, RRMR [Pioneers of Women's mvt. in India].

→ Gradually they were joined by their women kith and kin

eg- Swarna Kumari Devi (belongs to Tagore family) established Sakhi Samiti in 1896 (to help widows). *

Sarla Devi (daughter of Swarna Kumari Devi) est. Bharat Stree Mahamandal, 1910 focusing on women's educa

Muslim → Rokeya Shekhawat Hussain, wrote Sultana's dream, and pictured future feminist utopia that were called "Lady Land". (where women are in control of public sphere) ✓

Tarabai Shinde wrote "Stree Purush Tulna", detailed and insightful Critique of patriarchy in Indian society & called Hindu scriptures as source of women's oppression.

Jyotiba Phule & Savitribai Phule → established Girls school at Pune in 1848.

Issues taken up in 1st phase of women's movement →

a) Sati b) Widow remarriage c) education

Purdah system, child marriage.

Able to bring about pressure on colonial state, leading to legislations [to initiate women's centric reform]. * [Constitutional method].

However, social base in this phase was very narrow → urban, middle or upper class women [majority women was out of the ambit]. *

However, decisive shift has been started.

2nd phase acc. to Radha Kumar [1915-1950] →

during this phase, it was dominated by nationalist movt. (social life)
also significantly affected women's movt in country.
(profound impact on women's movt.] → Gandhi's contribution. [strong link with nationalist movt.]

Impact was felt in broad 2 ways.

① Politicisation of Women [On Gandhi's call, started to join (women's participation] in public life → [Marches, Picketing etc.].
this was in stark contrast to what women's role was perceived in traditional society. This legitimised women's role in public life. ↑ #
✓

— Sarojini Naidu
— Kamala Nehru
— Rani Gaidinliu
— Avantikabai Gokhale
— Kamaladevi Chattopadhyay.

② Feminisation of politics — [Previously politics was associated with masculine traits.] Gandhi gave new meaning to politics.
Gandhi made respectable feminine virtues → patience, forbearance, non-violence. , Bhookh Hartals *

Acc to Maitreya Chaudhari →
Women's part. in freedom struggle developed their critical consciousness about their role & rights in independent India → led to introd^n of franchise and civil rights of women.

establishment of large no. of women's organisation
All India Women's Conference (1927) est.

Issues taken up during 2nd phase →
ⓐ Franchise for Women. [INC's demand - 1917]
ⓑ Political representation for women
ⓒ Leadership positions for women.
ⓓ changes in personal law discriminatory to women.
[Sarda Act, Hindu Law Code bill, 1950.

This phase is considered resounding success, as all demands put forward were met immediately.

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Social base widened [ordinary women participated]. ★
many women leaders ↑. (eg- sarojini naidu, sucheta kriplani).
franchise given. / constitutional positions opone to women.
equality. / pro women's legislation → intercaste marriage ✓
→ inheritance
→ right to grant divorce. ✓
→ Hindu marriage act.

[whatever demanded → met] thus women's movt. ↓ for next 2 decades.

"Feminine force → Shakti"

[National Council of women in India]
[All India Women's conference] (1926)

Phase-3 [1970's onwards] → (due to stark difference in what was promised and what was ground social reality].
, as women's education ↑, they were able to see social reality. [not satisfied by mere Tokenism].

Towards equality report (1974) → chairperson → Phool Renu Gupta
→ Veena Majumdar (considered Mahraaris of feminist movt in India).

1) # despite, education, legislative measures, industrialisation, urbanisation → [women in India STILL suffering from various patriarchal constraints.]

2) # Int'l influences → [active feminist movt. in west is at its peak at this time], thus impacted Indian feminist struggle. ✓

UN declared (1976-1985) as Int'l decade for women to highlight Globally women's issues.

feminist movt. → 2 strands

→ large no. of local feminist movt. or struggles undertaken by local women. (Tribal, village women)
eg → Chipko movement ✓
→ Anti-Arrack movts (AP
↳ domestic violence, money spent.
→ Anti Price rise movt. (Mumbai) ✓
→ Navnirman movt. (GJ)

→ lead taken by educated women primarily centered around Universities.
large no. of women dept. setup.
various course focusing on women issues
Journals, Magazines [women centric]

Publication House → Kali for Women
Manushi - Madhukeshwar
Ruthvanita → started highlighting issues of Lesbian women.

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NGO's centred around women's issues ↑.

SEWA → Self employed women's association [1972] at Ahmedabad

Issues taken up during this phase →

a) dowry deaths & harrasment
b) plight of sex workers.
c) insecurities of Girl child. — access to education
d) Custodial rapes → highlighted due to Mathura rape case
   - Tribal girl
   - Habituated to sex - thus Court refused to it as rape & said she didn't say no.
e) Maintenance for Muslim Women (Shahbano case).
f) Sati [as Sati committed by Rajasthan bride (Sikar dist.) → Roop Kanwar. (1987)

Contemporary issues →
1) Entry in Temples
2) Foeticide
3) Wage discrimination
4) domestic violence

4th phase → [1990's – till date] → [LPG reforms) → funding ↑ new methods.

Nirbhaya case was inflection point.

Various issues raised →

a) Sexual harrassment (particularly at WP) → #Metoo. → POSH, 2013 → Vishaka guidelines.
b) rapes [Gangrapes]
c) Issue of challenging Menstruation taboo. [stigma associated with sanitary napkins], women's right to access places of worship → Shani Shinglapur, Dargah Haji Ali, Sabarimala. → # Happy to Bleed campaign ★
d) women's representation in political system [women's reservation]
e) 50 million missing campaign — highlighted by Rita Banerjee (foeticide / infanticide). Calls it biggest Genocide [Eco Survey = 6-3 cr].
f) Issue of women's right to access public places → IHDS, 2011 → 18%, 50%,
   [relegated to domestic spheres] → Manusmriti → episode of Lakshman Rekha. (If women violates boundary - there are bound to be adverse consequences]
g) various kinds of tools, technique employed by Patriarchal society to prevent women from stepping out [Education, employment]
   eg- lack of public toilets for women. ✓,
   eg- Household chores continuously performed by women. ✓

women's movt. got involved in Environmental movt. like Bhopal Gas Tragedy, Narmada Bachao, Chipko.

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by making public spaces unsafe for women → Eve-teasing ✓ → sexual Harassment. ✓ → acid attacks ✓ → Threat of rape

- **Issue of Rape** → Came to fore after **Nirbhaya Gang rape**. → Asifa [Kashmir] → Disha Gang rape. → Unnao Rape case.
  Gangrape, rape of children ↑.
  → Rape is not about **satisfaction of sexual desires**, it is more complex.
  → women having sexual desire don't rape.

Mohan Bhagwat → " Rape takes place in India and not in Bharat" (primarily a result of westernisation) → due to **Commodification, materialism, individualism** → Morgan

Western feminist scholars → **Rape culture** in US society
learnt social behaviour, passed down.

Some Indian scholars have also applied this concept in Indian society → **Prabhsha Bakshi, Priyanka Dubey.** *

Rape is a sexual aggression internalised through socialisation since childhood. [Men are taught to be aggressive, violent] ✓ [not to cry, be assertive]

→ Girls are socialised to be **coy, fragile, dependent**. [thus making them unable to resist violence] [sense of Helplessness, defencelessness] ✓ Contribution to rape culture. ✓*

1) # **Mass Media** is helping in **cultural transmission** [very much influenced by it] — Commodification, objectification.
- certain aspects of Masculinity are Glorified. [thus associated with violence, aggression].
  eg - **Kabir Singh** * **[Toxic Masculinity]**

Women shown **weak**.
Romance popularized by media → stalking. → eve teasing.

[**Kamla Bhasin** → Indian movies glorifies & legitimises Eve teasing.].
→ Women loves to be dominated, be chased. ✓

U.N report → **Sexualisation of women's character.**

35%

pornography [ubiquitous] →
→ primarily from male perspective, female versions often absent.
"women loves to be violated by men"
"Loves Humiliation, Subordination, Subjugation" ✓ →

peer interaction in adolescent age - leading to rapes by Boys.
3) [Commodification].
one who doesn't participate in it is mocked at.

Rape is much more widespread → (many incidents are Grossly unreported).
- conviction rate ↓
- marital rape → not a rape per-se. [not criminalised]. ✓ → Commodification of women.
- prostitution [legalised rape] - for money.
  45+ Co. [no laws].

Notion of rape → strong sense of fear.
Lotika Sarkar says all women suffer from Anxiety since puberty till her death [due to threat of rape].
and this fear of rape is used by all men to fear women.

Lax implementation of anti rape laws - (Hostile investigation by police → not Gender sensitive.
thus, women discouraged to file case.

Guilt and shame associated with rape → Victim shaming
- loose character
- why out at late hour.
- clothes → However irrespective of clothes, age - women are raped.

Act of rape is about asserting power and dominance. *
[Male presence is taken by women] - that is why backlash by men.
(entry into workplace)
→ rape often accompany - riots, wars etc.
Urvashi Butalia, highlighted how various women raped during 1947 partition on both sides.
[violating dignity of community's women] = Community Superiority * → as aspect of Community in Women's vagina.

Dalit women being raped] to show whole community its place.

Solution →
multipronged approach,
→ Gender sensitisation
→ Stringent implementation
→ Capital punishment opposed by feminists [more scarier will be its application] → we don't want stringency but surety
→ Tackle patriarchy at various dimensions
→ women to make part of productive society.
→ commodification & objectification. ↓
→ need neutral society

Triple Talaq → Talaq-e-Biddat (Instant divorce).

In personal matters, Muslims are governed by [Muslim personal law (shariat) application act, 1937] → marriage, divorce, inheritance, custody of child. etc.

In Islamic Jurisprudence, Instant Triple Talaq is considered largely legally valid but largely disapproved [not preferred] - declared unconstitutional by 5 Judge bench of SC and was hailed by large sections of society including Muslim women, Human rights activist, victims of Triple Talaq, Liberal Muslims, political right wing.

eg. like Bharatiya Muslim Mahila Andolan. [Zakia Soman]

(a) Grounds of Gender Justice and Gender equality.

(b) Triple Talaq considered arbitrary power denying Muslim women dignity [Talaq on flimsy grounds].
- abused by Muslim men. [burnt Roti, refusal of sex].
- on electronic means.

thus Muslim women were highly vulnerable.

(c) against constitutional mandate of equality [Muslim men & women] → Muslim women & non-muslim women.

(d) State intervention → equality & dignity.

(e) demand came from within the muslim community.
Survey found → 95% of Muslim women (India) favored total ban on Triple Talaq. (Instant].

→ already been banned in many Islamic countries →
Turkey, Egypt, Indonesia, Pakistan, Bangladesh.

(f) some scholars argue it to be unislamic, no Quranic sanction.

Tahir Mahmood [Former Chairman of N commission on minorities].

Salman Khurshid is also of opinion that it is unislamic.
"Triple Talaq – examining faith".
However some reservations have been expressed on this Judgement. →

(a) Salman Khurshid, argues that this recent found focus on this issue is to demonise Islam, Islamophobia – (barbaric, regressive). all across world.

(b) propoganda of right wingers to demonise Muslim man.

(c) 2011 census → ≤ 0.5% of all Muslim women are divorced and those with instant TT is very very less. (thus exaggerating a lot] and much more pressing Concerns are there for Muslim women → [Education, Inheritance]

c) All India Muslim personal law board argued Triple Talaq to be integral part of Muslim culture & State should not intervene in it. [in customs of any community] – ERP.

d) Such state intervention can destroy secular fabric of the Company. [minorities may lose faith in Indian democracy]. (but state can intervene if against FR).

e) Criminalisation of Triple Talaq → (Muslim man can be put behind bar] – thus more issues for women. and even more vulnerable.

Nikah Halala is against bodily integrity of women.
– For 1st Women to Marry 1st man again.
[after divorce, Women needs to consummate marriage with other Man & then divorce him & then marry 1st Husband again]

Challenges before Feminist movement in India →

Maitreya Chaudhari – Book – "Feminism in India" →

(a) Hindutva movement → Glorified Hindu Culture, and that is in itself an issue that is perpetuating patriarchal norms.

(b) Globalisation → i) increased commodification of women [Pornography]
ii) Spread of Capitalism → women's body sexualised for commercial benefits
eg – Car Expo, Advertisements.

Lisa Adkins

eg- Slice, Deodorant ads, Colgate etc.

associating free women with whom who are buying these products. [women's freedom reduced to mass consumption of products] and have deviated from real issues. → Capitalism

Relegated to sidelines.

© # Sharmila Rege writes from Dalit Pov, that feminist movin India is by & large ignoring Dalit women, thus their issues not mainstreamed & adressed.

Mayashaeing
Rural Working class lesbian women.

(d) # Complex issues → [who is confronting group] → religion or gender.
(simultaneous / various issues going on]

(e) # In West, feminist discourse is stridently Anti-men, but not so in India, as Historically Men has been a part of the movement. [integral part of struggle] - thus relationship b/w men & feminist movt is very unclear — that Initself is a challenge. *

New issues popping up, old issues continued.

(f) # majority men & women subscribe to patriarchy.
(dowry, inheritance, surrogacy related issues].

Internalisation of patriarchy
Deniz Kandiyoti
→ # UNICEF — 53% Girls.

Lecture - 11 Kinship, Lineage and descent

Kinship → (relatives) [रिश्तेदारी]

Kin → Consanguinal Kin [related by same blood]
Kin → Affinal Kin. [related by marriage].

Sanguine = blood.

Individual = ego
Centre

Kin
- Primary Kin — closest to ego
  - 8 P Kins → Father, Mother, Brother, Sister, Wife, Husband, Son, daughter.
  - SC Dube
- Secondary
  - Primary Kin of the primary kin of ego, who are themselves not the primary kin of ego.
  - eg - Brother's wife, Father's Father, Mother's Sister.
  - According to GP Murdock there are 33 secondary kins.
  - → Malinowski refer to it as Kinship Algebra.
- Tertiary.

Tertiary →
Primary Kin of secondary kin of ego
or
Secondary Kin of primary kin of ego.
eg - मौसा, फूफा,

According to GP Murdock, there are ~~secondary~~ Tertiary kins 151

They are important because they are very important organising principle of any society.
→ Primitive Ethnic Theory
↳ Gait Z.

The social relationships based on ties of blood and marriage are referred to as Kinship. [Social recognition of biological facts like sex, Procreation].

Kinship terms, rules, organisation varies from society to society. The kinship system helps to regulate social life in various ways as follows →

(a) regulates social interaction. [How I interact with elder Brother or younger Brother]

Kinship defines appropriate ways of proper and acceptable behaviour b/w diff. individuals. Thus kinship provides guidelines to regulate social interaction.

eg - Talking to son-in-law, Brother-in-law in specific respectful way.

(b) It helps to regulate marriage [whom you can marry, you cannot].

North India → forbade from marrying 1st cousin.

(c) It regulates property transfers, exchange of Gifts, inheritance of ritual roles, political succession etc.

Girl family gifting to Boy's family. (Dowry).

(d) Kinship also serves to provide Group solidarity.
[welfare provided, when in need]. (Jural function).

(e) Kinship provides social recognition to biological facts.
eg- sex & procreation.

f] It helps to maintain patriarchy and caste.

SC Dube - ... of fictive or Chosen Kin.

India → Sapinda, Sarika Group, Kula, Gotra are some of Kinship systems.

Murdock → Terms of reference [linguistic symbols) - chacha, Tau
Terms of Address [Culturally patterned relationship].

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• Kinship in India → (Irawati Karve — (Kinship organisation in India) / 1965 "Book" // Kinship)

divided India into 4 kinship zones:

a) Northern Kinship zone (most imp.) — Compare.
b) Southern " "
c) Eastern " "
d) Central " ".

Northern Kinship Zone → It includes areas of [Hindi, Punjabi, Bengali, Assamese, Nepali, Pahadi & Sindhi] speaking areas. * [Sanskrit languages].

characteristics →

(a) Separate Kinship terms are used for Consanguinal and Affinal Kins. eg- भाई, साला, पिता, ससुर etc.

thus implying Status viz-a-viz ego.

(b) diff. Kinship terms are used for kin in diff. generations. [upto 3 generation — clear & distinctive terms.].

भाई, पिता, दादा

Also implying status and responsibility. *

c) rules of Marriage → # Caste endogamy
Gotra exogamy.
Sapinda Exogamy — Prohibited from marrying certain kins.

eg - 7 Generations in father's side
5 Generations in Mother's side.

→ Village exogamy

(d) clear distinction and Status Hierarchy is maintained b/w Bride givers and Bride takers.

e) Position of women is typically low. Women is expected to behave very differently. (in family of procreation and natal family). can be careful

(measured, careful responsible).

Position of women significantly improves in father in law's home, after giving birth to son. *

f) Position of Male ego in wife's natal home is considered very superior./elevated. जीजा, गुसाई

g) circle of kinship is very wide and forever expanding.
[exchange of daughters → will lead to status inconsistency]
thus, usually exchange of daughters is ~~not~~ prohibited. ✓ *

h) Fictive Kinship → (assumed relationships)
(women entering into very new village due to village exogamy, & usually ties राखी for providing support] → (मुँहबोला) — Menefee Singh [urban areas].
Cas her natal family is far away].

i) Avoidance kinship → regular, casual interaction with certain king is prohibited.
(eg) Married women's relationship with elder brother of Husband. and Husband's father.
[to avoid any violation of sexual monopoly by elder brother or father as their position↑]. *

j) Joking relationships → [Teasing, casual, informal]
(eg) Woman's relation with younger brother of Husband. (देवर), जीजा साली का रिश्ता।।

ii) Southern Kinship zone → (areas where Dravidian languages are spoken) *

Kannadda, Tamil, Telugu, Malyalam.

Similarities with North →

(a) Patrilineal, Patrilocal systems predominant. , However in some communities Matrilineal system is present.

eg – Nayars., Hoplahs, Tiyan

Tharwad Household → women resides with mother & sisters with their children.

(no Husband figure or Fathers)

– Nayyar women have visiting Husbands [no Husband-wife & Father-child]

relationship in Tharwad.

(b) Rule of caste endogamy is followed. but rule of village exogamy is not there. Frequently there are intermarrying clans within same village. [daughter exchange] *

Thus Kinship network is Compact and not very extended. #

(c) Preferential marriage → certain categories of kin are preferred for marriage as marriage mates.

for male ego → elder's sister daughter (मामा से शादी)
→ mother's brother daughter (मामा की बेटी से शादी)
→ Father's sister daughter. [बुआ की लड़की से शादी)

Parallel Cousins →
Childrens of sibling of same sex.
भाई-भाई के बच्चे।
(चाचा, मौसी)

Cross cousins →
– children of sibling of opp-sex.
भाई बहन के बच्चे।
(बुआ, मामा)

Cross cousins marriage is preferred and Parallel cousins " are prohibited.

* [due to preferential marriage] → dual relationship
# [Cousin → potential wife]

because of this–

(a) Position of women is relatively much better [because people are greatly known to her].

(b) Less formality, rules, regulation. ✓

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- Circle of kinship stays compact. ✓
- Property also remains with fewer people. ✓

d) no clear distinction b/w consanguinal and affinal Kin.

e) Generation is not so Imp. but age relative to ego * is important. [some terms being used for both father and elder brother] ⇒ eg- Anna *
- Pitrkal [son, Younger brother].

- Central kinship zone → (Gujarat, Maharashtra, odisha, Rajasthan, MP, Chattisgarh).

- influence of kinship patterns of both Northern & Southern zone, However Northern zone is having greater influence.

eg- Rajasthan → 4 Gotra Exogamy rule (By Banyas of RJ]
→ Father's Gotra
→ Mother's Gotra
→ Father's Mother Gotra
→ Mother's Mother Gotra.

But Jats of Rajasthan (avoid only 2 Gotras].

- Rajputs → lot of emphasis is given on [descent of nobility]
- Symbolic marriages → marrying with sword.

→ Bride's Mother's parents background also important (Rajputs).

Gujarat → Peculiar local customs ✓

- Some Communities allow cross-cousin marriage → Kathi, Gavariya, Charan, Ahirs.
- " allow marriage every 4 years / 12 years etc. [marriage year] ⊛

→ practise of Nanbra (Levirate) → Man marry his elder Brother's widow. *

→ to take care of her and her children

→ honour stays within family.

Maharashtra → (Sanskritic / dravidian traits hold a balance)
Slight tilt towards Northern type traits.

Marathas → (claims Kshatriya status, Marathas are considered
Kunbis → higher)

Some Communities permits cross-cousin marriage, Levirate.
→ (Uncle Niece Marriage).

claims Mythological origins like Rajput → Devak System * #
Symbol of clan
(exogamy at this level).

not advisable for 2 Brothers to marry 2 Sisters. [But a man can marry 2 sisters]. ✓

• Odisha → Brahmins are more likely migrants from UP, MP thus follow similar kinship Pattern.

Some Odiya Tribes (Gond, Oraon, Kond — Speak dravidian language and Kinship Pattern also resembles that)

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- Eastern Kinship Zone → not contiguous.
  - ↳ language → Austro Asiatic languages.
    - Munda language (Central Indian Tribes (Ho, Santhal)) — Fragmented area of Assam, Bengal, odisha, Bihar, AP and Central India.
    - Mon-Khmer language (eastern tribes) → [Nagas] → Khasis.

Among Munda speaking people → Patrilineal, patrilocal exist. ⊛

eg- Ho, Munda have dormitory system & engages in socially accepted Pre-marital sexual relationships. #

one may marry dormitory mate but it's not compulsary.

→ Khasis of Meghalaya are matrilineal.
(Husband & wife stay together)
- Cross cousin marriage allowed.
- Parallel " " Prohibited.

] Similar to Dravidian.

- After death of woman, her property goes to Mother or daughter
- Man's position in this family is similar to [North Indian Brides] * —
- Among some groups, Brides are procured by giving Bride price # * ✓
- [If a man is poor, can work in man's house to ask for daughter].

→ Marriage by capture also prevalent. *

- **Lineage and descent** → tracing lineage (its a principle).

Descent refers to the principle by which a child is socially associated with a group of his/her parents and traces his ancestry.

Lineage consist of all the descendants of a person in a particular line.

In every society, the descent system performs imp functions →

(a) important sources of Social Identity.
(b) Specifies how property will be passed.
(c) members of lineage may act as a support group for others.
(d) Jural function to resolve disputes within lineage.
(e) It helps to regulate marriage, to regulate social interaction and come together for collective worship & rituals.

→ Lineage refers to a particular type of kingroup in which members have a common ancestor, whose identity is known and is considered as founder of the group.

→ Evans Pritchard — kinship groups could convert into war groups in earlier times.

Diff kind of descent system →

(a) **Unilineal descent system** — Descent is reckoned through a single line.
   - → Patrilineal descent → descent traced through Male line
   - → Matrilineal descent — descent traced through female line.

(b) **double unilineal System** → Individual considered to be part of father's group for certain purposes (eg- Property barter) and part of mother's group for certain purpose. → (for ceremonial rules).

eg- Afikpo of Nigeria अफिकपो

(c) **Bilateral descent** → Ego is considered equally belonging to Father's & Mother's group

eg- Yako of Nigeria

(d) **Ambilineal descent** (Cognatic) → The individual can choose to belong to either the mother's / father's group.

eg- Samoans of South Africa

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c) **Parallel descent** → rare form of descent, where descent lines are sex specific. Men transmit to their sons while women to their daughters.

d) **Cross or Alternative Type descent** → It is also very rare form, where men transmit to their daughters and women to their sons.

A no. of lineages linked together with a common ancestor whose identity is not known is called **Gotra**.

India →

Gotra is a unique lineage related concept and is approximated to the concept of clan. [exogamous unit).
→ members within same generation — deemed to be fictious siblings.

→ **Paul Brass** → lineage & descent based kinship groups also plays Imp. role in **Indian politics.**

Vansha is consaguineous unilateral descent group whose members trace themselves from a known and a real common ancestor.

Patrilineage is the dominant form for deciding lineage.
[Matrilineal → **Tharwad system of Kerala**] by **Nairs** — oldest living male acts as manager of Tharwad and it is his duty to look after it.
→ Practise of maintaining lineage or Genealogical registers [at Haridwar] — as far as 20 generations.
— visiting Husbands
— Polyandry.

Ghurye, Gotra is universal in India [a source of unification and division as well].
Kula - refers to lineage where people identify their source of origin, worship a common ancestor.

Umachakravarthy sees lineage & descent as perpetuating unpaid labour & patriarchy in Indian society depriving women of inheritance rights.

Coomaraswamy, rules of marriage are greatly determined by doctrine of Kula. [not to marry 5 gen on Mother's side & 7 Gen. on Father's side] — **Sapinda Exogamy**

TN Madan — **Kashmiri Pandits** — entire community gets related to each other on the basis of Primary, S, Tertiary kinship.

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Marriage →

Marriage refers to legitimation of sexual union of man & woman body and group of women & men to reproduce children for the continuity of family and lineage group.

[∴ This defⁿ is a working defⁿ of marriage and may/maynot be applied to empirical relations].

Why marriage → cultural prescription, [Pitra-Rina].
- social necessity
- Cornerstone of society.
- legitimise sexual relationship ↔ children – legitimate inheritance.

Kavin Kapadia → Nowadays we are marrying money.

Sex and marriage are not standing compatible to each other. [unlike earlier times, where sexual role was regulated by marriage].

non marriage centric society.

Multiple forms of marriage →

(a) on basis of Mates

Monogamy and Polygamy
- Polyandry
- Polygyny
- Sororal Polygyny [one husband – one sister married]
- Phraternal Polyandry [one wife → Brother – Husband].

(b) **Levirate** → Marrying dead Husband's Brother.

(c) **Sororate** – marrying dead wife's sister.

(d) duration of marriage
- **Sacramental** → long period, non dissolvable
- **Contractual** → based upon choice, no time compulsion.

(e) Age – Child Marriage

(f) exchange of money → Bride price, Groom price

(g) Consensus → Love marriage
against → Arranged marriage

(h) if Reciprocation → Symmetrical
no reciprocation → asymmetrical.

same sex marriage.

Anthony Giddens – Serial monogamy divorce-remarriage.

Malinowski → Marriage is a contract for the production and maintenance of children.

Horton and Hunt → Marriage is the approved social pattern whereby two or more persons establish a family.

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Lecture 12- Marriage & Surrogacy.

- Marriage among Hindus & Muslims →

Hindus → [Vivah]
↳ considered as Sacrament [sacred in character].

There are in all 16 sacraments in Hindu life [16 Sanskar]

Why is Hindu marriage sacred in character? (purpose).

In Hindu society, marriage is very essential.
as purpose is 3 fold.

(a) Dharma (performance of one's socio-religious obligation). → for many ritual wife is compulsory.
(b) Praja → bearing children [keeping lineage following].
(c) Rati
↳ sexual Gratification (legitimate purpose of marriage].

Vivah ceremony underlies its sacred character. as follows: →

(a) Feras, Circumambulation around Fire. (sacred) → Agni Devta
involved chanting of sacred Hymns / mantras from sacred scriptures by Brahmin priest.

As it is of sacred character it is [indissoluble], thus no provision of divorce in Hindu scriptures.
×

- Within Marriage union, position of man & woman is unequal with man having more authority.

- Some of the sacred rites involved in Hindu Vivah include, →

(a) Homa (offering to sacred fire].
(b) Saptapadi [Taking 7 steps together].
(c) Panigrahana [involves groom taking hand of bride from her father].
d) Kanyadaan [to donate / offer virgin].
Kanya = virgin
marks significant transition for women.
[custody from father to Husband].

[Father/person doing Kanyadaan is expected to take a fast that day and is considered that will go to Heaven].

feminist scholar (showcasing of patriarchy).

- Rights of women now lies with in-laws & not natal family.

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→ In Hindu marriage – Concept of Streedhan. → immovable property to son
[As it is patrilineal society, this Girl child takes with her movable property [Utensils, Jewellery]. → that has been transformed into Dowry. *
(corrupted).

• Marriage Among Muslims (Nikaah] →

→ Marriage is of nature of contract. [Nikah-Nama].
→ Enter to it by Groom / Bride or Wali guardian of Bride.

Specifies terms and conditions agreed upon.
(Rights and obligations of both parties that have been mutually agreed upon].

Husband → food, shelter, clothing [to Bride & her children]
Bride → to cook food, look after children.

[Contract Signed by 2 witnesses], It Specifies Mehr →
[amount paid by groom to bride, either at Signing time of Contract or later date mutually agreed].

Mehr ≠ opposite of Dahej

Dahej is regarded as oppressive social practice. Mehr

is not seen as oppressive for men.
It is not to be considered as Bride price, It is considered to be a security for Bride.
(given to Natal family)
→ But Mehr given to Bride.

Woman cannot be forced into marriage, her consent is essential.

Marriage can be dissolved, like any contract.
diff. types of Talaq are mentioned.
[Muslim women also have right to ~~vote~~ initiate in divorce.] ⇒ Khulla.

Islam as a religion is based upon equality/ egalitarianism.
However different Feminist scholars / Muslim women → have highlighted many aspects in marriage to be against Gender equality. [women subjected to various disabilities].
and they have been sanctioned by scriptures themselves,
eg →
1) Muslim man allowed to marry 4 women [but women not permitted polygamy].
2) Muslim man can marry any Kitabiyah Women (Muslim, Christian, Jewish) but Muslim women only allowed to marry a muslim.
3) Nikaah-Halala
4) Instant Triple Talaq. [Talaq-i-Biddat].

+ Muslim women access to education ↓
+ less property for Muslim women.

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Marriages in India is overwhelmingly arrange marriage.

(Kiraye Ki Kokh)

- Surrogacy → Surrogacy bill have been passed.
  Thriving surrogacy industry at India.

literally means a substitute.

Surrogacy is a practise in which a women carries a child for another, with the intention of handing over the child after birth. [Surrogate and intending parents].

can be of 2 types → # Commercial surrogacy [exchange of money].
altruistic surrogacy
[no money except medical expenditure.

If the surrogate recieves money for arrangement — CS

If she doesn't recieve any monetary benefit except medical expenses — AS

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Features of Surrogacy bill 2019 are as follows:

(a) prohibits Commercial Surrogacy and allows altruistic Surrogacy.

Intending parents → can be ones [Married couple] [not Homosexual.] [Indian citizens only]. [married for 5 years]

→ age of the wife b/w 23 to 50 years old.

→ age of Husband b/w 26 to 55 yrs old.

→ Couple should not have any surviving → adopted / own / Surrogate child. or having mentally challenged child.

Surrogate mother → close relative of Intending parents

→ evermarried women [with child of her own]

age b/w 25-35 yrs old.

Should not have been surrogate earlier.

child born out of Surrogacy will be deemed to be biological child of Intending Couple.

Bill also provides for est of → [National surrogacy board. State surrogacy board.]

[Advice govt on surrogacy policy, Code of Conduct for Surrogacy clinics.

Bill lays down [penal offences] [Fines & Jail terms]. → Commercial Surrogacy. → advertising it → exploiting surrogate mother → selling Human embryo for surrogacy.

[Analysis of the Bill] →

- Bill is trying to balance the needs of various stakeholders. [providing safe/secure env. for surrogate mother].
- also protects need of unborn child.

Bill intentions seems to be well placed. [surrogate mothers due to poverty are pushed in H, due to their economic vulnerability].

Survey by MoWCD → found [78%] of surrogates at Mumbai and [68%] of surrogates at Delhi were [Housemaids]. (*)

and poverty is the basis of this Service/industry.

[Surrogates are paid [suboptimally] → suffer from adverse Health Consequences. → forced by Husband easy money #

foreigners come for surrogacy services [nothing to regulate]

surrogacy & then couple split - what the

[Infertility proven] marital union stabilize

certificate of essentiality & eligibility is required.

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Bill also supported by National Commission of Women (NCW), who highlighted various young girls trafficked for surrogacy.

→ Many developed countries have already prohibited surrogacy services thus main customer in India are these persons from these countries.

→ Commercial reproduction is against Morality [Mother's Womb in Indian culture is sacred] [Morally reprehensible] → Just like prostitution.

Bill also tries to ensure that needs of unborn child are taken care of [same rights as of biological child]. Certainty of parentage, nationality.

Prohibition on same sex couples. [as child needs both Mother & father].

to prevent exploitation of Indian women by foreigners.

Small emotional bond b/w surrogate mother & child.

Ethical dilemma → what is nature of relationship.

→ Should child be told about it.

→ child exclusively be breastfed for 6 months → now will it be provided?

→ Redefining notions of motherhood → biological mother (coinciding with social mother).

→ Genetic motherhood diff from Gestational motherhood & social motherhood.

→ [Treats Human body like machine.]

Bill has been criticised for various grounds →

(a) Gay rights activist have criticised it for excluding Gay Couples. [They deserve the right to parenthood].

(b) Parliamentary standing Committee on Health & family welfare → PSC on MoHFW

Criticised →

i) Blanket ban on Commercial surrogacy is misplaced. [Expecting altruism is unrealistic].

→ everyone is benefitted out of it but what about surrogate.

→ atleast commercial mother is compensated monetarily.

It suggested — Compensation based model for reasonable Compensation of surrogate. ✓

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- It can not be denounced as exploitative but it can be economically empowering (able to afford education of children, small business) ✓

→ It highlighted as families are getting smaller, so to find a surrogate mother is very difficult. #

(Blanket ban → underground service → more exploitation).
better approach is better regulation. *

↳ Medical tourism is a source of precious forex reserve.

(Divorced women, Single women, NRI's, OCI's should also be permitted.) ⊛

In Indian culture, long tradition of unnatural births →

Devdutt Patnaik highlighted → Lord Krishna / Balram
100 kauravs in Pots.

"Vikrati Evam Prakriti"

Mahabharata → 6 ways of begetting child. *

Sheila Saravanan → "Transnational Feminist view" of surrogacy biomarkets in India.

→ criticised practice of surrogacy as oppressive & (class & Gender based oppression) — (inequality injustice) #

NVedita Menon → found that, though surrogacy can be empowering but at the end it is by renting out her body, forced to sell it.

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- Important changes in family, marriage, kinship in India →

Family → Steady decline of Joint family system [Neolocal residence].
→ women relatively better off than past., especially where women is working.
→ [increasing liberty] is being granted to women.
→ elderly, disabled are getting more vulnerable due to nuclear family.
→ Sentiment of Jointness is still intact.
– increase in individualism in Indian family.

Marriage → rise in the age at marriage.
[Avg age – Men → 22.8 yrs. Women → 19.2 yrs] 2011 Census.

Men [Rural men = 22, Urban = 23.9] women [R = 18.9 yrs, U = 19.3].

changes in mate selection process → [circle of endogamy is widening.]
increasing attempts [to find love] is increasing.
intercaste/interfaith marriage is not unheard of in Today's India.
Even [divorce] is not unheard of in today's India.
live-in relationships. (unhabitated) [unmarried cohabitation]
Marriage rituals getting shortened.
earlier family members (elder) were selecting bride/groom, now it is by consultation/ consensus of Bride & Groom].
Technology [matrimonial websites].
Intrafamily relationships have undergone changes – [Bahu to Beti Jesi Hai]
[Conjugal bond] and not [Filial/Fraternal bond] is important.
women increasingly becoming part of decision making.
nature of bond is changing → women is taking [companionship role] (eating with Husband). – for leisure activities.
nature of parent-child relationship changing.
[Adult earning male member is making decisions not patriarch.

TFR ↓ – 2 (NFHS 5)

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Child beating is reducing. [Persuasion, scolding].
Matrilineal Households are decreasing [Tharwad ↓]
Importance of extended kin reducing.
Polygamy ↓ [even in Muslims].
Kanyadaan → [Now no fasting], Heavy criticism, (Seen as Patriarchal).

- Medical Termination of pregnancy act, 2021 → based on Shantilal H Shah Commission

Abortion	MTP act, 1971	MTP act, 2021
upto 12 weeks	1 doctor advise	1 doctor advise
12–20 weeks	2 doctor "	1 doctor "
20–24 weeks	Not allowed	2 doctors.
24 weeks onwards	Not allowed	Medical board in case of Substantial Foetal abnormality.
anytime →	one doctor, If immediately necessary to save pregnant women.	

20 weeks + → limitations of technology, Hazardous to abort.

See arguments in views copy CA.
Includes unmarried women and live in couples
includes clause of confidentiality.

Woman's right to choose to have an abortion?

→ new amendment retains the traditional notion that State must decide for women, in what circumstances abortion be carried out.

MTP act 1971, was indeed a liberal act when it was passed in those times decriminalising abortion.

[But with changing dynamics → individualism ↑] — How is it justified to not recognise women's right? — violative of Article 21, 14.

excuse of safety of women is no longer tenable to create limits for abortion as technological advancements provides abortion till last days. [This restricts women's rights] → what if couple separated after 24 weeks pregnancy? and women want to abort?

These restriction pushes women to seek for abortion services at unregistered, unhygienic places. creating a risk to Mother also.

→ Issues →

very less Gynae in rural area [2018 → 1831 only]
some argues this will increase missing girls as after 20 weeks sex of foetus can be known
Need v/s want [women's right on her body].*

cannot discriminate on basis of sex.

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1/3rd MMR due to unsafe abortions.

- Even today 800000 illegal & unsafe abortions takes place in India annually.

New act fails to recognise full rights of women over her body in taking decisions regarding abortions and reproductive Health.

↳ Same state conditionalities like before.

↳ 24 week is no rational given technological advancements.

Constitution of Medical bods for >24 week abortions creates more obstacles for women. [What used to be an exchange b/w women & her gynaecologist replaced by board of minimum 3 doctors]. → This breaches Privacy. * # [Totally unnecessarily Provides for State to Constitute Medical board] - How would it handle multiple cases at a time?]

→ Multiple boards → no state has enough finances.

Lecture-13 Rural sociology — village studies, Idea of Indian village.

2011 Census → 68.2% Indian population is rural area.

Village studies →

Empirical data started to get collected since colonial times via Census and related to day-to day life in villages. (to have an understanding as land was the biggest source of revenue, to have effective control over masses)

- However systematic data collection of village is dated way back - Arthashastra, Manusmriti also talks about the same.

However village studies gathered momentum after [Independence] in 1950s - 60's. because →

(a) After independence → planned economy [centralized], these village studies provided information of ground realities & served as a crucial input in policy making. → to find out socio-economic makeup

(b) to evaluate the impact of various policies and measures. [eg - Land reforms, electrification, schools etc].
- whether access ↑.
- Whether social obligations, boundaries of class still prevalent?

to study caste, inequality and other social evils rooted in Indian rural society.

(c) International factor → Geopolitics of that time. (cold war).
Both blocs trying to influence. Thus massive funds provided by west to undertake village studies, to showcase that their economic model is achieving success.

(d) Peasant society - notion, became popular in western Academic world by Robert Redfield. [society characterised by Agriculture but it is not just means of livelihood but a way of life. → Gods worship, food eaten, clothes worn. According to him, it was a universal phenomena and not just in Mexico, Thus, a new found interest among academicians led to village studies in India.

(e) Structural functional approach was dominant approach & was promoted by MN Srinivas, Betielle → & the method was → diff. from Indological approach - arm chair approach. [Book view]

Conductance of field studies, village studies.
- from Book view.
- Participant observation, ethnographic approaches → to generate image closer to contemporary society.

- Holistic account of not only economic condition, but also social and cultural situation was taken.

Andre Beteille → villages was not merely a place where people lived. It had a design in which were reflected the basic values of Indian society.

WHR's study of Toda's of Nilgiri (1906) was first monograph on people in India in Modern Anthropological Tradition. *

Village studies mark a subtle shift from Book view to field view in Indian Sociology, and rejected static view of village and even corrected colonial stereotype.

However this emphasis on field studies have been criticised →

→ Louis Dumont → argued that focus should be on social structure studies [that has some social significance] and not on Geographical expression of village. — does not have social relevance.

→ >6 lakh villages, social life greatly differs from each other. & there is no such "Indian village". (Food Habits, Customs, rituals, castes) is different.
Thus, cannot be extrapolated by studying only a few of the villages.

However, Srinivas & Dube contends that villages are very salient in our social life and are of great social significance.

- They are integral part of our social identity [where one hails from.]
- It is as important as caste identity.
- Many people use village names as surname
- MN Srinivas — An insult to one's village has to be avenged just like an insult to one's mother or wife.
  # (Strong sentiments attached to village).

Srinivas, agrues that there is great diversity but according to him there is underlying a unifying thread that is common. i.e caste system, Patriarchy

There is kind of preference for tradition and continuity, and thus common among all. [i.e orthodoxy]. ✓

Every village represents a miniature in India, thus study of one village greatly provides information about others in other part of country.

Village studies now included all dimensions of study — Structure, Culture, change.

Srinivas on village →
- took a 2 Prong approach in Studying villages — Field studies & Historical Analyses
  to counter British Pov that village was an unchanging unit. [eg — village exogamy]
- His Concept of village is overburden with caste but he also sees marriage family & Jajmani system as central to understanding of caste.

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significantly to economy ibut they are still a storehouse of cultural and social values for many social analysts. Due to apparent distress in agril. sector, Farm Suicide, rural-urban inequality, Honourkillings → Indian village has come into sharp focus once again.

This emphasis on village studies again came under criticism by Dipankar Gupta in [Wither the Indian village], 2005.

- He contends possibly the time has come to move away from studying Indian villages.

Both features of Indian village → [caste system, agriculture] has significantly seen a change or stagnated.

→ fluidity of occupations + identity politics.

Even for villagers, their livelihood is now [city based] thus village has lost its importance and salience in Indian society.

[village economy has by and large stagnated].

[Agriculture's contribution to GDP has been reduced over time].

→ [urban and modern values] are penetrating Indian villages at a speed never witnessed before. DG, says that Indian village is [shrinking as sociological reality], though it exists as [spatial unit]. village as a [social unit] is now so well connected with outside world that colonial notion of village as closed unit, now seem almost redundant.

Ashish Nandy – village is no longer a village in itself but counterpoint to the city, a [fantasy village] for the city.

26.

Village studies presented many in terms of its features like –

Villages → Classmate Isolation

Date Page

(a) These studies helped in contesting the dominant stereotype of Indian village made popular by Colonial administrators. They showed that India's villages had been well integrated into the broader economy and society of region even before the colonial rule introduced new agrarian legislation.

Colonial → socially isolated.

(b) These studies offered alternative to dominant book-view of India constructed by Indologists and orientalists from Hindu scriptures and broke many notions.

(c) Village is not a homogeneous entity. and internally differentiated in diverse groupings.

(Karve and Kolenda), studied variations in kinship and family.

(d) Primary focus of studies → social and ritual life, but also deepend our understanding of political and economic life in rural society.

(e) Village as Important source of identity.

Adrian Mayer termed solidarity in village as village Patriotism.

(f) despite caste and community diversity, village is united in its economic social & ritual patterns by ties of mutual & reciprocal obligation.

→ Studies also highlighted various dysfunctional aspects of village life. and highlighted divisive tendencies. → F.G. Bailey → Coercive aspects of caste relations.

Beteille highlighted the gender dimension and are to him village was not only caste conscious, but was also class and gender conscious.

(g) It was from village studies that concepts like Sanskritisation, dominant caste, Segmental structures emerged.

village studies post independence, thus provided a much holistic, diverse and authentic picture of the Indian village. However village studies were also constrained by a no. of factors.

Acc. to **Yogendra Singh**, village studies were **limited** in their **focus** as they studied micro-cosmos and didn't develop any new theoretical perspective which could be applied to other villages as well.

- Method of **participant observation** → Limitations.
  - (a) limited their access to dominant groups.
  - (b) avoid asking questions that could offend the dominant interests in the village.
  - (c) Anxiety of researchers to **get accepted** by villagers — made their work conservative in outlook.
  - (d) difficult to arrive at **single narrative** due to diff. pictures by diff. sections of village on their social positio

SS Jodhka in his "village society, 2012" calls for reformation in approach of village studies to keep pace with contemporary developments.

Acc to him, new theoretical concerns such as **Gender** and **ecology** should also be combined with existing preoccupations.

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• **Idea of Indian Village** →

British administrators → **Charles Metcalfe** defines Indian villages as **mini republics** → [nearly everything they want is within]. [self sufficient]
→ economically self sufficient, politically near autonomous and socially isolated. [closed and monolithic], unchanging. and are independent of any foreign relations.

Self-sufficiency → **Jajmani system** [needs of all fulfilled] – Kamin or Jajman
Village Panchayats [no outside intervention reqd.] ✓
According to this view, Indian villages showed high degree of unity.

Maine, argues that villages are the **least destructible unit** [at central level; there have been many changes, but village has continued]. Others → Munroe → Baden Powell

According to **Metcalfe**, "**Wars** may pass over it, **regimes** can come and go, but village as society always remains unchanged and self sufficient."
due to lack of means of Transport and Community. ✓
notion of not including outsiders in village affairs. ✓

villagers had **Fatalistic attitude**, thus whatever they had, they were happy. [They were contended]., even though not materially prosperous.

– western writers saw in Indian villages, a remnant or survival from what was called the **infancy of society** *
→ **religion and caste** as an essential part of village life.

Gandhian view → "rightly declared – "India lives in its villages"

If one wants to understand India, one needs to understand village.

– He toured Indian villages himself before completely stepping in freedom struggle. ✓

→ It by and large paralleled British view.

Indian villages → **self sufficient autonomous unit.**

but it has been systemically undone this due to British policies. and had led to ruin of ~~British~~ Indian villages to benefit British capitalists and to flood it with British products. (Artisans, Cottage industry took a great hit). , unemployed ↑

– Gandhi laid a lot of emphasis on restoration of village level autonomy & self suffidency. Equated swaraj with **Gram Swaraj**. *

Post independence → rejuvenation of Gram Panchayat [DPSP]. → Art 40

Gandhi hold a very romanticised view of village. **One united Harmonised unit** # unity & reciprocity

Nationalist view → Glorified Indian village as an authentic model of True India and a storehouse of Indian culture and civilisation.

They used Indological sources selectively to **highlight positives** of ancient Indian society. Village was seen as an **over Harmonised social unit** which embodied core values of Indian society.. Village life → Pure and simple life.

Marxist view → Bag of contradiction, in which a **powerful few** dominate the social and economic life of Indian village.

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Ambedkar view → He termed villages as (dens of inequity) and cesspool of factionalism.

Source of darkness, ridden with **exploitation** (eg. caste system, narrow mindedness, communalism, ignorance, exclusion, untouchability).

Nehruvian view →

State policy in Independent India guided by Nehru vision. His vision of India greatly differed from Gandhi. (He differed in assesment of village by Gandhi). – He put Indian villages on **path of modernization**

"villages were holding back India's modernisation & growth thus focus must be on it"

– He focused on **centralised bureaucrat based model** – imp.* to make them modernised and be a part of India's Growth story.

[caste ridden, superstition, fatalism] → need to get over with it

Thus, **national development = equated with village development**

focusing on Modernising Indian village → [modern education, Modern HealthCare, Modern infra, Modern agriculture] ✓

→ **village studies** were commissioned. as Govt. was greatly interested in deving the rural India.

Academic view → (Srinivas, Dube) – Pioneered.

Book → **Indian villages**. → Book = An Indian village = India's changing villages. *

They tried to **evaluate** colonial views. and challenged/ dimdished view of Indian villages being **mini republics**.

They have never been self sufficient, politically autonomous. ✓

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Thus they were **connected** with other villages and numerous villages were linked to each other.

eg → **Village Exogamy** (leading to Kinships ties).

Thus, they were not socially Isolated.

In no village, all castes were present. Thus, **Jajmani System** was worked at level of multiple villages. *

Weekly Markets → **Haats**, for exchange of Goods.

Politico-administrative ties — **Kings** did extract taxes from them, no matter how rudimentary transport and communication was. [subjugation etc]. ✓

Caste Panchayats operating at multiple village level.

institution of **pilgrimage** also connected people to wider regions. eg Rameshwaram + Melas [Pushkar Mela, Kumbh Mela].

linguistic ties [not at village level but regional level].

In recent times, **more integration** → due to advancement in means of transport & communication.

numerous centralised Govt. schemes. → transforming Indian villages.

Andre Beteille → in his study of **Sripuram** "At least as far as back in times as living memory goes, there was **no reason** to believe that village was fully self-sufficient even in economic sphere."

Riding on **civic reforms, land reforms**, rule of law, Panchayats — Traditional inequalities in village came under great strain. **Power dynamics** have also changed due to arrival of **universal adult suffrage** & elections. Power struggle is open to all sections as **numerical strength** provides voice to even erstwhile voiceless sections.

village Panchayats

Caste Panchayats single for few villages showcasing villages were not isolated.

DG's view on colonial view of closed Indian village became redundant.

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• **Land Tenure Systems** →

a) Zamindari (Permanent Settlement) — Introduced — Lord Cornwallis (1792)
b) Mahalwari (1833)
c) Ryotwari (1820)

↓

a) **Bengal, Benaras, Madras.**

British used to auction Zamindari rights to collect revenue from Tillers.
- to ensure State need not to bother with Individual Cultivator. - Outsourcing)
- to ensure agricultural development, it was considered Zamindar was enlightened section, thus to maximise profit, they will improve productivity and production. ✓

In practice, it did not lead to increase in production, but instead led agriculture to ruins.

[Pop ↑, Increase pressure on land ↑, demanded higher rents]. → exploitation.

In Pre British days, zamindars were integral part of rural society, thus prevented them from exploiting.

[but in British days, there was phenomena of **absentee Landlordism**. (City based) — no roots in rural community, no obligations — thus more exploitation. — Subzamindari (or Sub feudation.)

Mahalwari → [Mckenzie, William Bentick]

Agra, Awadh, Punjab

Mahal → neighbourhood

Entire village community jointly responsible for payment of Taxes. (revenue). [Land Jointly/ communally owned] — Cosharer of land.

Village Lamberdar was appt. for revenue collection purposes.

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Ryotwari System → Munro, [Madras, Berar, Central India]

Ryot → Peasant proprietors.

→ Each cultivator directly responsible to give revenue to State. [Small zamindars replaced in form of Big zamindar – state].

Govt officials exploited peasantry class, often expected to pay revenue even in case of crop failure, leading to mass abdication of land rights.

Impact of these 3 System's →

According to H. Venkatsubaiyya, they were introduced in nearly same period and coexisted, thus they largely borrowed features from each other – Continuously evolving.

– Organic evolution → continuously in exchange with each others – modification.

So, Heavily they borrowed from each other, that they literally become Indistinguishable and nearly approximated to Zamindari system. *

→ These Negatively affected rural Economy and social Setup in multiple ways –

(a) Economic impact → led to mass proletarianisation of peasantry (KS Gill, Kalovsky). Impact max. in zamindari areas.

– Land was commercialised., Commercial farming promoted, Cash crops grown, High Taxes, indebtedness, alienation from land. System discouraged investment and capital formation.

– Landholdings depleted, agriculture became overcrowded. [fragmentation].

(b) **Social Impact** → closely wedded with economic Impact as it gradually altered agrarian social structure, **New social classes** were formed. **Caste was compounded by class.**

Social inequalities widened, leading to conflicts.

- Landlords / Zamindars. — sub zamindars.
- Peasant
- moneylender

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Lecture - 14.

Land reforms → [Karachi Session, 1931]

[Plight of Indian peasantry] → Low productivity. Exploitative policies.
greatly highlighted and was taken a note by nationalist leaders.

Various measures were taken by [independent State] →

Improve agricultural productivity. ✓
Zamindari Abolished. [intermediary].
Tenancy reforms [Rent regulation act] → Summary eviction of Tenants prohibited. + Security of tenure provided. + Cap put on maximum charge by landowners.
Land redistribution [cap on Land] – [Land Ceiling acts] (2%)
Civil Society initiatives → Bhoodan movement, Gramdaan "Vinoba Bhave" – classic call to landed section of society to voluntary donate Land to landless.

Ultimate objective = ["Land to the tiller"] * – 1931 – Karachi session.
Cooperative farming – economies of scale [but remained a nonstarter].

Evaluation →

Impact of Land reforms on Indian society → [Mixed bag]

- More successful in WB, Kerala that has history of Communist roots.
- In Most states, not very successful, [old Landlords continued to enjoy dominance by circumventing laws] or either some social groups got partial transfer of land.

UP → Traditional Landowning Communities → [Brahmins, Rajput Bhumihars-]

After Land reforms → Some land transferred to [Jats, Ahir Kurmis.] *

due to land reforms – increase in [social conflicts], those groups gotten land started to assert dominance. – Dominant caste ①

differential impact in diff. part of countries. →

[A.M Khusro] studied Land reforms in [Hyderabad region] →
Problem of poor landless worsened. → Land reforms intended to transfer land from big landowners to cultivators but cultivators left w/o livelihood now. as landowners removed

- Social Justice
- Food security
removing Taxes

1949 → Report of congress Agrarian reforms committee by JC Kumarappa
biggest recom. was abolition of feudal intermediaries "Land to the tiller" *

→ There were also some other efforts in form of [Militant movt.] – Telangana movt., Naxalbari, Bargardari movt. which coerced govt. to enact enabling legislation.

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cultivators and started tilling themselves.
- decline in tenancy and increase in self cultivators. (+) (2)

Dandekar studied Bombay Sugson →
Found that Zamindars (erstwhile Landlords) continued to assert dominance over Tenants. (3)

MB Mehta and R.S Desai (studied Gujarat) →
Land reforms gives rise to concealed Tenancy. * (4)
- official documents will not include Tillers / Tenants, thus an informal arrangement. [oral agreements ↑].

Underlying objective of Land to Tillers, largely remain unrealised.

(a) lack of political will as most of political leaders themselves were from feudal background, thus conflicted with their own interest.
→ Ceilings were artificially kept high [they entered loopholes in acts].

(b) large no. of Benaami transfers took place. [defacto owner were landlords itselves]. *

(c) Huge gap b/w rhetoric and actual ground measures.

Bhoodan Movt. = Target 50 mn acres.
land aquired = 4mn acres ✓
Land redistributed = 0.2 mn acres. ✓
Much of land donated stuck b/w legal issues and much land was barren / unproductive

old system resisted the new. Zamindars took benefit of loopholes. Major Hurdles in land reforms included —

(a) Socio cultural factors → Traditional Sentiments attached with land.
Ignorance about potential of land organisation.
caste Hierarchies. ✓
community farming failed. ✓

(b) Land was forcefully evicted and was fraudelently showed as Voluntarily surrendered.

operation Barga at WB led to passing of legislation as well as forced occupat of sharecroppers.

iii) Polit co administrative factors → lacks political will.
- Bureaucracy hand in Glove with rich farmers.

• **Consequences of Land Reforms** →

ⓐ redistribution of land, systematisation of land records, Intermediaries abolished, ownership rights awarded largely to SCs & STs.

ⓑ Concept of individual ownership under revised land ceiling acts led to breakdown of Joint family as Concept or authority of karta declined. *

ⓒ Increased rural inequality. →
- Incidence of land lease reduced.
- Self cultivators ↑, unemployment ↑, migration.
- Concealed Tenancy. [Informal agreement]. ✓

ⓓ Impact on Agrarian class structure –
- Landlords replaced by rich farmers.
- Tenants replaced by marginal farmers and agri. labourers.

As per Zoya Hasan, share of backward classes in ownership of land increased from 8% to 38% in 1989.

ⓔ Social conflicts ↑ – land as symbol of power and domination. [violent clashes as erstwhile dominant castes retaliated land alienation]

ⓕ Dominant caste ↑, politics ↑ # Rudolph & Rudolph → Categorised emergence of dominant caste as Bullock capitalist that emerged to control the pol. affairs in several states.

Land reforms did not create much upheaval as they did in China, nor did they bring radical changes as they did in Japan.

ML Dantewala → Reforms had been more or less in right direction, but due to lack of implementation, results far from satisfactory. *

"Unfinished Agenda" → "MS Swaminathan"

• **Lewis**, emphasised that land primacy over all other factors to determine power structure in rural areas.

• **Beteille** → Caste, class, power
→ Pre 1940's → overlap
→ Post 1940's → not overlaps anymore

• **MN Srinivas**
→ Twin Hierarchy can be seen in rural areas – land and caste.

• **Parvathamma** (1969) – KA found direct correlation b/w caste and land. Landholding pattern showed that most land owned by Dominant.

eg – Bharatiya Kranti Dal led by Charan Singh
BKU
Shetkari Sangathan

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• **Green revolution** → [to improve agricultural productivity]

- HYV seeds or dwarf seeds [Mexico].
- Fertilisers, Irrigation systems.
- Mechanisation [Tractors].
- **State led** measure/programme of agricultural modernisation.

M·S Swaminathan

Strategy given by Dr. William Gaud. [Inspired by Green. revolution esp. in Mexico & Philippines].

→ to achieve **Self-Sufficiency** in food grain production. and to avert Ship to mouth [PL-480] situation. [Sub standard grains].

Impact → on Indian society →

Economic → (developmental economists) →

K·N Raj, Dandekar, Rajakrishna, Rath, → they –

Green revolution has a **positive impact** on national economy.

self sufficiency in food grains.
agricultural production and productivity ↑.
tackling rural **poverty** and **hunger**.
introduced saving habit among people to buy mechanised implements.
introduced high degree of competition in rural market & promoted efficiency. ✓
entrepreneurial skills of Indian farmers came out.
National Sovereignty [Ship to Mouth] – PL480. (Substandard quality).

[never faced famine afterwards].
net importer to net exporter.

Rural Affluence in many areas.
Industrial Growth & self reliance in terms of agri-equipment mfg.

However after 5 decades, various Shortcomings, adverse consequences highlighted →

Study by **Chaddha & Bhalla** in 180 villages of PB, HR. and concluded that Green revolution primarily benefitted the **rich farmers** and was structurally designed so.

① → being capital intensive. and access to credit was difficult for small farmers. ★

→ **Cost/unit production** for rich/large farmers was less. (economical + efficient). → (with large landholdings].

Income gap b/w rich and small farmers → widened manifold and increasing inequalities.

Dhanagare, analysed its impact on **migration**. New ① patterns emerged [Conventionally → rural to urban] but due to GR → rural to rural ★]. from those areas which were untouched by GR.

+ displacement of **Tenant cultivators** and rise of agricultural labourers ✓

Social condition of these migrants was very unique.
It was a seasonal migration → sowing, Harvesting.
Thus, not a steady source of income.

② These migrants were heavily dependent on labour contractors. → Debt from local labour contractors.
thus subjected to much more exploitation. [more vulnerable].
than local labour [have social community to support].
(migrant labourers have no social connections as to where they migrated).

③ Green Revolution entailed introduction of new technology but as they were not very well versed with it → * loss of lives & limbs.

Rudra & Buriddan → Migration, Bonded Labour conditions [due to capitalisation]

also infused Scientific Temper in Indian agriculture. *

Political Impact → Emergence of interest and pressure Groups, engaged in lobbying to have policies in farmer interest. [usually consist of dominant caste]

state led effort - thus increasing tendency of looking upto Govt for various benefits → [waivers, farm electricity, cheap credit, MSP] ✓
Thus, increased pressure on state machinery.

Rudolf and Rudolf wrote a book [In pursuit of Lakshmi] have highlighted that in Western UP, intermediate castes - Jats, they benefited greatly from GR and became politically assertive]. ✓ [Bullock capitalists] *

widened regional disparities - (confined to certain pockets) → Govt's limitation on its capacity
PB, HR, western UP, Coastal AP, Parts of TN, KL.
Thus led to regional movements → Telangana movement (felt deprived).

Trickle down effect - less Handholding, more benefit. [thus, only those regions selected, which had some resources already available - Irrigation, - Soil fertility] → # LWE

contributed to long standing disputes b/w state →
i.e → Cauvery water despite [requires water for irrigation] ✓

Important bearing on diet and Health.
① → Traditional crops of diet [Jowar etc] undermined and rice & wheat ↑.
→ fertilisers, pesticides are entering our bodies possibly leading to Health consequences.
- Rise in Cancer cases at Punjab - "Cancer Train" - Bathinda to Bikaner
[fertilisers mixed with ground water]

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Important bearing on environment ↓ soil fertility impacted.
↓ cropping pattern changed leading to reducty in crop diversity. [Mono Culture]
↓ Soil alkalinity
↓ eutrophication.
Ground water depletion

→ thus bearing on nutritional security.

due to Mechanisation → disguised unemployment → unable to absorb in industry.
→ drug abuse, khalistan movt. [funds generated via prosperity].

Poor child sex ratio → female foeticide. [Ashish Bose]
↳ PB, HR structurally patriarchal, Prosperity leading to sex selective abortions. Thus intensified patriarchal nature. ↳ increased attachment to land.

demographic distortions due to migration.
Feminisation of Agriculture. [ES 2017-18] — 80% women workforce.
organic linkage of Jajmani system broke down due to emergence of agri-machinery and no requirement of excess labour on farm. [Many Agrarian dominant caste emerged]. *

→ due to →
a) Poverty
b) Agrarian distress shift of men to casual work. [Migration to urban areas].
c) Mechanisation.

Regional disparities ↑.

loss of Traditional knowledge, practices, varieties of seeds etc. [Hybrid crops like Bt-Cotton proving to be unsuccessful].

Nivedita Menon → GR has led to Feminisation of poverty and intensification of patriarchy.

Feudal → capitalistic MoP. [Market oriented].

* # emergence of Sects and cults.
# [egalitarianism].
due to agrarian class structure ↑ and increasing inequality.

Hanumantha Rao & WB →
→ Food security
→ direct + indirect Jobs ↑
→ rural-rural migration reduces stress on urban cities.
→ Sovereignity ✓
→ Famines Curbed. ✓

2010-11 → BGREI → Bringing Green revolution to Eastern India.

[With depleting water resources → dryland Farming is next focus area for an alternative GR.
GM crops [drought resistant, Pest etc]
System of rice intensification.

Evergreen Revolution

Modes of production in Indian Agriculture →

(a) Feudal → agrarian society
(b) capitalist → Industrial society.] correspond.

Feudal Mop in Indian agriculture →

(1) Features →

a) Primary input in production process → Land — owned by feudal lords. [and came into the possession of land via inheritance].

b) main source of income for landlords → rent

c) Tenants class → who plough the land.

nature of relationship b/w landlord & Tenant.

→ decisions related to production process taken by landlord. but this relationship is not just confined to economic relation, it is a multifaceted relation.

Tenants to provide customary service to Landlord Household.

eg → midwive role.

#

-Several times this relationship took exploitative form →

(a) Intergenerational debt bondage.
(b) Sexual abuse of Tenant family women by Landlord.
(c) Begar [Bandhua Majdoor].

(2) Status of the landlord is very high [respect & reverence] → Commands a lot of authority.

(3) Importance of land is not only economic, it is valued in many non-economic ways -

- symbol of status in rural society. [dignity].
- emotional & sentimental attachment to land.
- Land is hailed as mother — Dharti Mata

(4) Agricultural productivity → low

- basic technology
- Inputs obtained from farm → manure (cowdung)
  → water (rain).
  → seeds [shed by crops].

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most part of production for self consumption

- However, now-a-days, it has greatly been changed. (does not capture complete ground reality).
In many areas - Capitalistic mode of production is visible.

Changing MoP in Indian agriculture →
Feudal → capitalistic, due to

ⓐ Land reforms.
ⓑ infusion of technology [Green revolution]
Input procurement from market.
ⓒ Jajmani system declined. [customary obligations ✗]
ⓓ modern education. ✓
ⓔ legislations & policy measures.

Capitalistic MoP →

a) Agriculture increasingly being viewed as industry, or business enterprise.
Similar kind of exchange patterns

ⓑ main input is capital.
c) all things can be purchased from market → land [like any other commodity].
→ seed
→ fertiliser
→ Tractor, Thresher.

d) output → (not for self consumption, but for market).
"Market centric economy"

e) Landlord-Tenant relationship changing.
Cobligation of Tenant is much compact].
→ all decisions regarding agricultural proces decided by Tenant entrepreneur.
→ no emotional or sentimental attachment to land.
[agriculture land → Colleges].

-ultimate objective of capitalistic MoP → maximising profit *

agricultural working class has emerged. (sells its labour in labour market).

In, India, we have multiple modes of agriculture and these coexist

- GR areas → capitalistic
- other untouched areas → feudalistic in nature.

[not completely but mixture] – (exchange & interaction) → diff regions diff. extent varying degrees.

#[Migration from feudal to capitalistic areas].
Jan Breman – Footloose Labour

The process of social mobility and Transformation in rural India has been explained by sociologists in terms of 'Embourgeoisement" & "proletarianisation' in villages.

Embourgeoisement → process of upward Mobility
i.e emergence of new Landlords, Big farmers.

Proletarianisation – Process of downward mobility.
i.e Depeasantisation of Small & marginal peasants.

K.S Gill → mechanisation led to depeasantization and proletarianisation.

kotovsky observed increasing proletarianisation in Indian villages

Lecture-15 → Contemporary trends in Indian agriculture.

India today is largest producer of Jute, Milk, Pulses.

2nd largest → cotton, sugarcane, wheat, groundnut, vegetables.

Technologically modern, High productivity ↑

Inputs Heavily subsidised
output - MSP
→ (Tax free agricultural income).

] for no other sector, this trend can be seen.

- Politically farmers are powerful Lobby, thus numerous pol. party claims to represent farmers. [Pampered lot.]
- Indian farmers enjoy elevated position in Indian society. and representing (Symbolic of) True Indian.
(worshipped as Anndata) → Jai Jawan, Jai Kisan. *

Despite this,

Social reality is starkly different.

Today Indian agriculture suffers from agrarian distress → Farmer suicide.
→ Farmer protests.

① Stagnancy → Indian agriculture is suffering from very low growth or no growth. [1/3rd].

Primary sector → growing at ~2Y.
while overall growth → 6-7%.

Huge gap b/w [services, industry] growth & primary sector growth.

Excessive dependence on Agriculture [42Y. direct] → while GDP contribution → 15Y.
[60Y. direct + indirect].
→ High level of disguised unemployment

— Independence → GDP Contri = ~5Y.

② Lack of public expenditure on Agriculture →

out of total public sector outlay & exp. → only 4-5Y. is spent on agriculture.

③ Excessive dependence on Monsoon (erratic) →

55% of total agricultural area → unirrigated

[Sowing cycle, Harvest cycle dependent on monsoon.]

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④ lack of adequate crop insurance compounds the issue of crop damage → [Natural phenomenon → flood, drought, Locust].

⑤ avg. income of agricultural Household is low →

~6500 ₹6426/month → out of this 47% only is from agriculture. NSSO survey

Agricultural Household is defined as a Household in which atleast 1 member is self employed in agriculture cand receives a value of produce of more than Rs 3000/annum for agriculture.

32% is wages and salaries
13% is from livestock
8% is " non-farm business activity.

⑥ Indebtedness → 51.9% of all agricultural households are indebted. ~52%

→ most do not have access to institutional credit thus relying on very high rate of interest by local Moneylenders. [usurious RoI].

- [local moneylender relying on Goons/muscle power].
- often time these loans are taken for non-productive, personal, Consumption purpose. [Marriage].

→ Frequent crop failure.

[Thus, inability to pay back] → loans multiplication

→ Farm loan waivers are being increasingly seen.
[Quite popular but a short term response] but not a systemic reform to indebtedness or suicides.

- issue is low agricultural productivity [this issue will keep on continue].
- only those are benefitting who have taken institutional credit & not all.

Perverse / Fiscal discipline ↓ ✓

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It is not a long term redressal of issue.

⑦ unviable size of land holding [Fragmented] → not financially remunerative anymore for whole family.

NSSO data → Land & Livestock holding survey, 2013.

80% of all agricultural Household → Small, Marginal, Landless. < 2ha of land.

Agri census [2015-16] → 86.2% [Small + Marginal].

Dipankar Gupta → dominant, oppressive, Landowning family is a thing of past, as land has been fragmented a lot. [now their Heirs Land is fragmented].

cannot reap economies of scale
Per unit cost will increase or will be more. thus no point in investing in mechanisation.

FPO Model / cooperative farming.

* → same enthusiastic support of state during (GR) is not there anymore after LPG reforms.

[Agricultural modernisation is difficult]

Indian state under extreme pressure to reduce farm support at WTO.

⑧ Increased materialisation aspirations ↑ due to Globalisation. → vehicles. education etc. lavish marriages.

⑨ Lack of non agricultural sources of income.
→ MGNREGA is a step in right dirn.

⑩ Role of intermediaries → much of profit margin accrued by these people. [Quantum is very high]

In European & American markets ⇒ [farmers get 65% of price paid by consumers]

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In India ⇒ 10-15% of amount paid by customers going to farmers.

Solution is not banning intermediaries but to increase bargaining power of Farmers and provide them direct connection with market. [e-Nam].
more awareness of market prices. # [technology at play]

→ Farmer suicides → [mostly seen in PB, Telangana, AP, MH] Vidarbha.
However these regions are better than Bihar and Eastern UP. *

Dipankar Gupta → Contends that when farmers are in distress they take loans from relatives [in-laws]., and in BH, Eastern UP → Patriarchy is well entrenched and status of son-in-law is very elevated. [thus also not prone to criticism from relatives] but in other regions, there is mocking and humiliation, as son-in-law doesn't have elevated position. everywhere.

Feminisation of agriculture → [Men's migration to urban areas] [but rural women taking responsibility of agriculture].

→ dual Burden [taking care of ailing in-laws, rear children, cooking].
→ monetary contribution is not been respected.
↳ doesn't own the land.
↳ doesnot enjoy autonomy while spending the agricultural income.

↳ no access to ownership of land. [13.87%] - Agri Census 2015-16.
↳ wage disparity
↳ no IEC., lacking skills.
↳ no access to technological interventions.

Solutions →

Ashok Dalwai Committee → to double farmers income.

= Previously
- Subsidising the input
- MSP.

(a) Farmers Income ⇒ $P_0 \times Q_0 \rightarrow P_I \times Q_I$ [Income method]

Q_0, Q_I → neglected for a very long time. thus need to ensure high productivity *

(b) Fork to farm approach [Till now → Farm to Fork].

Farmers should grow based on changing demand in market i.e vegetables, Mushroom.

→ Supermarkets, retail chains # e-NAM.

(c) Cannot be one size fit all approach [regional issues] [Small, marginal, large].

→ Policies must be tailored, based on landholding size, region.

(d) Growing market for Horticultural product must be fully tapped into.

(e) increased focus on Livestock [Milk, wool etc]. , Fisheries

It has potential to emerge as Engine of Growth. and can mitigate the risk associated with crop failure.

* [allied sector].

(f) 1/3rd of crops area → wheat, rice.

Huge scope for crop diversification [can ensure nitrogen fixation, nutritional targets].

(g) Infusion of Technology. [only 2% of paddy & wheat growers use HYV seeds] - Thus, huge potential for adoption of tech and increasing productivity.

(h) Lot of scope for using Hybrid Seeds → Millet, Tur, Groundnut.

(i) Resource Conserving methods →
- Zero budget natural farming.
- Organic farming
- minimum Tillage.

[input cost ↓] [yield ↑].

(j) Private sector needs to be encouraged for investment in Cold chain storage. [AIF – 1 lakh cr].

(k) promote food processing industry → minimise wastage, increase shelf life.

(l) Every drop be used efficiently → exract monetary value

[Cowdung / Stubble] → CBG (biofuel) → Bioethanol.

(m) improve farmers access to market → eNam.

- Report does lay down a path for growth trajectory 5/7 years have already passed, but no change in the situation. [However if recommendations are implemented in long term, can provide benefits].

lessen the pressure in agriculture and create opp. [disguised UE]. in secondary sector [for absorbing people coming out of agriculture].

Daniel Thorner →

	Malik	Karsan	Mazdoor
Land	Owner	Controller	doesn't have any land rights.
Labour.	don't put labour	occassionally put labour in process of production.	puts labour in process of production
Production	for Profit	For income	for livelihood.
Profit	Used for investment	No profit	No profit
	Upper caste	Middle caste. (Artisan)	lower caste

- Social classes in India → [Agrarian class structure, Industrial class structure, Middle class structure.]

Social classes in India, as a form of stratification, exist in parallel to other forms of stratifications like caste; some sociologists claims that class division in India is relatively a new phenomenon as cultural elements dominated Indian society for a long time. It was only after arrival of foreign rule and introduction of dominant economic factors. that culture was replaced by socio-economic factors in status identification. ★

- class societies are characterised by Horizontal division of society into Sha
In Marxist terms, classes are defined by their differential access to MoP.,

Security of Pvt property, Sanctity of Contract was one of the reasons for
of class dimension in Traditional Indian society.

Agrarian class structure →

David Hardiman developed classification of Indian peasantry based on landholding. [based on his study at Kheda, GJ]

→
- Poor → LH < 3 acres
- Middle → LH → 3-15 acres
- Rich → LH > 15 acres.

Thus, what holds true at Kheda may not hold true for other parts of country.

Income may not necessarily be proportional to LH.
income from land, productivity varies greatly on soil type, cropping seasons.
price of Land is varied. ✓

Thus, cannot have this as pan India classification.

Agrarian structure have been summarised by PC Joshi as.
→ decline of feudalistic and traditional Tenancy but replaced by exploitative and uncertain lease agreements.
→ decline of feudal landlords & rise of # Commercial Landlord
→ Proletarianisation of peasant class.

Rudolph and Rudolph. have identified 4 agrarian classes.
- Agricultural labourers.
- Small landholders
- Bullock capitalist – Small parcel of land but somehow benefitted from Green revolution, redistt of land. belonging to Intermediate caste → Hardworking.
- large landholders. # [Politically active].

eg – Jats

Daniel Thorner → based on studies in UP, 1956. ["Agrarian prospects of India"]

classified 3 major classes in Indian agriculture. [basis of rights over land].

- Malik [ownership of vast tracts of Land] → absentee Landlords City based., Appt. Munim → Supervisory Malik
- Kisan [take land on lease from Malik or own small tracts] *
- Mazdoor [no land with him]. → only sells their labour to Malik and Kisans. → Landless labour – Sharecroppers – Tenants.

Working Peasants.
- Own labour + Family labour [direct engagement]
- who may supplement Family labour with outside labour. (Seasonal)

3 Criteria → income earned from Land; Nature of rights held over land → Extent of feudal Reformed

3 classes also reflect social structure as most Maliks belonged to upper caste, Mazdoors belonged to lower caste and Kisan belonged to Ashisan caste.

→ This classification based merely on LH else ignores factors like Supplementary other sources of income, rural service classes, emergence of new occupations.

Govt. classification according to NSSO →

	LH size (Ha)	% age of Agricultural Household.	
→ Marginal farmers.	<0.01	2.65%	
	0.01 – 0.4	31.9%	69.4% (<1 ha)
→ Small	0.41 – 1.0	34.9%	
	1 – 2 ha	17.14%	→ 86% → Small + marginal.
→ Semi-Medium	2–4 ha	9.35%	
→ Medium	4 – 10 ha.	3.68%	
→ Large.	10+ ha	0.4%	

There is a caste dimension to landownership.

Acc to Bottomore → social classes as characteristic features of industrial societies. Before the British rule, there was little surplus available and hence, stratification in terms of class, was non existent. Hence whole society was considered an agrarian society (Peasant society).

- Unlike urban areas where education, industry and employment determine class structure. Today, in rural area, it is the land holding quantum as well as attainment of education, skills etc. which defines social structure.

- Psainath → Growing divide b/w agrarian classes is a sign that India Govt has not rectified colonial blunders by not paying due attention to land reform ★

- **Agrarian classes in Pre-British India** →

Pre-British period → little surplus → little differentiation among village population in class terms. class dimension was overshadowed by caste dimension in economic system. and Jajmani system was its manifestation. (System of reciprocal exchange).

- Whole society — agrarian society, centred on agriculture. [classes largely understood in terms of ruler and ruled.

⇒ Towards end of Mughal rule, some form of money economy was already in place and market mechanism also developed. [new classes → Bankers, Merchants, Traders. but in terms of numerical representation, overshadowed by largely an agrarian structure that existed earlier.

- **Agrarian classes in British India** →

British conquest → intr of Pvt. Property. → Money economy.

Transformation of society from Peasant society to Agrarian class society. (Imp)

- Commercialisation of Agriculture etc.
- Moneylenders & Zamindars evolved as Integral new Strata of rural agrarian social structure.
- Creation of new classes of zamindars provided social support to British, who could have found it difficult to manage India alone.

→ Acc to AR Desai, State acted as Supra Landlord. Vicious mechanism of lease, sublease gave birth to leisure class and absentee landlords. and exploitative agrarian class structure.

Acc. to him → 3 tier system during Colonial rules →

- Upper class — absentee Landlords
- Middle class — sub landlords
- Bottom — marginalised Farmers, Peasants, Sharecroppers.

• Agrarian classes in Post-Independence India →

→ Industrialisation ↑
- significance of agriculture declined. [marginal sector of economy].
- Contribution to national income ↓.
- Earlier Modes of social org → such as Feudalism & Peasant societies have disintegrated, giving way to more differentiated social structures.

Factors leading to changing class & social structure in agrarian economy →

ⓐ Technological changes & Modernization of Agriculture → made it possible for landowners to cultivate much larger areas of land in lesser time.
[This led to Displacement of service caste groups who used to carry out these agriculture related activities. (Sharecroppers ①) (self cultivation ↑)

ⓑ Commercialisation of Agriculture → Jajmani system declined.
[Payment in kind to Payment in Cash]
Payments ↓, Purchasing power of marginal sections ↓, inequalities ↑.

c) Land Reforms → Eviction of Tenants from Land leaving claims of occupancy rights by Tenants.

d) Green Revolution → Landowners started to cultivate land themselves.
[made rich farmers better off, worsened conditions of Landless labour

e) Migration → use of agri-Labour ↑, leading to inter regional migration from Bihar, UP to PB, HR. → led to rise of class of free wage labourers, which Jan Breman calls footloose Labour.

f) ~~5th~~ 4 interventions benefitting different section of agrarian society differently & hence have impacted agrarian social structure as well.

g) Arrival of PRI's has affected Power Dynamic in rural areas. [Rural social structure affected]. ✓

h) Due to Educational empowerment, employment opp- outside agriculture has increased leading to new types of Rural Elite emerged.

i) Industrialisation → diluted centrality of land in agrarian social structure.

j) Urbanisation → rural elite also started to invest in urban areas in new businesses. Acc to Mario Rutten, they emerged as new enterpreneurs and provided dynamism in rural elite structure.

PB, HR, Western UP, Landed Groups have Transformed themselves into a dynamic enterpreneurial, rural-urban dominant class.

Eastern UP, BR → lack of effective land reforms, pol. mobilisation. → not too many changes in agrarian structure.

KL → Communist Govt. + Gulf attachment → Substantial Transformation of rural social structure.

- Lenin's framework → 5 broad groups

(a) Big Landlords → own very large land Holdings but unlike old Landlords donot always give away their land to Tenants + Sharecroppers Some org. their farms like industry → manage and wage labourers and producing for Market

(b) Big farmers → Size of LH b/w 15 to 50 acres. generally supervise farms personally & work with wage labour. belongs to local dominant Caste & Commands influence over local power structure. [While Big Landlords Command more influence in backward areas, Power of big farmers is more visible in agriculturally devd regions of Country].

(c) Medium farmers → Relatively smaller LH → 5 acres to 10/15 acres. Mostly come from dominant caste. They carry most work on farms with their own labour rarely employing other.

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(d) **Small Farmers** → LI – Smalls, <5 acres.

→ own labour

→ To add to their meagre earnings from cultivation, some of them work as farm Labourers with other cultivators.

(e) **Landless Labourers** → majority from ex-untouchable, Dalit Castes.

- no cultivable land of their own.
- amongst the poorest of poor in rural India.

Andre Bettelle (1974) – indicates that classes should be understood from Cultural PoV. [Agrarian class should be understood not only from **ownership criteria** but also **land-use criteria**]

Utsa Patnaik used Leninist classification → Kulak, Shrednik → Bednik. In her study of PB / post Green rev., she concluded that **large landholders** & **rich farmers** are now controlling MoP. [and have consolidated their position in agrarian class structure]

Kathleen Gough reached similar conclusions in TN

Lindsberg, analysed Nexus b/w Agrarian & urban class structure. Acc to him, landed elite & **urban merchant class** exploits situation of distress sales by usurious lending.

Veena Mazumdar from **feminist perspective** argues that Gender based exploitation gets institutionalised with economic growth. and Agrarian social structure should be studied with Gender perspective.

[women → Home maker], [Men → Breadwinner] → curtails economic freedom of Women.

Acc to **Joan Mencher**, Agrarian classes are termed differently by diff. scholars and in diff. regions.

Acc to **TK Oomen**, most of classifications are defective as they describe only local realities and are based on faulty data. [Constant changes makes class structure / classifications unworkable.

Vibha Arora → "Globalisation & Depeasantisation" MNCs are promoting use of land for cash crops in partnership with large farmers and are also acquiring agri land → As a result subsistence farmers → marginalised or deapeasantised.

Date (/ /)

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Barrington Moore Jr. famously commented – Indian peasantry is incapable of revolt, does not have revolutionary potential, it is passive, won't agitate even to secure its own interest. He said it because of Stranglehold of caste & Hindu philosophy of Karma [leading them to be fatalistic] and passive. (docile).

However, Indian peasantry in past have stood up against injustice / oppression.

Ranajit Guha, identified >100 peasant revolts during Colonial period. In official literature, it wasn't described as peasant revolt but in forms of crime, like arsoning etc.

A.R Desai, suggested that Indian peasantry has had Volcanic eruptions.

Kathleen Gough, also challenged Barrington Moore Jr. views by highlighting numerous peasant revolts.

Thus, Indian peasantry never was a docile and passive

Till 1950's-1960's peasant movements were not focused upon from academic point of view in sociology and anthropology.
As socio was based on structural-functional approach focusing more on cooperation & Harmony and neglected Strife.

Gandhian perspective informed national life as well as academic disciplines. He had a very romanticised view of rural life.

By 1970's, There was a shift away from Gandhian view to Ambedkarite view. in academic discipline to explore conflict, exploitation etc. that prevailed in rural society.

→ However their thesis stand in stark contrast.
Marx = economy (main area of analysis) – Ambedkar doesn't view it as main area.
# Marx ⇒ other aspects superstructure [religion] – Ambedkar was acutely focused on
# views economic change – Technological progress, Religion → Continuity or change
# Ambedkar paper = Karl Marx or Buddhism → rejected Neo Buddhism. ✓
Marxism as way out. & saw Buddhism as superior.
(main reason) Critique of Hinduism

Q) can Ambedkar be equated with Indian Marx.
– Superficial.
→ Marx (working class)
→ Ambedkar [caste]
claim to be scientific in their social-analysis.
Both emphasised on [illegible]

Thus, led to study/exploration of conflict in country side.

Causative factors for this shift →

1) # Structural changes in economy introduced by GR. and landreforms. [shift to capitalistic notion] – thus various issue arose] — regional disparity, only rich farmers of PB, HR benefitted.

2) # Implementation of Landreforms were very weak, showcasing inaptitude of Indian State.

3) # International influence → large no. of peasant movt. in Latin America, thus generated interest in Western scholars to study peasant movements. and had a spillover effect on Indian sociology.

1) # Naxalbari uprising (militant, violent uprising) challenged Indian State, thus making it undeniable for academicians to ignore peasant conflict anymore.

Term "peasant" in India has multiple meanings. It is viewed as an underclass by Anand Chakravarti

→ Acc to Partho Chatterjee peasant movt were not class movt as they were guided by regional, ethnic & caste considerations as they faced problems of both economic & social deprivation

- Colonial period →

Indigo revolt (Bengal) (1859-60) against European planters.

Deccan riots [1875] against Gujrati, Marwari Moneylenders. [during American civil war].

Gandhian peasant movt. →
- Champaran
- Bardoli satyagraha (1921, 1928)
- Kheda

Moplah uprising [communal clash b/w Muslim Tillers & Hindu Landlords].

Dhanagre, contents it not as communal clash but purely economic

According to **Dhanagre**, peasant movt. during colonial period → primary reason was **economic**. [during this period → their economic conditions worsened, subjected to numerous economic hardships brought out by policies of British that bring structural changes.

Land tenure systems → absentee Landlordism. (alienation from Land)
Unsummarised eviction of Tenants.
rural artisans destroyed → thus driven towards agriculture [excessive pressure on land]
Famines, Price rise. ✓
Begar # increase in landlessness.
decline of Jajmani system. (leaving them deprived of traditional support system).

Kisan sabha movements → culminating into All India Kisan Sabha under N.G Ranga, Sahjanand Saraswati.

Kisan sabhas launched local agitations, demanded abolishment of Zamindari system and arouse the political consciousness of Indian peasantry.

Congress socialist party
Communist parties.
(established and cooperated with
linked to national cause &
aquired national character.

Tebhaga movt.

→ Acc to Dhanagre leadership of these movt. came from urban middle class

Dhanagre's Analysis of Gandhian movement →

(Marxist view)

→ Gandhian peasant movt. were directed against colonial rulers [Administration, Planters] but didn't direct against oppressors in rural social structure.

→ Gandhi never demanded significant redistribution of land or substantial increase in wages of agricultural labourers.

→ Gandhian focus was to capitalise on collective angst of peasants against British

→ Gandhi didn't challenge prevailing Hali system → feudal arrangement (lord-serf relation) present in Gujarati society.

→ Gandhian movt. merely asked their Patidar followers (landowning) to be more benevolent to dublas (peasant). because it will improve the productivity and thus greater benefit / profit for Land-owners.

Peasant = farmers?
# Peasants are subsistence oriented, small land holding
# Farmers are profit oriented, large-land holdings.

According to AR Desai — Preind. movements were peasant movt. Post Indepe movt. were Farmer movt. (imp.) ★

Post ind. Pre G.R mov.
Bhoodan & Gramdaan.
→ Land Grab mov. in UP

Period near and after independence witnessed - different Peasant movements- → faulty land reforms, GR

(a) Tebhaga movt. → Bargadars wanted to bare only 1/3rd produce to Jotedars.
(b) Telangana movt. (1946-1952)
(c) Naxalbari uprising (1967-71) → later spread to many states. [Red corridor], [Biggest internal threat] HM's.

under intellectual leadership of →
- Charu Mazumdar, Kanu sanyal

In Bengal, CPI came into power in 1960s. defeating Congress. but later extremist faction in CPI felt that Communist Govt. is also Status Quoist and doesn't want to bring change, thus abandoned their faith in democratic Govt. and led to armed uprising. to establish people's Government. → no massive land redistribution.

Charu Mazumdar was killed in 1971.

According to Bhangre, reasons for failure of Naxalbari uprising is →

(a) leadership overestimated the support for an armed uprising amongst the masses.

(b) Massive Gap in military might of Indian State and Naxals.
(Primitive Weapons).

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c) Naxal leadership underestimated ruthlessness of Indian State to crush the movement.

overall failure can be understood in terms of social background of leadership and people it claims to represent.

Privileged social background [grew up in cities]; thus unable to fully comprehend the reality. (semi feudal - semi capital].

Approach of Indian state to tackle Naxalite mvt. →

(a) developmental + counter offensive approach - [2 Pronged approach].

considering that local people will support Indian state and not Naxals. [as Maoist approach requires popular support].

↳ Media propoganda
↳ SAMADHAN doctrine

1970's-80's witnessed new farmers movements → Post G.R and are diff in org., purpose and ideology to Peasant mvt.

[Movements of new farmers].

a) U.P → B.K.U headed by Mahendra Singh Tikait
b) MH → Shetkari Sangathan led by Sharad Joshi.
c) TN → Tamilnadu agriculturist association led by Nanjayanswami Naidu.
d) KA = Karnataka Rajya Ryot Sangh under M.D.N Swamy

New farmers → emerged in context of Greenrevolution in these areas → class of capitalist farmers, whose interests were mainly represented by these movements.

According to Dhanagre, these movements got support from very wide cross-section from nearly all agrarian classes. However true class character of mvts released by analysis of demands → The nature of demands clearly benefitted large capitalist farmers.

Higher and Higher MSP for various agri products.
eg - MH → MSP for Cotton, Sugarcane.
Subsidies for agricultural inputs - electricity, seed water.

Acc. to Harrington - they are Harmonious Combination of environmental and Peasant's rights mvt.

Dhanagre → class mvt & essentially Capitalist mvt.

Paul Brass → NSM, Charged against state & includes Gender and env. issues.

Gail Omvedt - reaction to State - market collusion and exploitation with all farmers include not just affluent.

- Small farmers → Small landholding – basely for subsistence thus, Large farmers getting benefitted from MSP having sufficient marketable produce.

*

Small farmers were mobilised by conceptualising Common Enemy → City [India]

India v/s Bharat

(rural areas looked down upon, inferior, rural resources diverted on urban development) → middle class

In a bid to keep food supply cheaper urban areas, h deliberately lowered prices of crops.

- Modus operandi or methods adopted in these new farmer movt

Rail Roko, Chakka Jam, Strike [non-violent] → peaceful demonstrations to display strength of numbers. and to put pressure on state to extract max. benefits.

more to lose, le to gain.

→ Their issues of increasing wages conveniently ignored & met with violence from rich farmers and landlords-

Vibha Arora

In eco. dev regi led by dominant caste, acting as pressure grou major role in overthrow of incumbent Govt in 1989. loan waivers.

Gail Omvedt on Peasant movements →

1. Restorative movt. → Sanyasi rebellion, Pagalpanthi movt. aimed at restoring old glory apart from adressing issues related to hardship of peasants.
2. Ethnic movt. → mobolisation on Ethnic lines.
   eg – Santhal, Khond Rebellion.
3. Social Banditry – Include movt like Tebhaga movt & Eka. They were Militant & looked for radical change in the System.
4. Kisan Sabha movt. → raised peasants and farmers issues at national level & mobilised them in mainstream national struggle.

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Contemporary Indian society → and Farmers movement.

Farm law agitation → [Trade & Commerce facilitation bill], 2020 enables farmers to sell produce outside APMC mandis.

→ Farmers (empowerment and protection) agreement on Farm price assurance & services bill. — enables Contract farming.

→ Essential Commodities (amendment) act, 2020

Govt. version/stance → These bills will benefit farmers by better price realisation by breaking APMC monopsony.

ensure lesser risk, better credit via Contract Farming. , also ensure better technology in agriculture.

Farm Gate infra, Cold chain by ECI amendment (discourage distress sales].

Farmers stance → systemic changes will kick in, which will harm farmer's interest in long run. ✓

→ Importance of APMC Mandis will eventually decline. and later wiped out and will lead to Monopoly of private Mandis. #[we need more mandis & not less]

phasing out of MSP regime.

In 18 states, can already sell their produce outside Mandis as per laws prevailing.

Contract farming → susceptible to exploitation of Ag. firms and forced terms & conditions., can take benefit of Legal knowledge and capability.

encourage Hoarding.

- Delhi March
- Mumbai March
- TN farmers at Jantar-Mantar.

- This Farm movt. need to be understood in Context of Globalisation. [It has added several new dimensions in Indian agriculture].

— In these phase, agrarian distress ↑.

diversion of agricultural land to manufacturing.

eg — Tata Nano plant [Singur, WB] — massive protests. Ultimately fraud to relocate outside Bengal.

→ point of conflict → Amount of Compensation

In 2018, >1 lakh farmers marched to Delhi under banner of "Kisan Mukti March" also supported by AAP, INC, CPI.

Raised various issues.

diversion of land ✓
inadequacy compensation ✓
Loan waivers demanded. ✓
Broader Coverage of MSP regime → more crops, higher price.
demanded institutional changes to ensure farmers are not pushed to debt again.
Lack of knowledge of new technology → BT crops. (enhance productivity) (resistant to Pest).
  - Criticism → monopoly of seed co.
  - → resistance in pests ↑.
  - lot of fear & concern
WTO negotiations → Indian State under immense pressure to roll back subsidies.
Concerns about corporate farming → [decision making by corporates & not farmers.]
focus on certain social issues → Gender equality [women participation].

According to Surinder. S. Jodhka, Indian agriculture is facing a very real crisis. Though recent protests seem very similar to 1980 protests → (demand of higher MSP) → [Loan waivers]

but they are different in many ways →

(a) Spectacle of agrarian distress in current phase.
- → Throwing Farm produce on roads. [caught immediate media attention]
- → long Marches
- → TN farmers – Jantar Mantar + Carried Human skulls + ate Rats.

(b) challenging Neoliberal economic policies → eg – unnecessary imp of farm produce posing challenge to Indian agriculture.

(c) Poor/Small farmers also affected by Globalisation – heavily linked to market (seed, fertiliser), thus also wants proactive engagement of state.

(d) Farmer suicides →

(c) educated youth of Traditional land owning communities are agitating for reservation due to declining agriculture and a lure. (Thus looking a way out of agriculture).

According to Sudhir. K Suthar. Suggests that these farmer protests show a new surge for search of identity based on rural-agrarian. Several members from farmer Household have been semi-urbanised [Propertied Middle class].
↳ Chowkidaars, driver etc.

→ faced a lot of disappointment. Thus, this section actively supporting farmer protests → as they continue to own land
→ Have Kinship relations in Rural.
→ rural society still seems like Community to them.

(In city – no sense of community)

Isolation

*

Paramjit S. Judge, Punjab farmers are better off in terms of avg. income but more vocal critique of farm bills. He said to understand it in specific context of Agriculture in Punjab → agriculture is severe crisis.

decline in real income.
→ monoculture due to Irrigation → water intensive crops grown.
Water crisis affecting farmers
Cancer prevalence ↑
Heavy use of pesticide → many sections do not procure these grain and procure it from supermarket chains that do not procure from Punjab farmer.

Thus, very survival of Punjab farmer → is on MSP.

In current model of development – agriculture clearly subordinated to Manufacturing.

→ State insensitive to Farmers demands & worries.
→ Passed bills w/o any consultation. [lack of deliberate democracy – Beteille]

TK Ooman → issue of peasant mobilisation has changed drastically over the time. Leadership no longer gives the call of Land to the till as excess land itself is a scarcity now.

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MS Swaminathan recommendations

USA provided annual subsidy of around $58000 per farmer as compared to $99/farmer by Indian govt in 2016. Still developed Countries wants subsidies in dev'g Countries to go away.

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Urban Sociology → very important in Indian Sociology. It is of great interest to Sociology.

2011 Census = 1/3rd of Indian population lives in urban areas [40 cr+ people]. [32-33%]

Globally, urban population surpassed rural pop. in 2007.

Secular trend ↑

Prediction → by 2050 = 55% population will be living in urban areas.

Urban → [Towns, cities].

Statuatory towns → areas where municipal Corp./council, cantonment boards, Port Trust. etc.

Census Towns → areas which meet certain demographic criteria

min. population = 5000

pop density ≥ 400/sq km.

atleast 75% engaged in non-agricultural activities. (adult male) working pop.

Census classifies Towns in 6 types → based on population.

Class I, II, III, IV, V, VI

- Class I: >1 lakh → Cities.
- Class II: >50000 to 1 lakh
- Class III: 20000 to 50000
- Class IV: 10k to 20k
- Class V: 5k to 10k
- Class VI: <5k

wide regional variation in the extent of urbanisation

→ Most urbanised State or UT → Delhi [97.5%].
Chandigarh [97.25%]
→ Goa. [62.17%]
→ TN [48.4%]

least urbanised state → Himachal pradesh [10.04%]
Bihar [11.3%].

Urbanisation refers to the process of movt. from villages to towns & cities because of which the population as well as spatial boundary of cities grows.

Sociologically, urbanisation denotes Spread of [urban way of life] to country side.

→ It implies cultural & social process whereby people aquire material & non-material culture including behavioral patterns from of org. that originated in city.

2 types of factors for urbanisation →

(a) Push factors → compel people to leave villages. eg- economic opp., Poor infra → education, Health.

(b) Pull factors → attracts people to the city. eg- better education, anonymity, Health-care economic opp, entertainment avenues,

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Lecture-17 – Urban Sociology.

In west, some founding father of sociology were engaged in understanding & in study of urbanisation.

Durkheim → talked about (normlessness) – anomie, that characterises social life in urban area.

Marx → Industrial conflict in Industrial cities [London]

Weber → "The City", in which he identifies characteristic features of city →

ⓐ flourishing trade and commerce ✓
ⓑ widespread Market ✓
ⓒ set of legal code and rules. ✓
ⓓ political autonomy etc.

Important contribution is done by **chicago school** (Human ecology approach) and developed theories of urban growth, city development and problems based on analysis of chicago which grew very fast. population ↑, overcrowding ↑, slums ↑, crime ↑. *

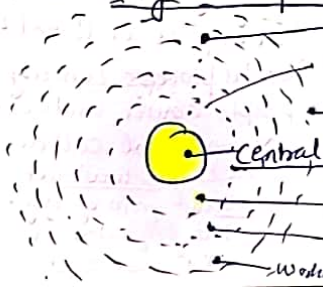
Thus chicago in American sociology became centre stage of urban sociology.

– Human ecology approach of this chicago school analyses the city as an environment in which its inhabitants compete for resources. – Housing (Land), Transportation etc. Job

– it also focused on spatial pattern (how space is utilised)

Some scholars associated are → Robert Parks, Ernest Burgess. #

Burgess came up with concentric rings theory, he contends that city develops in concentric zones.



based on America

India → factories are outside

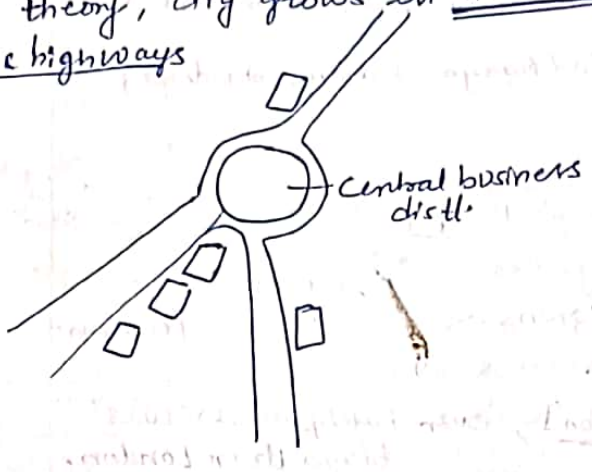
cannot be used to sufficiently explain Indian city growth.

Zone of transition → (Commercial + residential purpose)

According to concentric rings theory, city develops in concentric rings around the central business district *

Sector Theory, associated with Homer Hoyt.

According to this theory, city grows in star shape along the main roads & highways



Multiple nuclie Theory – by Harris & Ullman

– not one nucleus but multiple as city grows.
and along this city further develops.

Urbanisation, a consequence of industrialisation.

⊛ [not totally applicable on Indian cities].
eg- Chandigarh., Gandhinagar → [administrative reasons]

MSA Rao, highlights that this view doesn't do justice in Indian context. It neglects the fact of historical pre-Industrial cities dating back many centuries.
eg- Jaipur, Delhi, Agra. ✓

Ramachandran, have highlighted various periods of urban flourish and urban decline in Indian Society.

Harappan civilisation
Mauryan, Post Mauryan period → large no. of cities & towns were established.

However, after Gupta period, there was decline in urban living in post Gupta period

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In southern India → 9th C AD – 13th C AD → large no. of new towns and cities were established.

These towns and cities emerge because →

- # Political and administrative centres [Delhi, Patna]
- # Trade and commerce → Madurai, Kanchipuram
- # education centres [Taxila, Nalanda, Varanasi]
- # pilgrimage centres [Bodhgaya, Kashi, Ayodhya]

many continue to exist today.

Medieval period → many cities, urbanisation ↑.

Mughal rule ⇒ > 120 big cities
⇒ > 3200 towns.

Port cities
Saman a, Firozpur.

→ [Delhi was bigger than Paris].
→ [Agra was Bigger than London], even Fatehpur Sikri was bigger than London.

Colonial period → Cost. of several towns & cities)

→ Port cities were est. — Bombay, Madras, Calcutta
- Hill stations [Shimla, Dalhousie, Mussoorie].
- establishment of railways. [railway stations] led to or contributed to urbanisation.
- est. of Modern Industry → [Surat, Ahmedabad) — Cotton → [decline of Surat due to competition from Manchester in cotton Textile
  → Jamshedpur — Steel.
  → Dhaka, Kolkata — Jute.

Colonial architecture can still be seen in these cities.
Civil lines
local self Govt's → Lord Rippon *
Post, Telegraph
cantonment boards.

After independence → [process of industrialisation gathered pace].

- Industrial Towns & cities [Faridabad, Ghaziabad], Bhilai, Bokaro, Panipat.
- Massive expansion of Education → [Kota, [IIT IIMs] — mini cities].
  Landuran.
- Political + administrative centres (State reorganisation) — eg. Amravati Chandigarh.
- Immediate trigger → Partition → large influx of migrants.

- many were settled at Delhi.. # [Refugee colonies]

→ Globalisation has contributed to urbanisation in India
  → IT Hubs (Gurgaon, Mohali, Noida, Cyberabad).

→ Centres of international finance →
  → Bombay, GIFT City.

→ Free Trade areas →
  - Proposed cities at Andaman & Nicobar Islands.

Urban sociology in India →

Patrick Geddes, made immense contribution to urban sociology. He came India as urban planner, wrote many detailed town planning report for 18 cities.

- However, urban sociology didn't rise in India as more focus was on village studies. (Considered as stereotypically Indian). and urban sociology faced a neglect.

Urban areas City	V/s	Rural areas Village.
# Size of population → lakhs & crores densely populated.		# relatively smaller population and less density. ⇒ 1500 people.
# Economic activities → manufacturing, services primarily.		# centred around agriculture and allied activities.
# Nature of population → Heterogeneous		# Homogeneous.
# Modern FS → class → nuclear family.		# Traditional Social Structure → caste Joint family.
# life is much fast paced.		# much closer assn with nature.
# adv. Technology.		# much time at their disposal.
# Interaction → transactional, formal, impersonal		# Informal relations personal.
# rational, scientific temperament		# religion, superstition.
# Better physical & social infrastructure		# Infra ↓.
# increased specialisation & DOL.		# Fatalistic
# decline in functions of family and rise in role of functional alternatives.		

City is seen as antithesis to village. City is everything that village is not. → Antithesis theory

View *

City life characteristics.

Urbanism Concept dev'd by Louis Wirth.

→ life style peculiar to urban areas.

particular mindset, lifestyle & not process.

*(urbanisation is a process)

→ much more rational, discerning & impersonal.

According to him, cities have distinct pattern of living due to large population, ↑density, Heterogeneity.

Urbanism is a distinct way of life associated with city living.

According to Wirth, city life is characterised by impersonal transactional nature relations, rationality etc.

- urbanism thus refers to pattern of behaviours, relationships and modes of thinking that characterises city dwellers. ⊛

He developed this concept and build up on George Simmel's work → The Metropolis and mental life

develops as Psychological profile of city dweller. *

→ City dwellers are constantly bombarded with innumerable smell, sound and sights [and thus, it is not possible for them to make a meaning of everything], thus become rational, calculating and indifferent and learns to ignore many stimuli. *[ignorance of massive poverty].

eg

- According to Simmel, city dwellers are reserved, detached and use their head instead of their Heart.

- The city also provides a liberating environment to city dweller, and not have any Traditional obligations, duties, free from traditional bonds and identities.

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Louis wirth's urbanism as way of life argues that city affects area wider than the city itself. Urbanism as a way of life, is not peculiar to city-dwellers alone as influences of the city stretch far beyond its administrative boundaries.

Robert Redfield and Milton Singer describe city as a centre of cultural innovation, diffusion & progress & have classified the process of urbanisation into 2 categories →

(a) Primary urbanisation → helps in spreading values of GT,

(b) Secondary urbanisation → leads to overshadowing values of LT & hence is also disintegrative.

Ghurye held an optimistic view on urbanisation and rejects Louis Wirth's pessimistic view of urban growth in form of excessive individua He considers urbana as cradle of innova and U&R areas are organically linked and their growth interconnected.

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Better theoretical device to understand [rural - urban] is rural-urban continuum [Folk-urban continuum] developed by Robert Redfield. [to study Mexican communities] → rejects Antithesis theory.

+ Social structure of civilisation operate at 2 levels.
→ Great T
→ Little T.

(Eg) Gurgaon → Some of its urban have similar characteristics. but still some areas are rural with rural characteristics.

*[mix of both type characteristics].

They are continuous contact & exchange.

According to Redfield, there is continuous, contact & exchange b/w rural and urban areas. *

- According to Pocock, In India, villages and cities are the elements of same civilisation.

#(many city dwellers, having families back in the village).

migration → family members still living in rural areas. (maintains residence in rural areas and works in urban areas. — daily commuting. — Frequent buses, Trains, network of roads.

Thus, cities, villages not polar opposites.

→(transmit cultural traits) → from urban to rural [clothing food]
→ from rural to urban [cowdung].

Rural areas - people in villages are well versed with development in urban areas. → [by modern means of communication] — YT, etc.

McKim Marriott → Universalisation and Parochialisation

Redfield → Great tradition, Little tradition.
→ culture & lifestyle of elites based in cities.
- Typically formal, written form.
Consist of → complex philosophies ✓ ancient sculptures, mythology ✓ that are interpreted by city based Thought leaders, Preachers, philosophers.
eg - Vedas, Ramayana, Mahabharata. belongs to Great tradition.

→ culture of rural masses. [Local customs, rites rituals, dialects folklores].
→ oral, informal
→ popularised by local story tellers, folk artists local performers, fortune tellers.
accepted unofficially & followed by unlettered masses. ✓

However, Rural Masses also are aware of Ramayana due to cultural Transmission ✓

Thus elements of Great tradition transmitted to Little Tradition → Parochialisation. (social process by which some cultural traditions of GT transmitted to little T. This process of localisation involves reducing the cultural elements to their less sufisticated dimensions, so that they can be easily understood by unlettered masses.

→ elements of Little Tradition to Great tradition.
→ Universalisation

Mckim Marriott, argues that Little tradition and great tradition do not operate in isolation, there is continuous exchange b/w them through process of parochialisation and universalisation.

Parochialisation →
eg → Bhagwat Purana (GT) → Lord Krishna worshipped as Govardhan (Protector/saviour of cows). and in Little Tradition of Kishangarhi → Govardhan → Gobardhan - worshipping cow dung as wealth

Black and white (no scope for Grey).
eg - Ramleela

Universalisation refers to the social process by which some traditions of little tradition are absorbed by Great tradition.

He undertook study at Kishangarhi (UP) → villagers used to worship local ~~village~~ Goddess made of mud → Saurti Goddess of wealth has been universalised as Goddess lakshmi in great tradition of Hinduism.

* Book : Village India : Studies in Little Community, 1955.

eg → Navratri → worship of Navdurga [Great Tradition] # diff. forms.
local tradition → Goddess Nawrta worshipped for 9 days. *

Acc. to him, Parochialisation and universalisation helps in maintaining the unity of society.

However acc to Yogendra singh, concept explains only cultural change and not structural change. He also criticise the approach for using words like "little" for folk traditions and hence attaching a biased notion of inferiority. *

Acc. to SC Dube, dichotomy b/w Great & Little Tradition doesn't reflect all aspects of Indian Tradition, He gave concept of multiple Traditions instead → 6 such Traditions → classical Tradition, emergent national Tradition, Regional Tradition, local Tradition, Western Tradition, Subcultural Tradition.

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- Rural / urban areas are not Qualitatively different. → Harold Gould study Rickshawala of cities — He found that, they were not mindful of caste when it came to economic activity, but in personal domain very much caste conscious.

① Caste System → endogamy at urban areas.
Urban India → Thoral committee [caste based discrimination]
(thus clearly not only class based). → residential segregation based on caste.
→ (Jatavs of Agra) — OH Lynch.

* Caste seems to have become organising principle of Trade unions → acting as interest group to protect group interest -
eg: Gujarat Bania Sabha.
Kshatriya Mahasabha
Jatava Mahasabha

Various Indian scholars have highlighted that traditional social structure and identity continue to remain relevant.

② Joint family → IPotsai [Functional Joint family].
Milton Singer study.
Ghurye Aggarwals study
↳ MS Gore

③ Religion / Superstition → Grandest Durga Puja → Kolkata
Ganesh chaturthi → Mumbai
- Greater footfalls at Temple in urban areas.
- Sects / Cults flourishing in urban areas.
- religious ceremony after buying new vehicle. [Choisa]
- Nazar utaarna. → many cities dead because of pilgrimage ie Rameshwaram Kashi etc.

④ Anonymity / Impersonal → In old part of cities — divided into Mohalla → like a village communities, thus not impersonal at all.

In conclusion, Indian cities are not like the European cities. Studies, They are also not the same as Indian villages. There are important structural continuities b/w rural & urban societies in India. Traditional social institutions. — Caste, Joint family greatly affects social interaction in urban India as well.
Yet the City and village have important differences Traditional social structure though present are under strain in urban areas. (TSS)

— The sheer size & density of population in urban areas ensure that Traditional social structure have to adapt accordingly in urban area. → Yogendra Singh. Selective Modernisation.

→ +ve impacts of urbanisation → Social progress.

(a) Rationalisation of society.
b) decline of orthodoxies / untouchability↓
(c) Liberation of women
d) Promotion of democratic ideals.
e) Hubs of economic growth [Technological development]

• Impacts of urbanisation →

(a) has its bearing on social relationships in community living → relationships tend to become impersonal, formal, goal oriented, contractual & Transitory. [purpose focused].

(b) Economy → Agriculture ⇒ non-agri activities [secondary + Tertiary]
→ increasing DOL and Specialisation of work. (Complex) – Durkheim

(c) Role of Traditional Institutions ↓ [Family, religion] – Structural differentiation (Parsons)

(d) caste is also a phenomenon of urban areas.

Pauline Kolenda, notices fusion of subcastes & Castes. (democratic polity, intercaste marriage, love marriage, fuel this fusion process]. (#)

(e) urbanisation also impacts rural life → Migration, diffusion of culture. [Parochialisation] – Mckim Marriott.

f) Affected status of women, free from orthodox rural patriarchy, getting more rights and autonomy.

But Gore & Kapoor, highlights that women is forced to perform dual roles [social + professional role in urban setting].

g) Impacts Family and Kinship also → Nuclearisation of family. Kinship bonds also become fragile as wider rural Kin groups are left behind in the village.
→ Migration of male → women, old parents, children face Hardship.

KM Kapadia & AM Shah indicate there is no correlation b/w * urbanisation & Separate nuclear Household. This assumption of breaking up of Joint families cannot be sustained. Studies.

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Shows that not only kinship is an imp. principle of social org. in cities but also there is structural congruity b/w Joint family on one hand & regl. of Industrial & urban life on the other. *

According to **MS A Rao**, Breakdown Hypothesis is a **western concept**, which views transformation of social institutions in a linear manner. but in case of India there has been **Traditional urbanisation** in which institutions of Caste, Joint family and religion have not faded away in favour of class, nuclear family & secularisation.

Rk Mukharjee discards a strict dichotomy b/w rural & urban. Acc to him, degree of urbanisation is more suitable concept in understanding rural-urban relations.

Dissociative Implications of urbanisation →

- Increasing rates of Divorce [nuclear family] → Edmund Leach
- Breakdown of Jointness in Traditional Jt. Family.
- withering away of kinship obligations.
- Heterogeneous population → riots, urban unrest. Ashutosh Varshney [Cloak of Anonymity].
- UE, slums, crime
  - David Hunter

(has become quite imp.

Demographic
# More than 1/3rd population of India resides in urban area. [2011 census].
2050 = 55% urban, thus for their issues to be adressed.

Economic →
#: Urban areas are engines of economic growth [>2/3rd of India's GDP], thus bottlenecks prevalent in area that are inhibiting growth, needs to be dealt with → Infrastructure etc. *
Globalisation → FDI (to attract it, need adequate and robust urban infra).

2/3rd population → 6 lac+ villages
1/3rd population → 8000+ urban areas — thus easier to focus on it and significant population is impacted. → Practical stand point.
[infact urban areas experience continuous influx of people]. [migration].
for economic activities, livelihood.
→ As urban areas provides anonymity, this ensures economic opp. for many, who wouldn't have gotten opp. in rural economy. # [caste]
→ Remittances to rural area → urban development ensure poverty alleviation.

Cities are also considered as epicentre of cultures. That's where promotion of craft, art, dancing happens. and urban areas marks the impact on civilization. [safeguarding of art].

Due to these reasons, urban development has found a new focus.

• Urban Issues → Durkheim → Anomie

Slums → (most visible and undesirable).

2011 census = 17% of urban population lives in slums
1st = Maharashtra.
2nd = Undivided Andhrapradesh
3rd = Bengal 4th U-P

→ [CASW] →
A slums are those residential areas, where dwellings in any respect are unfit for Human habitation because of dilapidation (Unmaintained building) / lack of ventilation, light, sanitation and other such factors which are detrimental to the health, safety & morale of its residents. overcrowding, faulty designs, narrowness & faulty arrangement of streets.

Growth of urban Centres in India uneven. [2/3rd urban pop live in big urban cities >1 lac pop]. It implies that India has simultaneously witnessed both under-urbanisation 67% and over-urbanisation, as cities are over crowded & suffer from various issues

A slum is characterised by lack of durable housing, insufficient living area, lack of access to clean water, inadequate sanitation & insecure tenure. (can be asked to vacate)

Slums are generally regarded as very undesirable in urban setting —
- (a) Poor quality of living.
- (b) dens of crime. [social consequences]
- (c) Breed various form of deviant behaviours → Juvenile delinquency
- (d) unhealthy environment for Healthy development of children's personality.
- (e) Considered blot on city's aesthetics.

→ child labour ↑
Alcoholism.
→ Conflicts due to scarcity of resources.
(eg) Water Queue Fights.

However, we cannot remove & shouldn't remove them. It is an integral part of urban society and urban economy.
↳ workers reside here.] service providers for urban economy to run.
↳ Maids, dhobis, cleaners.

Numerous studies have been undertaken, highlighting various aspects of social life in urban areas → (Slum)

→ Atul Thakur [2008 in ToI]
→ 33% Indians live in less space than what US prisoner gets.

David Hunter, Considers that slums are an inevitable feature of an urban society.

A.R Desai – written "Slums & urbanisation" – pointed out that every major city in capitalist countries, has a huge segment of population residing in slum like conditions [1/2 to 1/5th]. ⊛

→ Deviant Behaviour ↑ [Alcoholism, Gambling, Prostitution, beggary]

S.N Sen → "Slums and Bastis in Calcutta" has highlighted lack of basic amenities in slums.

P.K Namblar noted that slums in Madras are located near water sources. Most Dwellers (slum) were SC and they were migrants from Andhra pradesh. *

→ Caste-class Identity Hardened
residential segregation.

N. Mohsin, in his study of slums in Patna, concluded that the slum environment had an adverse impact on physical & mental growth of slum children. # inequality reproduced ⊛

Victor D'Souza → highlighted that slums in planned city of Chandigarh were relocated to outskirts of the city, so as not to spoil, city's aesthetic beauty.
↳ not an adequate policy response *
↳ Social Exclusion, Social Isolation
→ neglect & Apathy of larger Community

MSA Rao → study at Vijaywada slums, slum resembles a large village with its own well established socio-economic org. He argues that slum dwellers are poor not only because of low level of income but irrational expenditures [poverty perpetuating value system. eg – alcohol, Gambling, Intoxicants etc.]

→ Vicious Cycle of poverty.
→ view also subscribed by Oscar Lewis [Culture of Poverty Thesis]

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why can't remove slums? [They are inherent & intricately part of urban economy]. & urban society integral].

Humanitarian angle

Political reasons, acts as vote bank and cannot afford to alienate them.

Slums are 1st home for rural poor after migration.

Need to ensure better life / quality / basic necessities fulfilled for slums.

→ Housing shortage? [shortage is of affordable Housing].

Corporate developers
[driven by profit motive]
thus focus on all different segment.

Landlords
main focus on maximising rent thus, not inclined to provide quality service

Govt.
not driven by profit motive.
[ARHC] → Atmanirbhar Bharat.
CSR funds on Housing?

Problems encountered by State/Govt. →

(a) Land aquisition. [litigations ↑].
(b) Shortage of funds → limits are there.
(c) Slum redevelopment – In-situ slum redevelopment after clearing slums for once.
[not very effective].
(d) Slum upgradation →
provide amenities – Health facility, drainage.
It is more preferable as redevelopment includes various challenges → (i) relocation for temporary period [Trust deficit b/w slum dwellers and city admin.]
(ii) more costly. iii) dwellers not shift but rents.

However there are inherent issues with slum upgradation too.
(a) further encourage slum dwellers to settle more → encroachments
Squatter settlements (Dharavi) (encouraging illegality).
eg – Mumbai, Hyd. floods
(b) Prevents planned development of city.

(★) Long term measures →
a) rural dev.t.
b) decentralisation of urban areas.

Educational initiatives by [CSO] to bring about a behavioral change. [Slum dwellers, do have hidden talent, and it needs to be given a platform. , NGO's working for education → Success, a mixed bag

Universal Basic Income. ?
unemployment Allowance.

AR Desai → [SLV, 1990] → attribute rise in slum population as a failure of welfare state. Constitution guarantees various rights but state has failed to provide adequate housing source or livelihood.
He suggests radical solution of rationalisation of urban land resources.

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According to Gita Dewan Verma, in her Slumming document: India, 2002, Slums are not only a material issue but they are also a moral issue. They reflect apathy of larger society and the Governments. Urban land is used for non-essential glamorous uses like Golf Courses, leisure parks and Farm Houses with Tacit GoI support.

Rise of slums → functional aspect

+ low cost services to rich/middle class,
+ low cost dwelling to migrants.

Ghanshyam Shah → pointed out that SCs - STs have higher representation in slums. It gives them a chance for economic inclusion.

→ Informalisation of WF ↑, as existing immigrants fail to find place in the formal economy of cities.

→ Why slums arise → acc to NIUA, Delhi

ⓐ Demographic dynamism of a city attracting more people from rural areas offering greater potential for unemployment.

ⓑ city's incapacity to meet existing demand for housing.

ⓒ existing urban land policies, which prohibit the access of poor to urban land market.

Historically Lewis Humford & Engels attributed birth of slums to rise of industrial cities & factory system. [Poor wages → sustenance]

→ Haphazardly growing locality within the extended Territorial limits of town.

→ also a key characteristic of slum → William Whyte

Why slums are imp. from socio POV →

ⓐ Poverty

i) Sub-Culture Theory by Oscar Lewis

ⓑ Domination theory argues that disadv. condition of slum dwellers is forced upon them by dominant sections of society to subjugate slum dwellers for their own interest. [slumdwellers - migrant takes up leftover or rejected occupations]

→ These jobs does not provide them avenues of social mobility & they remain poor for perpetuity

Migration ↑

Overcrowding or over urbanisation → Excessive pressure on city infra → affordable Housing, Transport, Health Care making it difficult for whole administration to fulfil needs of city dwellers.

→ urban pop. grown to such a large size that city fails to ensure a decent way of life to urban dwellers due to pressure on civic amenities.

→ also leads to transformation of social relationships → Privacy norms

→ Transmission of diseases. [COVID-19].

→ depersonalisation. [G. Simmel's study, Louis Wirth]. → rational indifferent. → Sense of apathy towards fellow Human beings. [Persons being treated just as means].

→ high or rates of crime. In garb of anonymity associated with urban social life, rate of crime ↑.

Riots ↑. [Ashutosh Varshney]

Pyschological disorders → (stress, depression, anxiety) → loneliness.

(#) Transportation →

lack of adequate public transport, not geared to meet public demand. ⟶ large section relies on Pvt transport.

increasing Traffic load, pollution [air + noise].
cost of transportation ↑.
loss of productive Manhours in commutation.
road rage. (Short tempered) → contributes to more accidents. [Loss of life and limbs].
Women's Harassment - eveteasing in public transport

- India - Pvt. Transportation is seen as status Symbol.

(#) Traditional structures of caste, Joint family under strain →

These traditional social institutions - provides sense of belongingness, stability, certainty.

- with it being under strain → loss of identity, rootlessness, care of elderly., search for identity., haunting psychological experience.

need new mechanisms to provide for some functions →

(#) Water → (acute water shortage in many towns & cities)

NITI Aayog report, 2018 → India is currently facing worst water crisis in its history. 60% Indians are facing high to extreme water stress., 2 lakh people die every year due to inadequate access to safe water. ★

→ our limited water resources → (4%) supporting 17% population.

required it for drinking, domestic purpose, industrial purpose

institutional purpose.

→ very much required to ensure urban greenery. *

Thus, leading to extraction of Ground water. According to NA report, India is highest extractor of ground water and in many areas Ground water table is depleting.

21 big cities will run out of groundwater by 2020 — Chennai, Delhi, Hyd, Mumbai

By 2030, 40% of Indians will have no access to drinking water.

120/122 in water Quality index *

70% of water in India is contaminated. — Imp

NA report, several states with large urban population (CM, TN, KL) are able to provide drinking water to only 53% to 72% population.

Other problems arising out of water shortage →

emergence of Tanker Mafia.

Tap Queues in disadvantaged areas. → Quarrels, Petty fights (loss of productive manhours)

Huge wastage of water from tankers.

NA report → 40% of water is lost due to leakages in urban areas. *

→ Economic cost of water shortage → 6% GDP loss by 2050 *

Ro's, water wastage.

PB → 100 cm Grid Water depicting every year.

Concept of Sponge Cities.

* Perforated tiles

— Wuhan

Sanitation → (urban as well as rural issue).

Very pressing social issue and it deserves the focus it got in recent areas.

2014 = 38% people access to ~~loo~~ Toilet

Globally, 1.1 bn practise open defecation, of which 59% were * Indians.

→ litter on roads, mounds of filth, clogged sewers, Human-animal excreta; unhygienic public toilets.

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→ Health impact → large no. of diseases. [Public Health at stake]
- diarrhoea death of children below 5 years.

World Bank - 40% Indian children are stunted due to unhygeine conditions. (stunting, wasting, malnutrition) - (Compromising with future of economy.)

→ Health induced poverty.
→ disease know no bounds, can equally create issues for well to do population as well. [

UNICEF report → ODF village, every family saves ₹50,000/ annum.
- clear economic benefit of building toilet.
dignity of women, safeguarding from sexual assault.
caste dimension → manual scavenging [ex-untouchables].
helps to promote education of Girl child. Curbing dropping out [sex segregated toilets]. ✱

Swacch Bharat Abhiyaan →
to eliminate open defecation.
replace unsanitary toilets with pourflush toilets.
eliminate manual scavenging.
to collect & scientifically treat municipal solid waste.

→ why litter or urinate →
lack of infra (dustbins/Toilets).
→ need to ensure adequate infrastructure is there.
→ building is easier, but maintenance is an issue [stinky toilets], thus urinating outside.
[no adequate water supply, Mugs]., cleanliness soaps, personnel.

→ Regular supervision to ensure personnel is doing their duty. (Swacchta App)
→ Penal provisions [Publicly displayed].
→ Properly enforced - acts as deterrent.

Broken window theory - Criminology.
"If there is one broken window, needs to Immediately replaced but if it is left for so long, others will be influenced to break more".
Human Psychology behind littering:
[Thus needs to focus on prompt cleanliness].

- exploit social structures prevalent to ensure cleanliness

[Hit the patriarchal structure] → to promote toilet building at home. [Brings disrepute to family].

[Hindu culture] is obsessed with Physical cleanliness. ~ but our notion of cleanliness is limited to physical body and at most home. but littering outside. [Thus, need to expand this notion beyond one's home → to street, society, city etc.].

M.K Gandhi had said – cleanliness is next to Godliness ★

"Pehley Shaushalay Phir Devalay" → Modi.

- [Needs to exploit cultural traits and needs to expand their Horizon.]

[Competitive federalism] [swacch sarwekshan] ★

focus on behavioral change. [IEC campaigns], celebrity endorsements.
Info, education and communication [Sustenance of behavioral change]
↳ Darwaza Band ad campaign.

[People's movement].
[cannot be a solely state effort].

roping in political/religious leaders [local] to adopt sanitary practises.
eg → [WB] → even before starting SBA, with help of Religious leaders became ODF.
village
↳ [IAS PB Salim].

[Analysis of SBM] →

Before SBM → 38.7% pop had access to toilets.
→ 100% of India's pop. have access to toilets [after SBM].
→ Massive spree of toilet construction → Household toilet (>10 Cr)
Public toilet [for transit people].
Community toilet. [slums]. ★

- >6 lakh villages declared ODF.
- 36 states & UTs are ODF.

Study by UNICEF (2019) → (Bengal, Bihar, Odisha) →

risk of faecal contamination of ground water was [11.25] times more likely in non ODF villages compared to ODF villages.

[faecal contamination of food] (risk) = [1.48] times more likely in non ODF villages compared to ODF villages

Study by UNICEF (2017) → economic impact → ₹50,000 saved per annum.

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₹ 8000 → medical costs that are avoided.
₹ 24,500 → savings of time
₹ 17,500 → saved lives [value].

→ Property price of Homes are also witnessing upswing.

Various non-monetary benefits →
(a) Convenience → elders, even during nights, trains.
(b) Safety to women
(c) Privacy.

Issues with SBM →
(a) Dipankar Gupta → wrote that SBA must now become Swasth Bharat Abhiyaan. [Hygiene and Public Health]. ✓
→ Its mission must be broadened.

(b) Parliamentary Standing Committee report – MoRD →
raised concerns related to SBM →
i) Figures may not reflect the ground reality.
ii) Low Quality of raw material used for toilet construction thus, toilets may not be durable.

(c) High fall back rate
↳ for maintenance of ODF status [Penalties or Incentives] ↑.
→ regular audits.

(d) demand for water will increase manifold. [When there is a huge water stress] ✓

(e) Toilets, reportedly being used as storage purpose, for Cows stay etc but not for defecation.

(f) Bezwada Wilson → SBH may worsen the problem of manual scavenging.
85% toilets constructed are not two pit toilets.
– Focus must be now on mechanised cleaning, and made in toilets [Biotoilets] → Microsoft.

Bandikoot – robot to clean sewage from manholes, enabling safety.

Circular economy (Sunrise sector) – Treated waste water → urban local landscaping
↳ Faecal sludge → manure, soil conditioner (Faecal Sludge Treatment plant).

Urban SBM 2.0 in Budget FY22. to make ULB's ODF & ODF++ by FY25.

100% access to toilets doesn't mean people use it.

→ ODF+ & ODF++
Covers entire Sanitation value chain and focus on Complete waste treatment & Safe disposal.

On Site Sanitation systems
with Septic Tanks
w/o Sewer network.

focus must be on Faecal Sludge mgt.

lax implementation, no segregation at source

→ not able to fully recycle. [only 22-25%]

Pollution → solid waste mgt. has emerged as one of the biggest challenges in urban areas of India.

[air, Noise, Water, Soil, Plastic, e-waste] →

According to WHO report, 2018 → 14/15 world's most polluted cities are in India.

→ Kanpur, followed by Faridabad, followed by Gaya.

adverse impact on Health of city dwellers [lung cancer, Heart disease, stroke].

Health of the nation report, ICMR (2016) →

- Household air pollution is responsible for 5% disease burden in India
- outdoor air pollution responsible for 6% disease burden in India
- affects overall Quality of life. — economic burden

Stress ↑

Acc. to Murray Bookchin in his "The Modern Crisis", 1986 — modern cities are sprawling, environmentally damaging monsters that devour energy and generate waste at an unsustainable rate.

Solution →

odd-even policy [but only a short term step] as lot of pollution is due to Stubble burning, Construction dust + road dust

prohibition on burning of fire crackers. — but hurts religious sentiments, lax enforcement.

NITI Aayog — [Breathe India, 2018] →

ⓐ Phase out BS-IV diesel vehicles by 2022.

ⓑ In most polluted cities, polluting power plants be decommissioned in next 5 years.

vehicular pollution — 24%

Thermal plant pollution → ↑

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c) incentivise procurement and Utilisation of crop residue. → PUSA, biofuels.
[discourage stubble burning.

d) Integrated efforts to tackle forest fires

e) incentivise waste processing over land filling. [circular economy] i.e - Steel Scrap Method.

f) Mandatory mechanised dust removal in most polluted UHEs by 2019. [to reduce PM2.5]

g) Mandatory use of cleaner cooking fuels by reducing indoor pollution. [Ujjawala expansion & revamp]

h) define city level plans with clear timelines and targets across various sources of pollution by 2018.

i) Feebate policy → (fee + rebate] → Those vehicles which are inficient be imposed penalty - discouraging it and provide rebate on efficient vehicles.

Biofuel policy, 2018 , E20 by 2025.
EVIs. , Hydrogen mission.
scrappage policy.
Aluminium Air Batteries.

Greenery → Better cities → Better space for extensive Green cover [urban forests, Nature parks, Green belts].

→ Greenery contributes to Healthier environment, tackles air, Noise pollution.
→ absorbs Heat, thus reduces Heating effect. ✓
→ also a venue for interaction [elderly, children] → intergenerational interac
→ Greenbuilding notions ↑ → architectural philosophy that focus on efficient usage of resources, minimise wastage, using locally available material for construction.

WHO recommends, city should have 9m² area for every inhabitant.

Delhi = amongst the Greenest capital in world.

Globally varies from 1.9% to 46%.

Percapita Green open spaces in India vary from 0.8m² (Chennai) to 278 sq m [Greater Noida].

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Most Indian cities lag behind in quality & quantity of Green Cover.

Lack of planning → some are Heavily urbanised & some are not adequately.
→ excessive influx of migrants on more urbanised.

2011 census → 53 Metropolitan cities in India [> 10 lakh] pop. together accounts for 42% of Indian urban population. (while 8.6% of urban area)

Solutions to urban problems →

74th CA, 1992 gave constitutional recognition to local bodies of urban Governance and India is only country in the world to have given constitutional status to local Govt. [inserted 12th schedule, 18 subjects.

→ It envisages 3 types of urban local bodies-
Municipal Councils → Small urban areas
" Corp. → large " "
Nagar Panchayats → Transitional areas

→ Elected bodies, every 5 year, State election Commission, reservation for SC, ST in proportion to population, 33% reservation for women. [inclusive policy making is possible].

→ decentralised planning. *

JLN National urban ~~rural~~ renewal mission (2005) → (JNURM)

→ to cover (67) cities.
→ objective → to improve quality of life & infrastructure in these cities.
- massive investment push → 20bn$ for 5+2 years.

2 major components → 1) Urban infra. & Governance [water supply, road, transport etc.]
2) Basic services to urban poor [especially slum dwellers]

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In order to be eligible for JNNURM funds → Municipal reforms * had to be undertaken:
- adoption of modern accounting system.
- rationalising stamp duty
- revising buildup / building byelaws [Floor area].

SMART Cities project → (2015) by GOI — 100 cities.
Objective → To develop sustainable and inclusive cities that provide core infra and a decent quality of life to its residents with the application of smart interventions.

Core infra:
- adequate water supply
- Assured electricity
- sanitation
- efficient public Transport
- safety & security of citizens.
- Affordable Housing
- Health & education.

- develop replicable solutions [same problems can be resolved similarly.
- Technology ↑ [wifi, automated system].

PMAY [urban] – "Housing for all"
2 Cr. Houses by 2022. Targeted beneficiary – (women, SC, ST, EWS)
In-situ-rehabilitation of existing slum dwellers using land as a resource through private participation.
→ Subsidies for beneficiary led individual House Construction.

AMRUT [Atal Mission for Rejuvenation and urban transformation] →
Covers 500 cities. *
→ services – [water supply, sewage] etc. → wastewater Treatment, Sewer lines. [amenities]
→ develop Greenery & open spaces.

HRIDAY [National Heritage City development & augmentation Yojana] →
development and Conservation of 12 Heritage cities → Ajmer, Amravati, Amritsar, Gaya, Puri, varanasi, Dwarka, Vatapi etc.
- making them Safer ✓
- ensure amenities. ✓
- National urban livelihood mission ✓
- ORS – Antyodaya Yojana.

- Deen Dayal Upadhyay - Antyodaya yojana → [National urban livelihood mission].
  Skill development for urban poor.
  → enable them to avail market based employment opp. *
  → Self employment. *

Way Forward →

need to move away from [city level planning] to model of [regional based planning approach]

(eg) → Delhi — NCR. → [development of whole region ↳ not just a city].

⇒ NCR planning board

development of [satellite towns] * eg - Meerut

equitable dev → reduce pressure from core city.

[Industries] they can be encouraged to move in backward areas for development of these areas.

paucity of funds → MC dependent on states.
↳ independent funding capability ↑ → [Municipal Taxes] [water, Garbage]

→ Penalise for non or delay payments.
→ Municipal bonds
- monetisation of unutilised property. [advertisements] on the lines of NMP.
- Leasing of municipal schools after school timings. ✓
- [PPP] can be encouraged.
- Build - operate - transfer model. *
- Foreign funds can be attracted. for infra dev. [on lines of Sao Paulo]

Sub-national diplomacy.

encourage further decentralisation. → ward level or Mohalla level committees.
(devolution of responsibility) → [resident welfare committees]
[some tasks of MC can be transferred].
→ maintenance of parks, lighting, collection of bills.

New found emphasis is reqd. in [municipal politics] → [Public Apathy] ✓ [Gross neglect]. ✓
↳ due to Apathy, municipal issues gets neglected.
↳ role of civil society, political parties to encourage participation.

capacity building (workshops, Training skill development).

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Parallel focus on rural development to check exceeding pressure on urban areas.
✓ [urban amenities in rural area]

ensure Greenery in urban Areas.

EV's.

RRTS [Public connectivity with satellite towns to reduce overcrowding.

Problem of maladjustment becomes acute for relatively recent migrants
→ They represent cases of marginal man, concept dev by Robert Park.

- Metropolis [Métro + Polis] → high population + density.
  + hub of economic activities.
  - Imp. centre of cultural activities.
  → Top notch infra [Physical + social].
  (Métro = Mother, Polis = Polity/City)

Census - > lolakh pop.

- Affects social & Mental life of people
  └ urbanism.

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Challenges in urban dvt & Smart City dvt in Post Pandemic era →

Urbanisation in India → Unplanned & Haphazard manner.

Urban planning → 3rd & 4th Fyp, but cities still face critical dyfit in infra.

eg- Water supply, waste mgt., Public Transport, Traffic, Pollution.

[decline in Quality of living].

Smart Cities Mission - Centrally sponsored scheme. [2015]

Selected 100 smart cities. [States/urban local body implemented]

to turn these cities into Symbols of efficiency, speed, scale.

→ envisions Techno centric model, so that Smart Cities can be connected and integrated and data driven by employing various sensors. + [improve service delivery]

+ [improvement in physical infra].

All data collected will be integrated at Integrated Command and Control centre. [data displayed in Dashboard format] and allow Civic bodies to provide better service delivery.

- helps in predictive Analysis

But writer argues that at this approach fall short of serving genuine social purpose.

Shortcomings during Health Pandemic →

→ requirement of Health service delivery. [Iccc quickly turned themselves into war rooms, where whole pandemic related info. collected and disseminated to provide timely Healthcare services to citizen and predictive analysis to gauge Furthe spread.

Ineffectiveness in 2nd wave → Failed in Pandemic response.

→ failure of Gearing up Health infra.

Showpiece projects that fail to serve social purpose.

Cities of future cannot be just Technology Centric but they should turn out to be Holistic and elegant cities. - focusing on Public mobility [Pedestrianism, Bicycles] - effecient Traffic mgt. and pollution control. to improve std. of living.

- focus on inadequate water supply, Heat Island effect.

- need Cohabitable space with nature. ✓

Pandemic exacerbated in urban areas due to overcrowd / Pollution.

[Sensors only monitored, but Ground level action cannot be done automatically]

- for that we need infra

Technology is read but it cannot be a sole focus in improving service delivery as it can result in sidelining genuine Grassroot level issues. and higher esp. on tech which may not serve social purpose.

Lecture 20 → Industrialisation & Industrial class structure.

India's exp. of Ind. is vastly different from western experience.

In west ⇒ 18 & 19th C, it was preceded by societal change, attitudinal change. [Renaissance period, enlightenment period]

- Spread of rationality, scientific temperament, Governing ideology
- Individualism ↑, societal control ↓
- religion ↓.

These all created a fertile ground for adoption of new Technology. *

India → during colonial period [19th C onwards] → India hasn't undergone societal / attitudinal change. Still a traditional society engulfed with superstition etc.

Colonial state was the one playing important role in India's experience of Industrialisation. [Thus, exp. quite diff. from west].

Railways was introduced → for access to markets, raw material, for transportation of labour.

promoted Modern education. [provided right kind of mindset that is reqd. in Industry].

Brought factory System to India. [decline of cottage industry ↓].

Popular view →

India was prosperous and advanced before arrival of Europeans. eg → Jewellry, Metallurgy, Shipping industry, Dacca Muslin.

British rule destroyed India's Industry, artisan. [First highlighted by Dadabhai Naoroji in Poverty and unbritish rule in India]. # drain of wealth.

- Policies of British state was meant to benefit the capitalist class at Britain. [it was furthering its own interest, not being concerned about India] & Indians.
- Britain led India - to systemic deindustrialisation *
- Exports of Indian goods was discouraged by high tariffs in London.

→ Imports of British goods was encouraged. [Raw material from India].

Golden Bird to 3rd world country.

23% share in Global GDP to 4% share in Global GDP (British left) *

27% [share in world Trade] to (2%) [share in world trade] ".

Post independence → (Industrial growth) – 2nd FYP — Bokaro, Panipat, Faridabad.
Post 1991 → Role of Pvt sector ↑.

DP Mukherjee sees rise of Ind. class as a product of modernisation.
AR Desai sees it as a result of capitalism.

Industrial class structure → forms due to division of work in Ind. Complex.
3 main class → [capitalist class
Working class
Middle class. [managers, administrators etc]].

- Capitalist class →
1st people to invest were Europeans. Here they were assisted in their economic enterprise by section of Indians.
(eg) Wholesale, Trade, Packaging etc.
These people came from certain traditional caste and communities engaged in Trade beforehand.
- Marwaris in Kolkata
- Jains & Parsis in Gujarat
- Chettiars in TN.
- Khatris and Aroras in Punjab

* Played the role of Intermediaries b/w Europeans & Indian market.

- Some families of these communities grew big in size and themselves opened their industrial setup.
Thus they became 1st Indian capitalist

1st cotton Textile Mill at Bombay (1853) by Cowasjee Nanabhoy *
1st Jute Mill (1855) at Bengal (Rishra).
1st Half of 20th C → Tata's at Jamshedpur – steel. [TISCO]
Birlas in Jute.

British Colonial policy was to encourage European Capitalists & discourage Indian capitalist, thus they supported Anti-Colonial Struggle. eg- Swadeshi Movt. etc.

Growth of Industrial class is linked with Growth of Colonialism and Ind. in India

establishment of FICCI in 1927. by GD Birla and Purushottam Das Thakur Das. They envisaged FICCI as a Guardian of India's Trade and commerce. *

Section of Nationalist leaders was influenced by Socialistic model, thus Indian capitalists started supporting right wing leaders within the congress. eg- C. Rajagopalachari.

Seeds may have been sown in Colonial times, but actual pace was gathered after independence.

2 views on India's path of economic development →

Gandhian view → romanticised view of village society. Thus had a very pessimistic view of western style Industrialisation and he was against India blindly following this style. He wanted to promote village economy [i.e small scale cottage industry, charkha. (Symbol)] (self sufficient autonomous units.)

Nehruvian view → In stark contrast, he declared Modern industry will be Temples of New India wanted to replicate same growth story of west. — Thus Indian economy embarked on rapid industrialisation. and due to his socialistic influence, Soviet model can be seen. [Govt's to play pivotal role in Industrial development.

† Centralised planning [Five year plans].
† Public sector units [particularly Heavy industry].

[west + East] → Mixed economy model.

- Pvt sector allowed [Highly regulated, Quota].

- During this period, Pvt sector grew very marginally. (License, permit, Quota Raj). Therefore social base of India's capitalist class remained narrow. ✓

[Few families of Trading Communities → continued their existence in industry.

Sharat Bhowmick holds that rise of PSU's gave birth to multiple classes, carving a distinct status of Govt. employee & not industrial employee. [At top of Hierarchy - PSUs were run by administrators & not elite capitalists].

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Max Weber → makes a distinction b/w various classes within industrial class.

#Various **functions** performed by various groups award them with diff. industrial class identities.

8 classes → Capitalist class, Top executive class
Skilled workers, administrative Heads
~~Junior managers~~, Supervisory staff
semi skilled, unskilled Workers.

Duncan & Blau argues that basis of class formation in modern society, has heterogeneous occupations is **income & status**
Similar income & status professionals from diverse occupation form one class.

- Industrial class structure in **West** was voluntary. [with voluntary industrial Growth].

→ Acc' to **AR Desai** → British dumped final goods in Indian market, destroying our cottage industries and domestic Handloom industry.
Thus, instead of industrial class, a **merchant class** devd first as a result of **Colonial mercantilism**.
*

India's industrialisation entered new phase after [LPG reforms, 1991] and put Indian economy on decisively new trajectory. *

Hindu Growth rate → high growth rates.

- bureaucratic role ↓
- market mechanism allowed much greater play.
- Govt. moving out of various sectors.

forex not as scarce resource but asset → focused on Global Trade.
reduction of Tariffs.

Social base of India's capitalist class have greatly widened and are competing with western capitalist class.

[emergence of Dalit capitalists / OBC / Muslim lowly castes] *
people from non-industrial background.

⊛ [Ideapreneurs] ⊛

→ Informalisation of Labour, swell of middle mgt.

Sudhan & Rudra, claims that Globalisation & Liberalisation have grossly inflated assets of capitalist class at expense of working class. Occupational diversification has led to sub-classes in previously tightly defined industrial class structure. #

[Diversification of ind. occupation & infinite no. has created a continuous hierarchy of Industrial classes in India].

Middle class → class which lies between capitalist and working class.

→ emerged only after industrialisation

In income terms → middle level income [best way].

expenditure → after having met the basic needs, left with sizeable income [that is then spent on non-consumption expenditure].

has characteristics both upper & lower-classes.

occupation → Teachers, administrators, lawyers, accountants, Engg. Managers etc. — they presuppose certain standard of education — Typically white collar Jobs.

*(However its quite ambiguous).

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According to **Mckinzie Global Institute**, Household with disposable income b/w 2lacs - 10lacs/annum (2010).

→ 32 mn Household in India, that are middleclass.

According to **Birdsall**, Middle class are those with income b/w **$10 and $50/day**. [2015]

→ **2.6%** of all households are middleclasses.

Sandhya Krishnan & Neeraj Hatekar – divided India's middle class in 3 segments.

- Lower Middle → $2-4, Rs 150-300/day ⇒ 44.6 Cr people
- Middle Middle → $4-6 ⇒ 10.8 Cr
- Upper Middle → $6-10 ⇒ 4.9 Cr

150 - 750 Rs

60.4 Cr ★

5.8 Cr people file income tax, out of which **1.5 Cr people pay** income tax.

Credit Suisse report – "Global wealth report, **2015**" – Instead of income criteria, we should use **Wealth Criteria** instead of income criteria [as it is more fickle]

~ **Rs 7,37,746** to be a **middle class**. and **upper limit** (10 times of it).

- **2.3 Crore** people are middle class according to it.
- **22.6%** share of India's wealth. ★

– Those above middle class own **64% of Country's wealth**.

wealth = real assets + financial assets – debt.

Dr Aniruddha Krishna identifies most imp. characteristic of Middle class → freedom from vulnerability and a real chance of upward Mobility. (V. Imp.)

- **Goldthorpe and Lockwood** also talks of **rise of Affluent worker** in British Industrial Society.

- **Weber**, talked about Middle class for 1st time as a +ve outcome of capitalism and sign of reduction of poverty. This was also confirmed by Multinational study conducted by **Bendix and Lipset**. [study of 8 industrial societies]. ★

Historical evolution of Indian middle class

Modern Indian middle class traces its roots to colonial period.

B.B Mishra have highlighted that modern middle class is result of **British benevolence**.

eg- **Modern education** [instead of industrialisation, as some of it existed before British → Guilds, Textile Industry but caste was a roadblock in new class Formation.]

[Sections of Dvija varna caste, started first to send their children to acquire this education], thus acquiring modern values, scientific temperament, knowledge and skills.

& become teachers, doctors, engineers etc. * → [class of Intermediaries serving as link b/w people & new rulers].

- played very imp. role in India's **socio-political life**.

→ eg- RRMR.

Middle class led the **socio-religious reform movements**. → Traditionally educated/mildly forward transformed into early middle class.

" also led the **nationalist movement**. *

After independence, **Public sector employment** became signifier of middle class. #

Green revolution – led to emergence of **rural middle class** * → Educated class of Govt servant, lawyers ↑.

therefore, both urban & rural middle class was dependent on **State**, thus growth was gradual.

Gurcharan Das, Middle class in India exploded after Globalisation. [1991].

Acc to **NCAER data**, **2.5 Cr** Indians were middle class [1996].

by 2013 – size – **16 Cr**.

by 2015 – size – **26 Cr**.

Today's middle class can rightly be considered as product of LPG Reforms. (large no. of employment opp. ↑).

Andre Betteille, Its inception till today. Indian middle class have grown much bigger and has become more heterogeneous. It has become so heterogeneous that we should give up notion of Indian middle class [cohesive] but + multiple middle classes. #

However, **Pawan K. Verma** has written extensively on Indian middle class: Book → **New Middle class** he contends that despite these seemingly multiple Heterogenity, there are **Several Commonalities** that bind Middle class all across country.

(a) **Income range** [provides them comfortable existence, However not Lavish lifestyles].

(b) **Value that they attach to education across country** → Even its girl children are educated. → * [Tool for Social mobility]

(c) Similar **kinds of material possessions.** (eg- vehicles) - mechanism for cooling - TV sets

Lec 21.

d) very conscious of respectability.
c) They perceive themselves as Custodian of Culture *
b) Respects family values
a) Middle class aspirations are very similar.
(security, stability, respectability, Greater social status).

pdf - Composition of working class.

Middle class: Traditional or Modern?

Andre Beteille, writes that in every society, middle class is the Harbinger of Modernity. In India also middle class is playing the same role. [1st ones to aquire Modern education, Sending their Girls to study].

But the Indian middle class is neither fully Modern, nor fully traditional. They are in transition. Their norms & values are not fixed, still in state of flux with numerous contradictions.

(eg) Love Marriage → Yes but within caste.
(eg) Women → education but not allowed to work.
Superficial emancipation - eg - wear whatever you choose as long as it covers body fully.

Political role of Indian middle class →
India MC played a very important role in the national movement. [Middle class provided leadership to national movt. - eg - Lawyers, Modern educated people].
- After independence, Nehruvian State embarked on developmental project. - gave a clarion call to middle class to join in nation building task and reverted positively. (Aligned with political vision)

Indira Rajiv period → Middle class withdrew from political system/processes. became politically passive, became increasingly cynical of politico administrative system — Corruption etc. *
Many middle class → discouraged to vote.
Political parties also neglected middle class during this period.

Politicians focused on poor, Middle class - not very attractive vote bank.

Middle class again became assertive during current phase of Globalisation started to actively participate in agitations, protests.

Pawan Verma, in his new middle class, 2014 contends that middle class enthusiastically have started to assert itself.

① Jessica Lal (II) Anna Hazare Mov. (III) Nirbhaya protests.

Social media activism *

→ He writes that this new middle class

- (Child of Globalisation)
- Pan India & largely Homogeneous.
- mostly educated and universally angry.
- numerically very important and pol. party has realised it and cannot ignore & every party wants to serve this section.

Pawan Verma is of view that Middle class will shape the India (#)

Several scholars have criticised role being played by middle class in India today →

Satish Deshpande, contends that Indian middle class is a minority that claims to represent majority.

#[Corruption is being discussed but not non availability of food] ✓

- Middle class enjoys disproportionate power in shaping the ideas of society.
- Certain professions includes middle class & what they write etc is directly imbibing of Middle class ideology. [Journalism]

Harsh Mander, written a book: Looking away developed a scathing critique of Indian middle class. (Indian middle class has perfected the art of looking away). [Close our eyes to uncomfortable realities & this class is very self seeking]. *

staunch defenders of Globalisation & look away its negative fallouts on other section of society. [i.e Tribal, poor etc]. ✓

Middle class Hindus supportive of Hindutva philosophy & Economic dev. Promise. but not concerned about other sections.

→ Middle class women most criticised for ignoring rights of rural, poor, uneducated women.

→ Dahrendorf views Middle class occupations as structurally diff. from erstwhile ruling class occupation's.

→ He views middle class as an extension of capitalist class, In other as an extension of working class.

Lockwood → maintains position that Middle class is in a structurally Ambivalent situation.

2) Marx → as capitalism develops, expansion of middle class ↑ [so to consume rising surplus] *. Growth of middle class is a roadblock for proletariat revolution. #

→ [Eric Wright] also contends that middle class is deliberate making of upper class. and it shares surplus with upper class.

3) Anthony Giddens, identifies Middle class as one of social classes in his 3 fold classification of advanced capitalist society.

- Upper class. [ownership of property in MOP]
- Middle class [Possession of education & tech. & qualifications]
- Lower class [Possession of manual labour power].

→ Scholars also differentiated b/w rural & urban middle class.

Yogendra Singh, assert that both are similar at ideological level, but antagonistic at another, as they have diff. interests.

foreg - rural middle class has its interests in agriculture which has seen decline post Green revolution. and many farmers have witnessed downward mobility, while urban middle class is growing.

Aranda kumar → "while urban Middle class is market bound, rural middle class is power bound"

Andre Beteille, argues that middle class in itself has sub classes which fight for scarce resources in a country like India & this struggle can be unhealthy at times.

→ Another characteristic of 21st C Middle class is its strong identification with Consumerism.

Rural, poor, uneducated women.

→ Tkoomen → Indian Middle class is Harbinger of Silent revolution through NGOs, PIL's, raised the muted voice of poor.
- successfully acting as a watchdog of functioning of democracy. *

Amartya Sen → Middle class scrutinises public policy, leads public debates and discourses and acts as public Think Tank.

Gurucharan Das → Post liberalisation → massive growth of MC which is risk taking & innovative & has potential to transform (Socio-economic landscape of India)

O/d & New Middle class →

emerged during British rule, largely have membership from upper caste that came forward to reap early benefits of Colonialism.

recent origin in P. Indepent India.
rise in White Collar Jobs ↑
- Emerging public Sector.
- rise in IT/ services Sector.
- across Caste groups
- Dalits.

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- LGBTQIA+ most also criticised for not working for rural, poor community among LGBT.
  - Maya Sharma, Ashley Tellis.
  - Shamilla Reje.

Middle class self Exclusion →

D. Gupta — mistaken modernity where westernized elitist Indian M. class focus on their needs only.

middle class sending children to Pvt schools.
preferring Pvt hospitals.

[Middle class - Taxpayer section — but public service delivery system — inefficiency, ineffective, corrupt. This alienates middle class, making them feel ignored by the Govt.] → self exclusion from society.

can be stopped by Public delivery improvement

not fully excluded → brought IT revolution
acts as Pressure Groups (Lokpal)
Political Landscape.

Middle class (Covid
not much job loss
WFH
revenge Tourism
Inviting 3rd wave
mostly in Formal Sector → Job Security, social security.
→ children → online education

BB Mishra — Mi class stood for intellectual freed social mobility, liberal individ and political democracy.

Working class in India →

It is greatly Heterogeneous.

Sharad Bhaumik, considers that working class in India reflects the diversity present in Indian society. They are drawn from various castes —, diff religions, diff linguistic identities, diff age brackets, male/female, / diff. scales of industry they are working in.

Sanjay Joshi, most salient division → [org. worker; formal workers and informal workers.; unorg. worker]

Their income levels, concerns are different.

⇒ However, there is a diff. b/w Unorg. Labour & Unorg. Sector.

- Huge chunk of Indian economy is in unorg. sector. [91%]

Unorganised sector → Comprises of various unincorporated enterprises whether owned by individuals, partners or households which employs less than 10 persons.

eg - Barbershop, dhabas etc. → almost 50% of Indian economy is in this sector. *

Unorganised Labour →

refers to those workers whether in the formal or informal sector who do not enjoy Job security and social security. *

National Commission for enterprises in unorg. sector (2007) - headed by Arjun SenGupta.

	2004-05	2009-10
→ Formal worker in organised sector [Infosys]	33.4 mn	30.74 mn
→ Informal worker in unorganised sector [Barber shop employee]	393.5 mn	385.08 mn
→ Informal worker in organised sector [Contractual] *	29.1 mn	42.14 mn
→ Formal worker in unorganised sector	1.4 mn	2.26 mn

Informalisation ~36 → ~47.26

Total workforce in country (2004-05) → 45 crores
(2017) → 55 crore [ministry data].

out of 45 crore → 42 crore [informal workers]
[3 crore formal]. 39 crore 2.9 crore
Informal w in unorg. sector.

In the Unorganised sector, almost all workforce is informal (99.6%). *
" " organised sector, almost 46.6% workers are informal.
[54% formal]

increasing trend [1999-2000] → share of informal workers in organised sector is rising [2004-05].

37.8% to 46.6%

⊛ 2009(-10) → 57.8%

→ trend of informalisation of workforce in organised sector.

→ Contractual Workers ↑. [to reduce their legal obligations] *

→ Employment in formal sector have almost stagnated.

⇒ Informal workers constitute nearly 93% (~92.4) of total workers in India.

Arjun Sen Gupta committee contends that much of Govt policies is focused on organised sector [Tax Holidays, Cheap land, EODB] etc. However its contribution in emp. Generation is relatively less. Thus policy focus should be on unorganised sector [and should not suffer from total inadequate policy attention]. as they are the ones generating bulk of employment. #

- Western Countries - Pvt ↑, Formal sector ↑. It is a notion that we move on western style development formalisation will usher in.

rate of growth of employment have slowed down from 2.03% during [1983-93] to 1.85% during period [1993-94] — that is why period is termed as Jobless Growth * as economy ↑ but not Jobs.

Implications →

> 93% informal workers → no Job security (no guarantee) [not dependent only on skill sets but personal relations, mood of employer.

- more prone to exploitation
- more prone to distress [1st ones to be laid off in any economic exigencies].
- do not enjoy social security [no retirement date] dependence on family and kinship network. *

→ adverse impact on economy as a whole as overall productivity of informal worker is low [low skill sets, Training].

→ do not benefit from Pro labour legislations [wage security safety etc].

- Interests of this segment also neglected by Trade Union movt (includes only formal worker).

→ 4 labour codes

Confined to very small establishments, thus does not get cosmopolitan exposure & world view remains narrow. as compared to huge IT parks, campuses etc.

→ Social capital ↓ Pierre Bordieu.

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[Interaction with diverse people] — Thinking, outlook ↑.

CA → World economic Situation & prospects report 2021 by UNDESA, UNCTAD

informal workers accounting for over 80% of workers in India have been far more exposed to loss of employment than formal workers.

mid 2020 → UE Rate had escalated to 23% in India.

with the crisis, accelerating digitalisation, automation changing economic structures, mn of jobs that were lost in 2020 will not come back. → [mostly Petty labour Jobs] → working class impacted due to COVID-19. ★

CA May 2021 → UE Rate → 11.9% [2nd wave of COVID].

CA → working class → unorg. sector → involved in migrant crisis. of 2020. [lockdown 1.0]. ⊛

Evolution of working class in India →

→ Initial industries → Cotton, Jute, Iron

→ Impoverished Peasantry oppressed by landlords gradually moved among Industries and it led to rise of working class. [mainly composed of unskilled Poor workers mostly from lower castes with poor representation of women.

Lec22 - Working class movement [Mobilisation].

Nature of working class in India → and impact of industrialisation and caste and vice versa.

⇒ Industrialisation → new occupations [ability & merit based occupations], castes occupations ↑
→ Focus on profit [Thus, caste blind] ✓

Thus, caste system & industrialisation are somewhat incompatible.

Clarke Kerr, contends that certain aspects of Indian social structure have prevented the development of committed labour thus an impediment in industrialisation.

committed labour → attitude conducive to industrialisation → Mobile workforce

→ Loose ties with kinship network.
[but Indian workers have very close attachment with kinship network].
[Prevented by notion of attachment to land].

→ Scientific temperament, rationality
[but Indian workers are overtly religious].

→ Work with all castes [caste blind]
[but Indian workers are conscious of caste].

Thereby, Hampering industrial development. *

However, many scholars have disapproved clarke kerr's Thesis.

Morris D Morris, found that Working class in factory is drawn from varying caste and did not prevent them from working with each other. However untouchable caste workers was excluded from Spinning section in Textile mill [due to nature of work] - required thread to be spitted by worker] - thus due to notion of ritual impurity - excluded.

NR Sheth, RD Lambert (Pune) argues that traditional structures like caste promote the commitment of labour and not hinder it.
→ Lambert said Indian workers were overcommitted, having Jajmani model in mind, using factory owner as Jagman, thus due to religious zeal - overcommitted. ✓

- Sheth, says that traditional structures facilitate Industrialisation, as lot of recruitment in modern Industry is done through caste and kinship network. (*)
→ [When company is to expand] → new workers reqd.
→ [new worker looking a job]. (recommendation by existing workers).

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This kinship network in industry ensures further commitment, as one who got someone Job is responsible for his conduct too.

Mark Holmstrom, (Bengaluru) → Factory workers in India are not too different from workers in the West. [similar orientation towards work], thus caste/no caste doesn't make an Impact.

Andre Beteille, contends that (to what extent there is clear distinction b/w middle class and working class].

- At the time of Independence → India has small middle class as well as small working class and there was clear distinction b/w 2 classes -
  - (a) manual v/s non manual labour
  - (b) uneducated v/s educated
  - (c) factories v/s offices.
  - (d) Rough occupation v/s respectable occupation.

→ disparities in their level of income.

With Time, both the classes have expanded significantly. & the clear distinction that existed b/w them is now a thing of the past. [now we cannot draw a clear cut distinction] *

- Working class students have also joined education.
- Skillset of working class & their salary – matching that of members of lower middle class.

→ [many middle class members themselves engaged in driving – uber, ola etc.]

- working class are also becoming aspirational.
- Many so called middle class occupations have been unionised → Teachers, lawyers etc. [like conventional working class] → for collective Bargaining
- Similar posessions at home with working class – vehicle TV. [material]

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• **Working class movements in India** → or Trade union movt.

- Began during Colonial period., since establishment of First industries → Indian workers subjected to **exploitation and oppression** of varying degrees.

[Colonial policies led to death of Artisan occupations, & these were the ones migrated and engaged in industrial Jobs] → ready source of **cheap labour** *

→ several protests, strike, agitations. due to this.

1862 → Howrah Station

1882 → workers of Bombay mills went on strike for **wage hike**.

It marks beginning of the organised working class movt in India → **Kasnik**.

Throughout the 2nd Half of 19th c – there were numerous strikes agitations that were sporadic all over country but mostly in **Bombay, Calcutta**.

During **World war** years, (Compounding of issues.) Suite difficult years for working class.

[Increased production] – **longer hour work**.

→ also accompanied by rise in prices & with their meagre wages. [affected a lot]

→ food 1st to meet demand of soldiers, officials then others. leading to agitations again.

→ **Bolshevik revolution (1917)** during WWI, Russia was founded on Communist principles [representing the interest of working class] and these working class movt in India got a new boost.

1st Labour Union → Madras Labour union (1918).

ILO formation (1919)

Textile Labour association at Ahmedabad [1920] ✓

Workers in Bombay Mills – **General Strike** [1919-20].

All India Trade Union Congress (1920) to Coordinate activities of local Trade Unions & closely associated with INC (national movt.)

CPI (1925). ✓

→ 3 Broad factions within working class movt. in 1st half of 20th C.

Communist led by MN Roy, Dange
Nationalists led by Gandhi, Nehru
Moderates led by VV Giri, NM Joshi.

These factions differed on many points.

→ relationship b/w WC movt. in India and in international arena.
→ relationship b/w WC movt and National movt.

After Independence, most salient aspect of WC movt. is its sheer and clear politicisation.

Various Trade unions have close relationship with political party. [intimate]. → Political parties have est their Trade union wings.
AITUC, ties with Congress severed and dominated by Communists.
Indian national Trade union congress est aligned with INC.
CITU aligned with CPI(M)
Bhartiya Mazdoor sangh aligned with Bhartiya Jan Sangh.

As political parties multiplied, so did Trade unions.

[This has important bearing on overall dynamics of working class mobilisation.]

In England, there was an organic evolution of Trade union and at its zenith labour party as a representative. but, In India, it is quite fragmented and all parties associate with labour, workers.

Implication → Politicisation of WC movt →

(a) According to several scholars, Politicisation benefits WC in many ways →

Trade union leaders are not Industrial worker but full time worker of pol. party & this benefits.

According to Ramaswamy, Trade union gets nucleus of committed members., who are willing to provide leadership, volunteer, expend energy. [workers cannot engage in movt. freely]. *

working class movt get mainstreamed, thus have close affiliation with actual decision makers.

Concerns reach decision makers. Their voice be heard in legislatures. ★

Leaders being from pol. party cannot be victimised by industrial management. [workers could have been intimidated].

Adverse impact →

Trade union leaders – not worked, thus not able to truly understand their conditions, situations.

VD Kennedy, H Crouch, Involvement of political parties in Trade union activities has led to Trade unions getting diverted from main objective but have been reduced to just a cell of political army. [just to give fuel to their political careers]

Ramaswamy, Says that influence of political party on Trade Unions is only visible during elections and there is no interference in day-to-day working of Trade unions.

Working class movement have become fragmented based on political ideology and that weakens the movement.

NR Sheth → Most workers are aloof of Trade unions as they are strongly committed to Jajman [owner]. → Highlights ineffectiveness of Trade unions.

Mankoottam → Trade union in TISCO plant was considered "Dalal" of management by workers. [Rubberstamp].

Congress [after independence] → INTUC → Philosophy of Responsible-unionism ★

roping in workers as imp, equal, responsible stakeholders in national task of industrial development. [objective of Trade unions] # [not to hinder development. [work process should not hinder and labour to promote productivity].

– but this led to Trade unions not articulating workers interest agressively and their interests ignored. ★

Impact of Globalisation on working class and working class mvt. in India →

Before Globalisation, Indian State had socialist welfare orientation.
(eg) + reduction in inequalities
+ decent std. of living.
[Indian State itself as producer & manufacturer) — state owned enterprises employed (PSU's) large number of workers.
and these PSU's emerged as Model employer. *
[wage gap↓], adequate social security, good work conditions, Job security.

PSU's → highly bureaucratic, inefficient, wasteful.
Thus, most of them privatised. [orientation shifted to profit maximisation].
→ Thus, ① lay offs were followed. [adversely affecting interests of working class]. *

Pre-1991 → Pro-labour legislations were passed [income, hours, social security etc).
Pvt. Sector economic activity was greatly regulated by state.

"Globalisation" ⇉ roll out of state
⇉ market economy
[watering down of Pro-labour legislation] → labour law reforms. ②
Impediment to investments.

Industrial disputes resolution → Tripartite ③ (worker, mgt., Govt.)

Post 1991 → replaced to bipartite negotiations. [state has removed itself]. Strongly in favour of state has receded.

All the political parties have embraced Globalisation as inevitable. [even by communist parties]. — further integration with Global market.
[with Trade unions under their ambit, Trade unions not vociferously opposing any reform hampering interests of working class]. Thus only a symbolic protests.
(eg) UP Govt. diluted Labour laws [no big protests]. ✓

Globalisation is infusing new technology in production and industry. [workers have to adapt and upgrade their skills] — that is a challenge.

Indian workers are increasingly competing with Intnl workers ④
[cheap labour but not much skilled]

Greater migration [internal + international] ⑤
middle east began in 1970's but after 1991, ease & extent ↑.

International labour standards are increasingly being applied in India. ✓
eg → Phytosanitary standards etc. - improving work conditions
→ ILO standards be adhered to.
⇒ incidence of child labour has reduced. ③
[western notion of "Bachpan Bachao" percolating in India.]
- Article 21A.

Biswajit Ghosh, writes that Globalisation has posed several serious challenges before WC movt & it has far reaching implications.
⑥ → Informalisation of labour in formal organisation.
[Trade unions have by & large neglected informal workers]
⑦ → Jobless growth.
⑧ → Feminisation of the labourforce. [Permanent male workers in many industry replaced by casual female workers].
women being paid less
more submissive.
doesn't engage in unionisation
easy to fire at will.

Trade union movt have by and large neglected concerns of women workers.

#
Are Trade unions ineffective now?
- They continue to be quite relevant. Membership figures:

TUnion	2008	2013	
INTUC	4 mn	33 mn	(8 times)
BMS	6.5 mn	17 mn	[3 times]
AITUC	3.4 mn	14 mn	[4 times]
CITU	3 mn	5.5 mn	

near explosion in terms of members - indicating continued relevance of Trade unions.

reaching out to Hitherto neglected classes.
[informal, women, domestic]. ⊛
- with no. increasing, can exert pressure on Parent parties to take decision in their interest.

various civil society org. have also become active.
developmental projects, welfare activities for informal, Self employed workers.

eg → SEWA [Ahmedabad]
— Pune City domestic workers organisation. ⊛

→ Trade unions are more relevant and important now as state being an ally has been receded.

23 → Perspectives to study Indian society. — Marxism.

Indological Approach → [Modern Indology] or [Social Indology]

Study of Indian society. [cannot use western models/Tools/notions) as Indian society is unique [diff. values] → shapes how people think. [So study of diff set of values from diff. Thinking cannot give a wholesome picture]. , [Some concepts having no parallel in western society).

eg- notion of Dharma [no equivalent concept in western society].
[Dharma dependent on age, Gender, caste etc.].
→ [multiple meanings, multilayered concepts].

eg- Karma

The term "Indology" refers to the systematic study of Indian Society and culture. Indologists considers that, Indian society and culture is unique. Western concepts, models & theories are therfore inadequate to study Indian society.

To develop an understanding of social interaction in India, sociologists will have to understand Indian values, philosophies and religion. To understand Indian philosophy & religion, it is important that a detailed study be undertaken for ancient [Sanskritic literature]. It emphasies on studying various Dharmashastras, epic, Vedas, Upanishads, ancient literary works, inscriptions by kings. Accounts of Travellers to Ancient India, Archaeological evidences etc.

[Indological approach] was introduced by Ghurye in 1920s. However he wasn't the 1st Indologist. The roots of indology can be traced back to [18th C.]

Various [factors] for influencing adoption of Indological approach as 1st approach in Indian Sociology →

Roots traced backed to est of [Asiatic Society of Bengal] by William Jones in 1780's. [Indologist but not sociologist]. → Classical Indology

Huge body of Indological literature preceded Ghurye's introduction of Indological approach to discipline of sociology.

British Administrators, scholars since then contributed to Indological studies.

eg- Henry Maine wrote Ancient law, 1861 [to rule country better] → law & order, revenue collection.
- Max Muller [German Indologist] wrote 50 books collectively known as Sacred books of East.
- Translation of Ramayana, Mahabharata, Bhagwat Gita.

org. → Theosophical Society
Bhandarkar Institute, Pune
Oriental research Institute, Mysore [1891]
Banaras Hindu University. [BHU].

Bethune society.

- Indological - Ghurye
- Marxist - neo-Marxist
- Structural functionalism - M.N. Srinivas.

→ Dumont's caste study.

→ village view
self sufficient, isolated, static & orthodox,

undertook translation works, analysing scriptures, writing commentary. etc.

Ghurye had at its disposal huge corpus of knowledge due to Indological studies.

(2) Ghurye: Father of Indian sociology, personal background - Scholar of Sanskrit [B.A+M.A], very well versed with sanskrit literature and that somewhat facilitated adoption of Indological approach.

(3) Sociopolitical climate → Colonial rule + nationalist mvt. Portraying India as unscientific, closed, oppressive, orthodox, inflexible. [sati, child marriage etc.].

nationalist mvt. → kindling sense of pride, so as to ensure desire for self rule. [Glorify Indian culture]. ✓

Ghurye himself was staunch nationalist. & this very well becomes one factor in adopting Indological approach.

Critical Assesment → of Indological approach / Ghurye →

used by numerous eminent scholars to develop an understanding of Indian society.

- enabled the development of an indigenous understanding of Indian society [from perspective of native]. understanding social aspects.

→ From western PoV, condemnation is bound to be there, due to their critical analysis. (eg) caste system

Ghurye though Indologist didn't impose his views on other scholars.

M.N Srinvas, A.R Desai all were his students and developed different approaches. ✓

Ghurye methodology was quite rich and supplemented Indology with diffusionist approach. (eg) Caste System of N-India diffused to S-India

Ghurye conducted field studies and surveys too and was (not) confined to literature only. ✓ → descriptive ethnography

→ Indological approach have been used by many scholars & not just Ghurye — Iravati Karve, Louis Dumont, Pocock, Mckim Marriott, Rik Mukherjee, B.K Sarkar, Bougle etc.

This approach is continued to be relied upon today →

✓ Devdutt Patnaik, Wendy Doniger. [also been combined with Marxism].

Acc. to Ghurye Indian society is Hindu society and cannot be understood w/o understanding Hindu Traditions.

(*)

→ 6 features of caste.
→ Tribes as backward Hindus.
→ "caste patriotism"

However, this approach has been criticised on various Grounds →

→ MN Srinivas criticises Indological approach to be a [Book view] and [field view] is superior to Book view. and this approach was merely based on literature. ✓

→ MN Srinivas's work changed traditional notions of caste generated in Indological views

→ Indological approach was based on ancient texts but it was largely prescriptive and not discriptive. Discipline of sociology is focused on How society is and not How society ought to be.

→ being "ahistorical" – ignores / downplays numerous historical changes. (thus resulting view is very broad and ideal in nature]

→ also criticised for being [Conservative & Status Quoist] → Justifying existing inequality (Glorification of caste system – Justifying Brahmanical domination). – reiteration of Brahmanical PoV. ['ignores dehumanising aspects'].

– Indological approach compares [Indian culture with Hindu culture], Indian religion with Hindu religion, concepts with Hindu concepts. ~ monolith
[no taking into account impact of other religions, concepts]
↳ it has systematically ignored it. ✓

– It also wrongly [equate Hindu culture] with [Brahmanical culture]. It is not a monolith. [There are many regional variations]. – Dalit culture, Shudra culture. [Kancha Shepherd].
*

– It is not objective, not unbiased. [Biased assesment].
↳ Britishers = -vely Biased
↳ Indians = nationalistic Bias]

Thus failed to become dominant approach in Indian society.

Contradictory information in Indological sources introduced subjectivity in analysis. Thus reducing reliability of analysis.

fails to explore structural implications of social inst. and focused only on cultural aspects.

Ghurye used this approach to study Caste, Tribes, religion etc. → "Indian Sadhu"

– Recently efforts are made to revisit traditional texts for seeking reinterpretations and some form of post modern Indology seems to be emerging.

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- Marxist approach in Indian sociology → [AR Desai].
  - primary focused on study of [economic factors] [base]. ✓
  - Marxist approach highlights [conflict, exploitation and oppression] in society.
  - Marxist framework developed in west applied by A.R Desai to study Indian society.

[Historical evolution of Indian society] →

Desai Analyses changes in the production system throughout Indian History. [social change].

society in Precolonial, Colonial, Post independence period.

→ Pre colonial India → economy →
- largely agrarian
- exchange of goods and services through [Jajmani system].
- social relationships primary [feudal] in character.

→ village economy by and large self sufficient.

→ Jajmani system → was exploitative and oppressive.

→ [Colonial India] → Colonial policies have transformative impact on economy and society.

destroyed self sufficient character of Indian village

importance of Jajmani system declined and [market based exchange] became increasingly important.

New land tenure system ruined the Indian agriculture.

factory based production system introduced in urban areas on → capitalistic lines.

new social classes emerged in rural + urban areas.

Urban → [Capitalist class, Industrial working class, Middle class]

Rural → [agricultural labour, Absentee Landlord, Money lenders.]

overall economic policies of EIC led to ruin of Indian economy.

frequent rise in prices, shortage of essential commodities. [famines].

→ British Colonial rule undermine precolonial production system and introduced [capitalistic production system].

*

- Before Independence perspective was used by DP Mukherjee.

Marxist village studies emphasise more on understanding of socio-political setup on the basis of network relations woven around them, land.

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Desai's book → social background of Indian nationalism.

- Indian nationalist movt. → was [all class movt.]
  → drew support from all sections of society – industrialist, Tribal, City dweller, Middle class, WC.

It is very different from [western nationalism]. [in west it was based on cultural Homogenity – and they felt a sense of oneness.

In India, was not characterised by cultural Homogenity, It was [Colonial rule] that made favourable conditions for emergence of nationalism. [Fight against Colonial rule].

→ Polico-administrative unification of the country.

for economic ruin.
- modern education promoted French ideals. + Press.
- emergence of Middle class providing leadership.
- modern means of transport & Communication. [facilitated people to come together]

→ Overtime [Nationalism] became the predominant ideology instead of benevolent Colonialism. *

→ Diff. segments participated for diff. reasons for their own class interests.

[Capitalist] → due to unfavourable policies.
[Middle class] → wanted greater participation in administration.

ultimately, it was agenda of [Indian Bourgiosie] was imposed in succeeding national movement by INC.
→ class party of Indian Bourgiosie.
[at high posts of party].

- → Boycott of foreign cloth
- → Swadeshi Movt.

[FICCI] passed resolution supporting Indian national movt. & Capitalists financed it.

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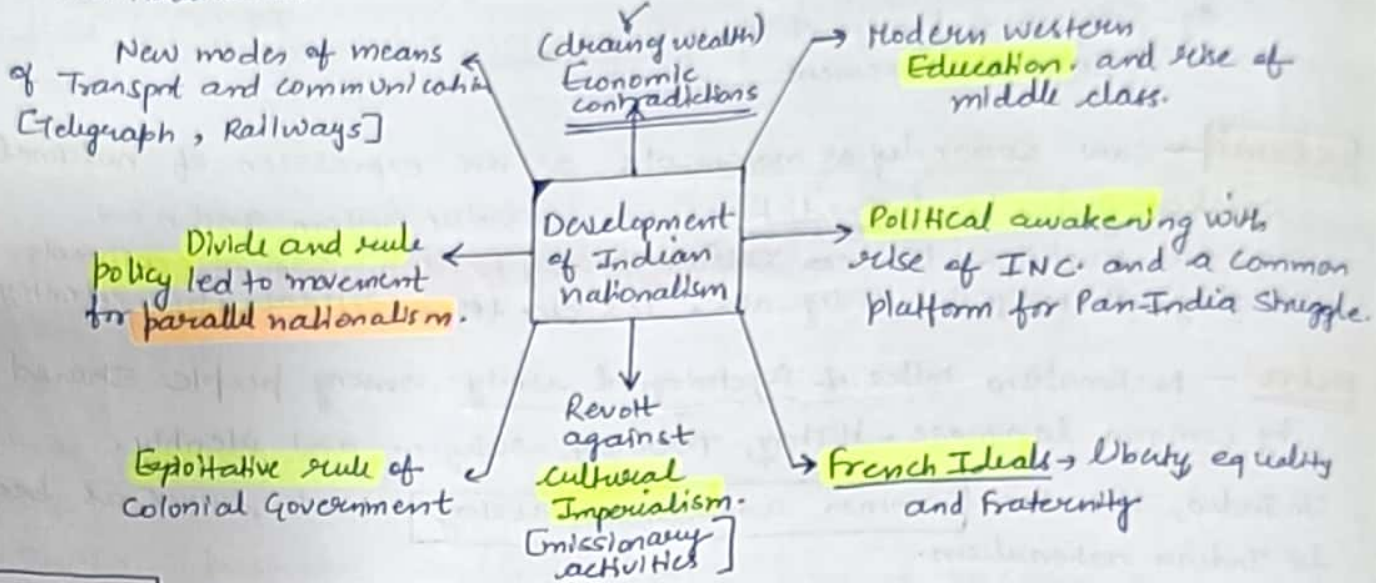
Social background of Indian nationalism ; 1946.

Indian nationalism is a modern phenomenon, that came into being during British period.

- Prevailing conditions under British rule and Impact of world forces [Russian revolution, french revolution] contributed to development of Indian nationalism.



Other factors →

Agrarian distress [Land Tenure systems, excessive Taxation, exploitation].
Ruin of Indian cottage industry.
rise of **Middle class** — western educated, gave leadership to nationalist movement in later stages.
Emergence of **charismatic leaders** → Bhagat singh, Gandhi, Bose etc. played leadership role in mobilising million of masses and unify them under common pretext of fighting colonial rule.
Pan Indian consciousness emerged as colonial rule **unified** all of India for the 1st time economically, administratively, Geographically.

Exploitation leads to unification of society, as there is identification of common enemy.

(Marxist)
AR Desai → Book "Social Background of Indian nationalism".
According to him, Indian nationalist mvt. was all class and all sections movt., every section was involved for their own reasons.

- **Capitalists** → due to unfavourable policies towards them.
- **Peasants** → due to huge Tax demand, exploitation etc.
- **Middle class** → desire for Greater share in administration.

As per him, Indian nationalism was different from Western nationalism that was based on cultural homogenity, while Indian nationalism was result of Colonial rule & Contrad
(Created in anti-imperial ideology.)

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etc. [rooted in anti imperial ideology] *

overtime nationalism ~~bego~~ became predominant ideology in place of Benevolent colonialism.

He further states that, it was agenda of Indian Bourgiosie, which w imposed by INC [burgiosie party] in succeeding national movt.

eg - (Baycott of foreign cloth, Swadeshi Movement) etc.

AR Desai - saw socioreligious movements as an expression of national awakening. due to contradictions b/w old value system and new economic realities. He sees Indian Identity to be a Colonial construct, achieved by Railways, Post, Telegraph, ICS etc. to Consolidate this Identity.

Weber - Nationalism talks of Psychological unity among people shared by common language, History, Territory, religion and identity. In India, it is the common anti-Colonial History that serves as bedro for Indian nationalism.

Romila Thapar, KM Panniker Says that India was a land of territorial communities with varying language, food, dress, cultural, rituals etc. - we were Multiple nations and British thought it was one nation and led to administrative unification.

Indian nationalism was cultural nationalism for extremists and not political nationalism.

eg → Muslim League demand for separate country.
→ Savarkar, Golwalkar → "Hindu Rashtra"

Whereas, Gandhi's perception of nationalism was political nationalism

B.C Chatopadhyay → Nationalism is not a pol. programme, it is a form of religi

National leaders like Nehru realised that to fight colonialism, 1st regional aspirations have to take backseat and spirit of nationalism needs to come at forefront to unify India and prevent its Balkanisation. Nationalism was a pre-requisite to fight Colonialism.

(#)

Malinowski - Myth is a charter of society - unrealistic but has capacity to bind people and many societies are held together by a collective myth - even India and Bharat Muni story is a Myth.

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KM Pannikar notes that "the most notable achievement of British ... unification of India. This was done unconsciously by British in interest of Indian people. They were interested in spreading and consolidating their rule throughout country.

From Indological perspective, Indian nationalism is rooted in Varna System that provided people the sense of unity and divelop a common world view.

Initially perspective couldn't become popular because →

1). British govt. was strictly opposed to Marxian thoughts.

2) After independence, India became a welfare state and in this euphoria, Marxist perspective was given a pass.

- Later became popular in 1970s. after AR Desai's article on account of 2 reasons.

1) 2 decades of planning as inadequate to meet aspirations of people and their problems still remained. It was felt that there is some dificiency in interpretation of Indian society.

AR Desai saw peasant struggle as a result of introduction of new MOP in Indian agriculture, attributing it to intro of exploitative Capitalist system as a result, new classes emerge in agriculture.

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After Independence → Indian State served the interest of capitalist class.

→ Indian constitution is itself Bourgiosie Constitution and strives to secure rights of capitalists and not common people. ✓

eg- FR → Right to property for the benefit of propertied class [capitalist].

→ Right to trade and commerce in any part of country.

These rights matter to those whose basic necessities are already met. [no right to food, livelihood] - not enshrined in Bourgosie Constitution. #(Poverty - 21.9%)

- In the name of equality → Indian constitution fostered inequality [Article 31] - perpetuation of inequality.

* DPSP's were not enforceable.
* Right to property even though not a FR, still a constitutional right.

*

Indian state played an important role post-independence to develop Indian economic based on capitalistic models.

State has played/dominated a process of developing Indian economy on capitalistic lines. *

West → Feudal to capitalist [Lords challenged by Bourgiosie] and ensured transition.

India → Indian capitalist class was unable to play historical role of demolishing feudalism.

→ Feudalism was instead demolished by Indian state. * & ensured Transition.

(i) As Indian Bourgiosie was somewhat weak. (economic capacity).

(ii) origins of Indian capitalist class was Feudalistic itself. [thus, their own interest harmed].

7:52.

eg → abolition of Zamindari [Feudal in character]

Technological modernisation [Green revolution] - led to development of capitalist farmers.

→ License Permit Quota raj ensued only few capitalists could flourish & grow in size and scale. [Competition restricted]

→ (monopolistic tendency)

→ PSU's were reqd. as for heavy industries Bourgiosie were unable to invest that much, so Indian state played its part to help Bourgiosie until they grow.

→ notion of welfare state is a myth and told & retold, so to increase people's accessibility. → [welfare state is to focus on reduction in inequality

"The Myth of the welfare state"

and reducing poverty, but Indian state failed in these respects.
Indian state has ruthlessly used its power to crush people's mov. [People's right taken away] → Tribal land and diverted to capitalists.
– to ensure Indian state moves on capitalistic lines.

→ Acc. to Desai, an ideal welfare state has 3 core features → democratic, mixed economy, positive state rather than Laissez faire state. [intervenes truly when things goes out of hands].

Acc to Desai Culture is rooted in eco. infra. & he highlighted contradictions and conflict present in India during turbulent decade
* 1970's in wake of apparent failure of planned growth.

[His main focus areas were – State, nationalism, village, peasant struggle, caste etc.].

Critical Assesment of Marxist approach in Indian Sociology / AR Desai →

Structural functional approach highlighted Harmony in society but Marxist approach provided a fresh alternative to dominant Structural functional paradigm. [high lighting conflict]. [System benefitting few]

Structural Function approach → Micro approach.
Marxist approach → Macro approach [not concerned about studies in particular villages].

when this approach was focused on studying caste system but Marxist approach strive to study economic factors.

(eg) Jajmani System seen as coercive by Berreman.

→ AR Desai was critical of Harmony and Cooperative picture of Indian village.

Structural approach methodology → field study.
Marxist " methodology → Historical Materialism.

Structural f [audience] → academic community + policy makers.
Marxist [audience] → addressing much wider audience. published & distt pamphlets regarding approach.

AR Desai didn't blindly applied Marxist approach of West but accordingly modified in Indian context.
eg – West – Bourgeoisie overthrew ~~feud~~ Lords.
India → State is doing the same.
[State dominating in power balance].

Lec 24 -

However this approach has been criticised on various grounds →

ignoring Caste in their writings. and no analysis of Indian society can be completed w/o studying caste system and they were overemphasing on studying society from class POV.

→ BR Ambedkar Telltumbde.

Ignored the role played by Cultural factors in Indian society apart from economic factors. (eg) Religion → responsible for caste system.

[Religion occupies an imp. place in Indian society]. Thus this persp. is not capable of portraying total view of social reality and takes only a material view.

Approach not being objective. He was just propogating Marxist ideology w/o looking at proworker legislations & welfare measures - Ignorance of Historical integration and cooperation.

overemphasis on Conflict & economic factors. (where institutions like Jajmani & panchayats were also seen exploitative).

#
Like all Marxist scholars, AR Desai also tried to expose the contradictions and anomalies in the process of social change in Indian society.

BK Nagla for Paper-I thinkers can be seen.

• Structural Functional approach → (MN Srinivas). →

→ dominated Indian sociology in decades of 50's & 60's.

Structure – orderly arrangement of parts. [in definite relationship with each other].

Functional → primary task of an object.

- → education system
- → economic system
- → Political system
- → caste
- → family etc.

Social life is characterised by interdependence, co-operation. *

Structural F approach considers that the society is comprised of various interconnected parts, the focus of this approach is to analyse the interlinkages b/w the various parts of the social structure. The society is viewed as whole.

(eg) → Human body and its parts. This approach has imp area of emphasis → highlight how order and stability is maintained in society.

Different parts of the society perform diff. functions. i.e They contribute to the maintenance and well being of society as a whole.

In India, this approach was pioneered by MN Srinivas, who was influenced by his teachers – British Anthropologists → Raddiffe Brown, Evans Pritchard. [participatory observation or field view method.] and Srinivas introduced Field Studies in Indian sociology.

→ MN Srinivas himself conducted field studies at Rampura village, Coorg (KA). Numerous other field studies were conducted by Indian and Foreign scholars in Indian villages.

- Andre Beitheli → Sripuram village [TN]
- SC Dube → Shamirpet [Hyd]
- FG Bailey → Bishipara [OD]
- Mckim Marriott → Kishangarhi [UP] etc.

Topic of Indian village studies needs to be read with it.

Srinivas also studied process of change in detail in his "Social change in Modern India, 1962" through his twin concepts of Westernisation and Sanskritisation

Took Systemic view of village → (Microcosm of Indian Society)

He blended theoretical structure functionalism with empirical work.

SF approach considers that w/o understanding religion, the understanding of Indian society remains incomplete

Field view ~ Practical view.

Andre Beteille study of Sripuram village [Thanjavur], TN. [1960s]

during his stay he found broadly 3 caste groups ✓

- Total pop. → 1400 people living in 349 Households
  - Brahmins [24% of total population].
  - Non Brahmin Peast. caste [49%]
  - Adi Dravida [untouchable] – 26%.

Till about 1940s caste, class and power in village were overlapping [i.e High caste was also rich & powerful]. – clearcut overlap.

~~However After 1940,~~ Adi Dravida lived in cheris not visited by Brahmins. – Till 1940 – ritual purity of Brahmin undisputed – lived in Agraharam

Non Brahmin Peasant caste lived in kudiana.

Brahmins were not only ritually the purest, they were also the wealthiest, owning most of the land in village. They also maintained political dominance practically controlling village Panchayat and Sripuram was considered as Brahmin village. *

- Non Br. Peasant caste, who were in numerical majority were inferior to Brahmins not only in ritual scale but in terms of wealth & power too. ✓
- Adi Dravida considered ritually low & impure (with neither wealth nor power) – engaged as agricultural labour.

Things significantly changed at sripuram since that time → earlier one's caste identity was clear & sufficient indicator of his position of wealth and power Heirarchies – [now not so]. *

- New economic & political systems have evolved in Sripuram which are not entirely or mainly dependent on caste.

Caste system nomore provides adequate framework to analyse village society in India today.

Brahmins may be high in ritual scale but low in power scale & middle in wealth scale.

These changes brought about by →
- ✓ Land reforms
- ✓ Anti Brahmin Movt at TN
- ✓ democratic politics
- ✓ modern educations
- ✓ Contact with City.

1955 ← landmark year
3 seminal works on Indian villages were published →

India's villages → MN Srinivas
Indian Village → SC Dube
Village India → McKim Marriott.

] 3 of them put together ensured Indian sociology be dominated by village Studies.

→ India's villages →
Contained 16 essays written by different scholars and was published in economic weekly. [including Indian, American and British Anthropologists].

MN Srinivas — AR Beals
Jyotirmoyi Sarma — David Mandelbaum
SC Dube — Kathleen Gough
McKim Marriott

FG Bailey
GH Carstairs
Collin Rosser etc.

David Mandelbaum Articles focused on impact of large scale
1) development plans on Indian family and caste system.
other article of him focused on economic interrelationships ✓
2) of ~~Kota~~ of Nilgiris with Toda, Kurumba, Badaga [neighbouring Tribes].

Kathleen Gough, studied Kumbhapettai village at TN, an according to her it is a Brahmin village can explains Interdependence b/w diff. caste groups. [Brahmins — Landlords and Konars — Tenants].
-She also discusses notion of Unity at caste level & village level.

AR Beals studied a fictitious village Hattarhali [Mysore] & explains that there is a Conflict emerging b/w Conservative segments and the urban oriented middle class. ✓
[Preservance of Traditional identity V/s modern ideals of democracy & Social equality].

Ceremony: Avudha Puja [due to which this conflict came to the fore].

MW Smith → She analyses a village in Punjab, She explains various aspects of villages - [Spatial dist], She highlights various Sikhs Muslim castes & their interdependence [economic]
-She also tries to highlight dislocation due to partition.

GM Carstairs: Studies Fatehpur [RJ] - and emphasised on rapid economic change taking place there. [Traditional Jagirdars losing control].

J Sarma in Study of village at (WB), described in detail various aspects of rural life → Housing, agricultural practices

caste Hierarchy, Village admin, festivals etc.

MN Srinivas who edited it, also analysed the diff. social ties that bind the members of village - "social structure of a Mysore Village" gave 2 concepts of **vertical unity and Horizontal unity**

VU → Unity b/w castes within village.
HU → " b/w members of same caste with members even outside the village.

[Vertical unity was more important than intracaste unity]. ★

SC Dube in his book "Indian village" provides an ethnographic account of life at **Shamirpet (Hyd)**. [Covering all aspects of life].

This book describes Indian village in totality.
develops & integrated and comprehensive picture of shamirpet & describes its History, Geography and its Society. ✓

In another paper titled "Deccan village" - Study of village Dewara and talks about how diff. Hindu caste, tribal groups & Muslim castes interact with each other.

In another study at 2 villages at UP to show how externally induced community development programs impacted the underdeveloped & technologically deficient villages. ✓ (CCDP)

"Follow up book → changes in shamirpet' - due to contacts with City of Hyderabad ± [India's changing villages]

Mckim Marriott book "Village India" → Contains articles by other authors [8]. - 7 were written by American sociologists and 1 by MN Srinivas.

A.R Beals Studies Namheli village near Bangalore and how social structures were changing due to external forces.

B. Cohn highlighted untouchable caste experiencing mobility. ★

K. Gough " how traditional social structure was breaking up.

Mckim Marriott → Study of Kishangarhi talks about process of change taking place and issues confronted by villagers. ✓

to explain social change.

Gittal Steed, in her article analyses personality formation in village.

1958 → DN Majumdar published caste and communication in an Indian village. ✓

FG Bailey published caste and the economic frontier.

Sc Dube published India's changing village.

Majumdar describes intercaste relationships, religious beliefs & practices, political factionalism, functioning of economy & other aspects of village [Rohana], UP.

FG Bailey, analysed social changes taking place at Bishipara. (COD)

Over 100 years village have gone significant changes.

- Brahmins
- Warrior caste
- Ganjam Distillers

] dynamics b/w them greatly transforming.

- also analysed implications of Sanskritisation in Bishipara. #
- " " changes in regional context.

Book → Tribe, caste and nation, Bailey analyses interaction b/w Tribals & non Tribals - [neighbouring village - Khond].

Book → he analysed political activity at 3 levels → at level of state, Constituency & village.

WH Wiser used SF approach to highlight function importance of Jajmani System.

Critical assesment of SF approach / Field study →

became dominant approach in 1950's, 60's.

provided a corrective to Indological approach of Ghurye. [Book view → Field view]. → Holistic coverage of Society.

approach highlighted dynamic nature of Indian Society. & how changes are being taking place [changes in Caste, Joint family Politics].

→ Captures transformation taking place in Indian Society due to modernisation. [education, changes etc]. ✓

Enabled social scientists, policy makers to understand impact

of bodies.

4 Contributed in concepts → [Sanskritisation, dominant caste, Universalisation, Parochialisation.]

critical input for planners
Comparative understanding of various social institutions.

However, this approach has been criticised as follows →

Status quoist and conservative. [highlighting +ve aspects & downplayed conflict, oppression exploitation]., Factionalism.
(eg) caste as dysfunctional

autonomous parts/ social institutions can be there

Too Ambitious [study of Handful villages and developed concepts with the claim of Pan India application & neglected diversity in India].

Preoccupied with village studies.
like Dipankar Gupta, Jodhka → ✓ focus should be on urban Sociology.

Inspired by British Anthropologists.
↳ applied the approach in India.

no. of studies become too much empirical that these were nothing more than explanations of empirical generalisations.

• MN Srinivas's Study of Coorg (direct observation) → [Rampura]

MN Srinivas analysed how diff. cultural elements contribute to solidarity of Coorg society.

- 1st classic or model study → Indian village.
- Coorg → Kannada speaking people at one side & Tamil speaking people at one side.
→ He gave picture of Geography, History, economy, religion, Family system & also developed Sanskritisation. #
→ Geographically isolated [river-kaveri]
→ Language → Kodagi [independent language influenced by Kannada].
→ frequently flooded by rivers, have dense forests.
→ Soil type supports rice cultivation *
→ Coorgi people maintained varying degree of contact with neighbours.
i.e → Malabar region [Market contacts] ✓
Mysore & other Hindu Temples [for worshipping]
9th C – invaded by outsiders [dynasties → Cangas, Changalva, Kongalva, Cholas] – changes.

finally in mid 19th C - Coorg was annexed by British and introduced significant changes -

i.e. + Coffee plantation at Coorg.
+ abolition of slavery [Slaves became plantation workers].

Economy → primarily agriculture
- directly dependent on land.
- Every year May → January, engaged in cultivation of rice.
- Social activities of people also revolves around rice cultivation.
- Harvest festival emphasises on importance of Rice.
- Coorg men engaged in supervision, while work in fields done by lower caste men.

- Coffee, Army [Militaristic trait in Coorg main]. ✓

Tribes and castes at Coorg →

In the Coorg region >40 diff. Tribes and castes.

- Coorg were very compact and powerful community [Skillful soldiers, Hunting skills, excelled in competitive states]. ✓

Acc to Srinivas, strong resemblance b/w Coorgs and Kshatriyas but they did not perform rituals ✓

Their diet didn't include (Beef), but included Pork and alcohol.

→ Section of Coorgs → Amma Coorgs claims to be Kaveri Brahmins

→ They are in regular contact with other castes →

→ Brahmins [Priest in imp Temples], also offered rice bowl to ancestors under their guidance.

→ Carpenters / Blacksmith [agricultural implements, House, Sickle]

→ Goldsmiths [Gold & Silver ornaments and Conduct ritual of boring Ears]

→ Washerman caste [washed clothes by them = ritually pure]. ✓

→ Barber caste [Coorg men had to shave before making any offering of deity] → Community also engaged in rituals at birth & death

Mundan.

- Poleya [Farm servants] → Farm work + also ritual mourning.

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Brahmins were not treated differently from other service castes. [not elevated to level of Godhead] ✓ ④

- **Family system** →
  - Patrilineal & Patrilocal Joint family → **Okka**
  - only male members have right in **ancestral property**.
  - women born in okka cease to be member of natal okka upon marriage.
  - Sexes are **quite segregated** in okka.

→ Ancestral Home accomodates 200-250 members
[estate]
- Men occupy the **main verandah**, recieves guest over there.
- Women recieves their guest in **kitchen** or some other room.

- during festivals, **men sing and dance**, women watch from distance.

Old proverb amongst Coorg → "Men should die at warfield (battle) and women at child bed (giving birth to child)"

Patriarchal notions # women with 10 living sons greatly celebrated.

- **Religion** →

→ Hindus by religion. [Hinduism is **not a monolithic**, operates at many levels] — differentiating b/w
Intellectual & ordinary aspects of Hinduism.

Intellectual — upanishads, Gita, Hindu philosophy.
ordinary — Vratas, pilgrimages, Temple & shrine visits etc. ✓

* **4 clear distinct levels at which Hinduism operates** →

→ Comparative view of Indian Society by studying same phenomena in specific regional context

All India Hinduism → **Brahmins** all across India share some Sanskritic culture & ritual throughout. ✓
Peninsular Hinduism → certain aspects are **peculiar** to Peninsula
[elaborate myth → Kaveri river]
regional Hinduism
local Hinduism.
→ refers to ritual and cultural elements that are found in regions of Malabar, Canara, Coorg.

unique or specific to Coorg proper.

These diff. levels doesn't operate at isolation, there is a **constant interchange** eg- (AIH) → Ganga as Holy river serves as model to develop myth for Kaveri river.

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~~Lec 25~~

- He also talked about notion of Sanskritisation.
Various castes have combination of some sanskritic beliefs & rituals, and some non-sanskritic beliefs & ritual.

→ Caste system has been so powerful → [Reformist movt] → Lingayats & Jains became caste.

→ External world divided in 2 categories → (sacred / non sacred).

Okka → Sacred
Some part of ancestral estate considered more sacred than others → Central Hall
[western wall] → at a corner → earthen Lamp → (Nallak Boluk)
→ Kitchen is sacred too.

Strongly believe in notion of purity & pollution → ★ supports claim of Pan India one unifying principle of Caste by Dumont

A man is in state of purity while worshipping a deity and making offering to ancestors. and wearing ritually pure clothes. ✓

Bodily waste and fluids → considered impure.
[faeces, spit, urine]

nail and Hair - Impure.

Birth and death also result in Impurity.

menstruating women - [for 3 days segregation].

Coorgi dialect → "Poli" → means [ritual impurity]
"Tinga Pole" → Monthly menstruating Impurity.
"kuudu pole" → Birth pollution.
"Tike" → death pollution.

[not a theological but Sociological Analysis].

#

SC Dube's view on village society in Shamirpet → (1955) Associate

On the note of Status differentiation he identified (6) factors in village community of Shamirpet.

Sponsored by Osmania Uni.

a) Land ownership
b) position in Govt. service or village organisation
c) Aquired wealth.
d) Age
e) religion and caste
f) Distinctive personality Traits.

He gave discription of History, Geography, Society. A holistic & comprehensive village study.

- Social structure → classified society into 4 categories based on Std. of living → Rich, well to do, avg. Poor
  All castes are endogamous.
  # occupation of each caste is monopolized and sanctioned by religion.
  - He found that persons belonging to diff castes are united by common values and obligations.
  + Patriarchy present in society.
  + Women are confined only to few activities — (Domestic work, agriculture.)
- Economic structure → in rural India is mostly caste based., low occupational mobility. and Interdependence.
  → Hunting, Fishing, agriculture + carpentry, watchmen etc.
  (main occupation.)
- Ritual structure →
  People believe in supernatural world, folklore, Polytheism, religious and monotheism.
  Teachings of saints. [3 major type of religious services]
  ↳ family ceremonies, village Festivals & Communal festivals.
- Family structure → # Interaction of Hindus and Muslims during festivals. ★
  # Patrilineal, Patrilocal, nuclear + Joint family, also describes Inter-personal relationships within the family.

Hence, he viewed village society as a unit of social organisation and represented a kind of solidarity and integrity though there exists a diff. caste, class, rituals in village.

→ He also formulated concepts of Universalisation & parochialisation

Acc. to Dube, "No village in India is completely autonomous and independent, for it is always one unit in a wider social system. * and is a part of org. political society. An individual is not a member of village community alone, but belongs to caste, religious group or a Tribe with a wider Territorial Spread & Comprises several villages.

In Shamirpet he focused, on functioning of village Societies in India.

Dube notes, though culturally, Hindus & Muslims stand in marked contrast to each other and that socially Muslims are a separate and self sufficient group within the village, both share same -

- agricultural techniques. ✓
- calendar ✓
- Folklore, manifest same degree of religious devotion. ✓
- common family Ethics and ideals. ✓

- ~~Attempts to claim a higher ritual Status through what MN Srinivas had called sanskritisation, was not a simple proces.~~ Group had to negotiate H a local power structure alongside Imitation. *

2) Caste Panchayats of lower castes worked as unions to secure their employment & strengthen their Bargaining power vis-a-vis land owning dominant class. ✓

3) Study noted related changes coming in social/rural life which include increasing economic ties with Hyderabad, even for social groups like washermen. ✓

4) Rules of Patriarchy were clearly laid out. Mark of respectability → Women with eyes downcast., Women excluded from activities of Public Space.

5) After Caste, Gender was most. imp. factor governing DoL in village. Masculine and Feminine pursuits were clearly distinguished.

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Tribal Society

Tribe? "Adivasi" → original inhabitants of land.

Tribals or Adivasis are regarded as the original inhabitants of land. A Tribe is a small scale society characterised by the use of primitive technology & economic backwardness. The Tribal economy is quite underdeveloped. Tribals are engaged in very basic economic activities like - Hunting & Gathering.

- Tribal economy doesn't generate much surplus, therefore Tribal society does not have well developed Heirarchical system; fairly egalitarian. [common ownership of resources].
- reside in Geographically secluded area or difficult terrain → deep inside forest, caves, top of Hill, desert regions., Islands.
- Tribals prefer to maintain a distance from non tribals and do not interact much with them.
- They have distinctive racial feature and culture - own language, food Habits, dress.
- own unique religious system → deities, rituals etc.
- Tribal religion typically involves - nature worship/ spirit worship/ animal / Totem worship.
- Tribal lifestyle & Culture is intimately connected to their natural environment.
- In India, Lokur Committee has recommended 5 criteria to identify Tribals.

1. Primitive Traits.
2. distinct culture
3. Geographic Isolation
4. Shyness of contact with others
5. backwardness.

Additional criteria → "Those who still living in caves"
"very Isolated"
"Having Tribal characteristics."

In Indian context, Tribals are identified or defined in terms of their distinction with caste.

Tribe	Caste
# egalitarian	# Heirarcy
# geographically Isolated.	# plains, villages
# [no]	# notion of purity & pollution
# own distinctive religion.	# Hindus

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Tribes	caste
# primitive economy.	# Economically more advanced.
# Women position is way better.	# Women → position low. (quite patriarchal society).

→ Today Tribal identity is defined in terms of interactional process with mainstream and resulting resistance and opposition from Tribes to preserve their unique identities rather than primitiveness.

Scholarly views →

Tribal → Peasant → Industrial Society

Evolutionary view → even western societies were Tribal.

Thus above given view was ethnocentric & biased view and this definition fails to appreciate diversity of Tribes.

→ remnants of early stages of Humanity with savagery and Barbarism as their defining features. → LH Morgan.

• Diversity present in Indian Tribal Societies.

→ Definitional problems

Tribals are not Homogeneous groups.

[2011 census → 705 ST's]

Population → 8.6% of India's population, >10.5 crore.

These groups are greatly diverse on numerous grounds.

demographic size → Big → Bhils [1.2 crore+] – spread across numerous states [AP, Tripura, MH, MP]

→ Gonds [1 Cr+] → JH, BH, MP, OD, CG

→ Santhals [58 lacs+]. → BH, WB, OD, JH

(1) → very very small [PVTG's] →

Birjia (Smallest Tribe) – 17 members (Bihar).

onje, Sentinelese, Great Andamanese.

(2) # Big Tribes → developed stratification → wealth, power, prestige

(3) # Tribal economy → great degree of diversity → diverse occupations.

- Hunting, gathering
- Shifting agriculture, basket, rope making
- Settled agriculture, many working in industrial setup. [steel, Mining]
- many entered civil services.
- domestic maids., folk artists. / Money collection
- Tea plantations.

Features of Tribal Groups →

Mandelbaum mentions features of Indian Tribes →

(a) Kinship is an imp. instrument of social bonds among Tribals.

(b) lack of clearly defined hierarchy among men and groups.

(c) absence of strong complex and formal organisation

(d) Communitarian basis of land holding and absence of Pvt. property.

(e) Tribal societies are segmentary in character.

(f) place little value on surplus accumulation, use of capital & on market Trading.

(g) apparent lack of distinction b/w form and substance of religion among Indian Tribes.

(h) distinct Psychological bent for enjoying life.

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(4) # Geographical spread → Spread across length & breadth of Country. — L.P. Vidyarthy, Roy Burman

- broadly more concentrated in 5 regions.
  a) Himalayan region [AP, NE states, J&K, UK, HP, Sikkim]
  b) Middle / Central region [JH, OD, HP, WB, BH]. [>50%.]
  c) Western region [MH, RJ, GJ, Goa]
  d) Southern region [AP, TS, KL, TN, KA]
  e) Islands [Lakshadweep & AAN].

* Understanding G.S. spread helps in better targeted of dev. programs

- wide variations in population.
  # Tribals as % age → Lakshadweep highest → 94.8%
  Mizoram (94.4%)
  Nagaland [86.5%].

least % age Tribal population → UP [0.5%]
TN [1.1%]
BH [1.2%].

Tribals by number →
→ MP [15% of all Tribals in India].
→ middle/central region >50% of all Tribal pop. in India.
→ Western region = 27% of all ST's.
→ Himalayan region → 12% [NE - Himalayan] 2% [NW - Himalayan]
→ Southern → 5%
→ Islands → 0.11%.

CG → 32% Pop. is Tribal.

(6) # Great racial diversity → Dravidian
- Mongoloid Tribal groups
- Aryan Tribal groups. [Bakarwal].
- Negrito race (AAN)
- Proto-Australoid

* # Guha considers they belong to 3 races.
→ N ✓
→ PA ✓
→ M ✓

Linguistic classification
→ Dravidian
→ Austric
→ Tibeto chinese.

(7) # diff. levels of socio-economic development →
+ Technological advancement
+ integration with mainstream society.

Tribes and caste [not opposites or isolated from each other]
→ Historians [Niharranjan Ray] → writes that Jan - Jati interaction is not only a feature of Contemporary India and is having historical roots. (Book view)

(eg) Bhim married to Hidimba. ✓
- One of Arjun's wife - Chitrangada [Naga Princess].
- Eklavya [Dronacharya]
- Lord Rama aided by vanar Sena [Vana ≠ वन]. ✓

* Highly underdeveloped = Jarawas
Highly assimilated = Meenas
= Negis (HP)

(5) # Religion → Some still practise animistic religions while some came into fold of dominant religion — Hinduism, Christianity, Islam

(6) # no longer Geographically isolated, non Tribes as backward as they are. This makes task of defining them difficult.

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In mainstream Hindu mythology → close interaction shown b/w Mainstream society and Tribal society.

Jan → people
Jati → category (eg) → Haanav Jaati

Kaushambi, Suggests that caste system was built block by block by addition of various Tribal groups to it. [Tribes joined, took form of caste].

NK Bose, Tribals have been accomodated in Hindu fold by Hindu method of Tribal absorption. [as Tribes were engaged in diff primary occupations, Tribes were also endogamous]. and later Tribals in this way became castes. ★

* [Joined because of economic reasons].
# caste econony was more robust [assured clients] — Jajman taking care of need. division of labour.
and Tribals got attracted to caste society for greater economic stability & security. ✓

F. G Bailey → Suggests to abandon notion of Tribe – caste dichotomy and see it as Tribe-caste continuum. ★ various Socral groups lie on it.

(eg) – Pastoral occupation [Tribal occupation] [but caste groups also have] → Gwalas, Yadavs. ★

Tribal groups also have notion of purity & pollution. [sacredness associated with menstrual blood].

caste system established by Aryans who themselves Invading Tribe. Thus this dichotomy shouldn't be there.
→ flexible definitional criterion.

Religion → GS Ghurye → rejected whole notion of Tribals as non-Hindus.
["They are backward Hindus" ④] → least integration seen within Hindu fold.

→ Devdutt Patnaik → forest not only central to Tribals but also central to Hinduism.
eg ↑ Vanvas of Rama.
↑ Pandavs – Agyaatvas.

Andree Beteille → highlights, how forest have been central to Hinduism → Saints, sages seeking enlightenment
Aranayakas (written), , Academics on Hill top,

2) Study by Mandelbaum ★ in Nilgiri Hills — Showed that Todas acquired many caste like attributes. Many of them Practised endogamy and had occupational segregation as well.

Modern Sociologists holds an alternate view that tribe and caste are different social categories.
Caste — DoL (Hereditary) Hierarchy, Purity and pollution etc.
Tribes on other hand doesn't have all these.

① Differences →
ⓐ Risley, convention of endogamy is not rigidly enforced in Tribes unlike in case of caste.
ⓑ Weber, when Tribe loses its territorial significance, it assumes the form of caste.
ⓒ Tribal societies have an egalitarian social order.

→ GS Ghurye →
1) Hinduised tribes
2) Partially Hinduised T
3) Hill Section.

Thus Forest integral part of Hinduism.

Ashram → Vanprastha

- Very Tribal deities have given equal space in Hindu fold.

33 Crore Devi, Devta → [Nothing but assimilated Gods]

- Krishna
- VaishnoDevimata →
- Jagganth puri
- Hidimba Temple. ✓

→ mainstream Hindus also worship rivers, Hills, Suns [nature Worship]

- ancestors.
- Lord Ganesha → Half animal, man [Rat]
- Lord Hanumana
- Lord shiva [snake].
- Animal sawari.

This distinction b/w Tribal & non Tribal people is for [administrative purpose] for providing benefits to them for their more integration. otherwise not a huge difference.

→ [Constitution of India] doesn't define who is [ST.] [President to define] — thus politico-administrative decision.

- Muslim Tribes [Lakshadweep, Bakarwal]
- Christian Tribes [due to efforts of Missionaries]
- Buddhist Tribe [Bhutias] *

→ [Language] → have adopted mainstream languages and continue to speak them.

Definition is an important starting point that charts out course of action for their socio-economic & cultural devt. and preservation of their identities.

[Ghurye] → Impact of outsiders on Tribal culture

Forest policy of British brought hardships to Tribes.

→ [Mandelbaum] → no strict cultural differences b/w caste groups & Tribes.

→ [SC Dube] — Great Tradition of Hindus & Little Tradition of Tribes existed together for long.

Tribals cannot be subjected to rigid criteria.

to rely on Govt data for administrative reasons.

Aristocratic Tribes — Fully
Purest of Pure Tribe, accultured
Partially accultured Tribe
Substantially " "

→ [SC Dube's] 5 fold classification of Tribes.

(a) aboriginals living in Seclusion. [Purest of Pure Tribe]

(b) Tribal groups having an association with neighbouring non-Tribal group but maintaining their distinctiveness.

(c) Tribals who have been degraded to Status of untouchables.

(d) Tribals living in villages along with caste, Sects, religious group, but maintaining their Identity.

(e) Tribals who have assimilated into mainstream & enjoy high economic, Social & political Status.

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• **Tribal issues and Tribal development** →

diff Tribal groups → diff. level of interaction & exchange with mainstream society, They had relatively political autonomy but it was impacted due to policies in Colonial India.

→ They wanted to exploit natural resources as more as they can.

Thus, systematically colonial state started intruding in these areas for MFP, Timber, Minerals. Thus, Tribal society's autonomy, self sufficiency was shattered.

Web of legislations created. [restrictions on use of MFP or forest resources] ; prevent ingress into Forest. [Forest act, 1887]

created bureaucracy [Forest dept.]

Verrier Elwin, Contends that our Forest law are such that Every Tribal breaks atleast one law everyday in his life. [How these laws impeded in their Historical rights].

– Colonial state was partnered/ assisted by Dikkus [outsiders] or High caste Hindus entered as Traders, Contractors, moneylenders. and Combinely they destroyed autonomy of Tribal people.

→ Colonial period witnessed large no. of revolts and uprising across country against their exploitation & destruction of their autonomy and against outsiders.

→ British policies had affected Traditional ownership of Tribals over Forest.

– Policies also favoured settled agriculture and shifting agriculture was discouraged.

→ web of bureaucrat officials, Moneylenders, Traders Combinely exploited them.

→ Missionary activities were also resisted by many Tribal groups as it was seen as threat to their rituals & customs.

– numerous Tribal uprisings were localised and its spread very limited. Yet there were some common features →

emphasis on Tribal identity and culture — eg- Santhal Bhil.

resentment against policies of Colonial state. [Political – economic factors]

led to emergence of charismatic leadership among Tribal groups, who would lead these revolts.

Such uprisings were brutally crushed due to its military might.

– Primitive weapons, Spontaneous, violent

Economic exploitation

attempts to bring Tribes into fold of revenue administration (Taxes).

According to Vidyarthy, alienation from Forests was not only economic but emotional & cultural.

– Poverty, indebtedness

→ Bonded Labour at Tea plantations.

→ Tribes termed criminal under Criminal Tribes act, 1871.

→ Civilising Mission / "White Man's burden"

→ Christianising Tribes will further increase Gulf b/w Tribes & mainstream Hindu society.

Some imp. uprisings →

- Pahadiya Rebellion → 1778 → Rajmahal Hills.
- chuan uprising → Midnapore dist. [Bengal]
- Santhal rebellion → (1855-56) – Bihar region.
- Munda & Ho uprising → 1830-37.
- Mond uprising – 1837-56
- Forest satyagraha by Chenchu Tribals – 1920's.
- Gond uprising – 1940's

→ Ahom Revolt [1828-33].
→ Khasis Revolt [1830's]
→ Singphos murdered large no. of British officials [Assam] – 1930
→ Kuki revolt [during WWI]
→ Naga revolt [1st decade of 20th C].

During independence, national leaders were aware of Tribal Issues, thus we embarked on policy of Tribal development.

Approach? →

Isolation approach proposed by Verrier Elwin → also supported by Hutton.

proposed that State should not interfere and let Tribals stay in isolation. [as control of state over ~~non~~ Tribals would lead to eradication of their culture]. Non Tribal may view it from ethnocentric biases. [Tribal culture].

Acc to this approach, Tribals are not inferior or primitive but different and State should be respecting it. and not impose its view of development.

This approach was severely criticised →

Thakkar Bapa (Gandhian worked in Tribal areas) contended that these Anthropologists wants Tribal to stay specimens in Zoo for their academic purpose and it will lead to National park approach and Tribals should not be deprived of modernity and associated benefits. *

Assimilation approach proposed by Ghurye, Iravati Karve →

Ghurye described Tribals as backward Hindus because they have not been assimilated fully in Hindu fold, thus there are some cultural deficits, These cultural defects must be cured for perfect assimilation in national life.

Acc. to Buddhadeb in his book → Tribal Transformation in India, 1992

→ expansion of railways broke down their historical isolation and initiated a process of unchecked and indiscriminate assimilation leading to detribalisation of Tribes. ✓

MSA Rao →

mining & construction during colonial rule reduced Tribal people to casual low paid labour. *

→ focus on autonomy.

developmental divide↑.

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→ cultural defects → very High consumption of alcohol, Tobacco
[loose sexual morals] → Promiscuity

Criticised for → looking down Tribal culture and being biased towards Brahmanical Hindu culture.

India's social fabric → cultural diversity and any Homogenising policy can backfire.

"unity in diversity"

Integration Approach proposed by Nehru.

State should offer the benefits of modernization & development to tribes but must not be enforced on them. Any participation by Tribal in development must be of their own choosing and their culture must be safeguarded & respected.

→ [Balance b/w autonomy and integration].
→ Autonomy is desired, so that developmental policies are organically evolved to suit to Tribal culture and lifestyle.

- Thus, after independence we chose Controlled Integration approach, so as to ensure there is no imposition of mainstream culture and values.

Nehru gave Tribal panchsheel →

① People should develop along the lines of their own genius and we should avoid imposing anything on them. we should try to encourage in every way their own traditional arts and culture.

② Tribal rights in land and forests should be respected. [Colonial Policy]

3) we should try to train and build up a team of their own people to do work of administration and development. Some technical personnel from outside will, no doubt be needed, especially in the beginning, but we should avoid introducing too many outsiders into Tribal Territory. Dalkus)

4) we should not overadminister these areas or overwhelm with multiplicity of schemes. We should rather work through not in rivalry to, their own social & cultural institutions.

5) we should judge results, not by statistics or the amount of money spent, but by the quality of Human character that is evolved.

Basic issue is that Integration is largely directed from above and not from below.

This was made operational by constitutional measures, legal provisions. →

Constitution → Art 15(4), 16(4), Art 338B [NCST]
+ Ministry of Tribal affairs (1998)
+ Art 29, 30 → religious & linguistic minority right to safeguard culture.

19(1)(c), (d) → restricted in Tribal areas to safeguard their culture and custom.

* Reservation for ST in LS, LA [Art 330, 332].
→ in local bodies based on proportion of population.

provision against Trafficking. ✓

PESA act, 1996

SC, ST [Prevention of atrocities act], 1989

Schedule 5, 6 [Tribal advisory council, autonomous distt. Council]. → PoVH col. autonomy

Tribal (cooperative).

Scholarships, free books, uniform etc. / Eklavya residential schools

Blocks were identified with significant ST population →

Special multipurpose Tribal development blocks. → criticism → no sufficient funds.

* # SFYP onwards → Tribal sub plan approach

allocation in proportion to population to ensure adequate funds

Committee established →

Shilu Ao Committee
Khaka Committee (Xaxa)

Assessment of developmental efforts →

Legislations, Huge money spent by Govt., earlier geographical seclusion of many tribes ended [Roadways Railways].
- Huge infrastructure created → Health, Education etc.
- large no. of Tribals joined mainstream particularly due to reservation in education & employment.
- Consciousness [Political] has risen ↑.
- Educated Middle class strata among Tribal groups ↑. and is now providing leadership for mobilisation of these groups.
- participation & representation in politics is ↑. [Consciousness + reservation].
- Govt. for Tribal Homeland [JH, CG]. ✓

→ Tribal integration in mainstream society is being studied from 2 main perspectives.
ⓐ Cultural Integration. [Cultural
* ⓑ Political & economic integration
[Tribe-Peasant continuum] by Surajit Sinha, integration in terms of economic necessity to have cheap labour.

However, several areas of concern →

① Alienation from their land. → Tribal Panchsheel did thought of providing rights.

but Independent India increased the pace of industrialisation [dams etc.], consequently alienation of Tribals increased much more faster. → Walter Fernandes. [Capital Intensive Industrialisation]
[Most minerals in Tribal areas].

↳ FRA, 2006 [to give land/title rights].
↳ SC, 2019 → have ordered eviction of more than 19 lakh Tribals.

diversion of land → for dams, mining
[loss of livelihood] * and culture. ✓

- Expert Group on prevention of alienation of Tribal land and its restoration →

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Found that →

47% of Tribals were among Total displaced for developmental projects. *

Thus Tribals are considered victims rather than beneficiaries of developmental process, that India embarked upon. — These policies were even dubbed as Internal colonialism

Rehabilitation and resettlement policy ↔ Jobs, cash compensation, resettlement for those who are displaced.

→ However issue of implementation looms large.

[Lack of skills]
[Compensation given is wasted by Tribals] - alcohol, Tobacco
[Land given is very far away, barren].
[Local community not taken into confidence].

Reactionary most against alienation →
(a) Jaitapur NPP.
(b) Mining giant Vedanta in Niyamgiri

Integration on the terms of mainstream society.

② Cultural Alienation →
Entire culture of theirs is linked to their environment. [where they have been living since centuries].
[Food Habits, dressing, medicine etc.]
economic Hardship + alienation from culture. ✓

③ affects economic security → despite 7 decade developmental Scheme, Tribals lag behind significantly in terms of economic well being → Poverty, landlessness, unemployment.

2011 data → BPL → 21.9%.
BPL among ST → 43% ⊛

access to amenities → % age Households with Tap
(a) water → 43%
→ Tribals → 24%.
b) % age Households w/o Bathing facility
→ 42%
Tribals → 69%
c) % age Households with Television = 47% *
Tribals = 21%

→ Traditional economic activity of Tribals affected due to various reasons.
many related to nature. [WPA, 1972]
↳ Hunting restricted.
↳ Core areas of N.P.
↳ Jhum cultivation discouraged.

People of India report by Anthropological survey of India →
- no. of communities practising Hunting & Gathering declined by 24%.
- Trapping of birds and animals = 36.8% ↓
- shifting cultivation = 18% ↓ ✓
- Spinning = 25% ↓
- dying = 33% ↓

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- Tribals are majorly concentrated in Primary Sector and their participation in secondary Tertiary sector is low. *

NSSO data, 68th round (2012-2013) → 2/3rd of ST's are still working in primary sector

→ only 15% in Tertiary sector.

In terms of their participation:

Thorat & Senapati = %age of Tribals in Group A & Group B (Central Govt.) = 4.8%, 6%.

services is meagre and not in proportion to their population.

numerous Govt posts reserved for Tribals lies vacant.

- Representation of Tribals in Central universities is very low.
- 0.24% in post of professors are ST.

Asian Centre for Human rights report (2013) → main reason of gap b/w reservation & actual intake is lack of seriousness * in ST reservation provisions.

- Quote - "suitable candidate not found" — Systematic discrimination.

Health profile → Tribals more prone to →

a) diseases of underdevelopment → malnutrition, anemia, IMR, MMR, stunting, wasting ✓

b) Common among Tribals → sickle cell anaemia
→ Snake bites [Tropical neglected disease].

c) Problems with Modernity → excess consumption of alcohol & Tobacco. → Burden of communicable diseases ↑.

- NFHS-4 [2015-16] → use of alcohol by men → (SC, ST, OBC, others) → 21%
→ 41.3%

→ use of alcohol by women → [others] → 0.5%
ST → 6.5%

Education →

Literacy rate [overall] = 74% [2011]
ST = 59% SC = 66%.

School dropout rate >60%.

Tribal children continue to suffer from Ekalavya syndrome.

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Xaxa Committee report have highlighted problem of Teacher absenteeism in Tribal areas.
→ Non-Tribals ⇒ having stereotypic image of Tribals.
→ Anti Tribal sentiment present in education system.
→ Tribals found curriculum alienating. [needs diff. curriculum].
→ Teachers hold a very low opinion of them.
→ Suffers discrimination & stereotyping, in higher educational institutes.
→

Armed conflict in Tribal areas →
— Conflicts amongst diff. Tribal groups. [eg- Northeast] ⇐ [History of enmity]
— Conflicts b/w Tribal & non Tribal people.
[notion that outsiders are encroaching upon their opportunities].
— Insurgency [Naxalism, NE states].
↳ Nagas
↳ Bodo conflict → Muslims.
Manipur → 30% ST population → Meitei v/s Tribals
Influx of refugees from Bangladesh into NE states.
[demographic Threat]. → Tripura - Tripd population halved in one decade

→ Xaxa committee highlights how often ordinary Tribals are sandwiched b/w Indian State & Insurgent Tribals — suffering from Psychological disorders, Stress, Anxiety.
Salwa Judum
Human rights violation.
AFSPA [accusations of violation of Human rights].
↳ Nagaland [Dec 21] - killing of 11 Tribal people.

benefits have only being covered by few Tribal groups. and have not reached all groups equally.
— PVTG's → 75 tribes [vulnerable because of greater vulnerability among Tribal groups]
→ Criteria to identify PVTG (Dhebar commission) 1960-61
ⓐ Forest dependent livelihood.
ⓑ Stagnant or declining population ⊛
ⓒ pre agricultural level of existence / technology.
ⓓ low literacy rate *
ⓔ Subsistence based economy ✓

eg → Shompen
→ Sentinelese, Jarawas [ARN]
→ Bonda of odishas.
→ Birhor of JH
] vulnerable due to loss of Habitat, traditional livelihood, intrusion of market & state in their areas.
chronic malnutrition
Starvation.

Way Forward →

① Xaxa Committee have recommended participatory self Governance # and empowered citizenry is essential.
(Inclusion in decision making).

② Land must be taken only with consent of Gramsabha. Prevent land alienation.

3) must be given Share of wealth generated from resources extracted from their land.

4) laws preventing alienation must be implemented properly.

Tribal societies at diff. level of integration, development, thus cannot have One size fits all approach & for their diff. problems need tailor made developmental strategies.

Recent Initiatives →

1) Adi Prashikshan Portal for Tribal youth skill development. [Training and capacity building]
2) Rajiv Gandhi Fellowship scheme encourage ST students to pursue Higher education. *
3) Digital Transformation of Tribal schools [Eklavya] in collab. with Microsoft to provide digital education to Tribal students. [AI, ML, BD]
4) Anamaya Health Initiative by MoTA, MoHFW

TRIFED
NVST
GOAL Project.

Expert committee on Tribal Health [Abhay Bang Committee] →

- Triple burden of diseases.
  a) Communicable
  b) Non communicable
  c) Mental Health.

[ICMR → 57 (2014)
→ RoI → 39 (2014)

Prevalence of TB → [RoI → 256/1 lakh
Tribals → 703/1 lakh] ✓

* 25% Tribal people suffering from Hypertension (#)
* Tobacco Usage - 70%.
RoI - 55%. ✓

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Arundhati Roy → Males become destitute and females become prostitute

→ In the name of greater good, they were pauperised in absence of skills in the modern world.

Tribal elites taking all benefit of Govt programs

Tribal entrepreneurship got boost after 1st Summit in 2017 in Dankwada. Standup India scheme

MSA Rao, study of TISCO plant → found Tribal community outcasting members working for TISCO and this led to identity crisis and cultural shock for those members.

#

- Tribal religious conversion →

Vidyarthi and Ray, says in different Tribal areas in India, missionaries of diff. sects of Christianity work with a view to converting from ascribed religion to Christianity. In order to convert, missionaries provide social service like education and medical aid.

Benefits →

a) Get monetary help by missionaries.
b) rid of Caste Hierarchy
c) Better education, socio-economic conditions ameliorate.

Issues →

a) loss of unique culture and practices. [Loss of Tribal festivals] #vanishing
b) Loss of language.
c) not given benefit of reservations, and are also not treated like/on par with other followers [separate doors for entry in church, separate burials etc]
d) Do not escape from Dalit identity.

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Kripa Shankar → found that in **Kols of UP**, they were unable to pay rents ∟ **exorbitant RoI** leading to **bonded labour**. [These BL can be sold to other employer and their debt obligation transferred].

Suparna Lahiri (2000), found out Tribes from **Central India** working as **bonded Labour** in Tea plantations of Assam.

Religion →

As per 2011 census,
- Hinduism = 79.8%
- Islam = 14.2%
- Christianity = 2.3%
- Sikhism = 1.7%
- Buddhist = 0.7%
- Jainism = 0.4%
- Others = 0.6%

Showcases diversity in India, these are further divided into sects and cults, thus diversity in India is huge.

R.C Guha on diversity.

• **Hinduism** →

Pluralistic Concept.

- Unlike other major religions, Hinduism doesnot have mandated belief system, ideas, practices etc.

→ no single creed, dogma, philosophy, Holybook, founder.

→ no single definitive path to salvation.

- multiplicity of deities, scriptures, philosophy → thus inclusive, tolerant in character.

Ahuraje → Monolatrous Pantheism.

not subject to easy definition.

- However some notions are subscribed to by large followers of Hinduism.

→ **4 Purushartha** → ~~Brahmacharya~~, Dharma, Artha, Kama, Moksha.

- Dharma → righteous conduct, obligation.
- Artha → material prosperity [one must be productive].
- Kama → Pursuit of pleasure including sexual pleasure.
- Moksha → ceasing the endless cycle of birth & death = salvation.

② **Karma philosophy** → 'karma' holds that a person deeds affects his life situation. One's current situation is a product of one's past deeds, future outcomes is a consequence of one's action today. → leads to fatalistic attitude

→ Punarjanma based on karmic cycle.

[Soul being indestructible].

③ **Samsara** → perpetual cycle of birth, death and rebirth.

④ **Moksha** → liberation from samsaric cycle.

- caught up in this samsaric cycle is due to desire and path to salvation is to end desires.

⑤ **4 Ashrams** - Brahmchaarya, Grihastha, Vanprastha, Sanyas.

- Brahmchaarya → Stage of studentship
  - aquisition of knowledge and skills.
  - Sexual abstinence.
- Grihastha → Stage of Householder
  - fulfill duties of Householder
  - marriage, beget children
  - perform rituals
  - engage in productive practise.
- Sanyas → ascetic, give up completely worldly desires to achieve Moksha.
  - Hermit stage → cutoff his ties gradually with worldly attachments [family, House etc.]

⑥ **16 Sanskars** → associated with one's life

- Garbhdhaaran Sanskar [This Sanskar is performed to bay a progeny that will bring good name to family]

b) Pumsavana Samskar → for intellectual & mental development of foetus.

c) Simantonayan sanskar → performed during 4th, 6th or 8th month of pregnancy for well being of child.

d) Jat-Karma Sanskar – done to ensure bad omens are cleared from infant & for long and healthy life.

e) Namkarma sanskar - naming ceremony on 13th day.

f) Nishkrimana S → performed around 4 months after birth when child for 1st time taken outside Home for blessing of nature.

g) Annaprashanas → When 1st solid meal given to child.

h) Mundans → Shaving of Head of cycle – Improved intellectual dev.

i) Vidyarambha S → initiation of child in education system.

j) Karnaveda S → piercing of ear.

k) Upanayana / Yagyopaveet S – done during studies of child. [done for formal entry into Brahmchaarya] – to get strength, energy & splender.

l) Vedarambh sanskar → initiation of child to teaching of vedas.

m) Keshant S → removal of Hair after completion of studies.

n) Samvartans → performed to mark reentry of child from Gurukul back to society. [25 yrs].

o) Vivah Sanskar – marriage ceremony.

p) Antyeshti S – Antim sanskar

However, now only a few of them are being done and have become popular. → This is Theological Hinduism & not Sociological Hinduism. (Secularisation)

According to Ramchandra Guha, religion along with caste and language is one of the disparities in India. However, India is one of those unique nations which harbours tremendous diversities and still believes in peaceful co-existence. [Religious pluralism is well manifested in India].

- Islam → 2nd Biggest religious demographic unlike Hinduism, much widespread in world. [entered India due to continuous exchange — Trade with Arab world, later Conquests].
- It happens to be state religion in many countries. It is the 2nd religious demographic in whole world.
- India is expected to become largest Home to Muslims in world. by 2050.

- Abrahmic faith [Abraham as patriarch of Humanity]
- Monotheistic religion.
- Islam literally means "submission to will of Allah"
- Most sacred scripture for Muslims → Quran and Hadith teachings of Prophet.

These are imp. sources of Sharia law.

- Prophet Mohd. is regarded as founder of Islam. According to Islam, he was not 1st but last prophet.

→ 5 main pillars of Islam →

1) Shahada → "only one God & Prophet Mohd. is his messeger"
2) Salat → prayer [5 times in a day — dawn, noon, mid afternoon, sunset, After dark.]
   - offered facing Mecca
   - → can be offered at Mosque, Home or any other place.
3) Sawm → fasting during Holy month of Ramzan (9th Month in Islamic calendar) ; involves abstaining from food, drink & sex. Muslims consider Quran was revealed in this month.
4) Zakat → giving of alms. [donate fixed proportion of income to those in need]. → [2.5% of total Gold].

5) Hajj [Pilgrimage to Mecca]. → every Muslim is to visit Mecca once in last time provided financial & Health considerations.
That's why – subsidies are criticised.

- **Interaction between Hinduism and Islam** →

→ Since several generations and centuries.
→ Both evolved together. [profoundly impacted and transformed each other].
– Religious philosophy, social structure and social practises.

Islam founded in 632 AD (7th C)
within 2-3 centuries, social contact was established b/w Muslims & Hindus in subcontinent
establishment of Trade ties. ✓
diplomatic & political ties. ✓
established Muslim rule in Indian subcontinent. (Conquest).
[Thus, sufficient contact and exchange].

Most visible impact → presence of Muslim population in Indian Subcontinent (0 → millions].
religious conversions. [under sword]
– some rulers intolerant of non muslims

Another view # Islamic ideology egalitarianism → this notion attracted many from Hindu fold → lower castes
(eg → Malabar → large muslim population but not a Muslim rule for long time]
Tipu sultan considered Bigot → but not much muslims in region.

→ Contact with Islam had profound impact on Hindu philosophy.
1) # various Hindu reformers have called for monotheism, this is result of Islamic influence. [RRMR → scriptural authority]
→ non idolatory.
→ based on Chandogya upanishad
[Ekam Evadwitya] – the is one w/o second

Islam → Idol worship is prohibited.

Yajurveda → Na Tasye pratima Asti → "There is no image of him"

Islam ⇒ "Allah Ho Akbar" → Allah is Great

Atharwaveda – Deva Maha osi → "God is Great"

– Reinterpretation in light of Islam.
Thus brought them close together in, philosophical level.

(2) Sufism → liberal, inclusive variant of Islam.

Sufi saint – close, personal, intimate relationship with God under influence of Hinduism [by Bhakti].

– Bhakti movt emerged by interaction b/w Hinduism & Islam.

– Saint Kabir followers of Sheikh Taki and Ramananda, due to Islamic influence, Bhakti saints rejected caste Hierarchy & polytheism. *
and rejected orthodox elements of both Hindu & Muslim society.

Acc to Charles Elliott, Medieval period Hindu scholars like Shankaracharya profoundly impacted by Islam.

Acc to Dr. Tarachand, concept of "unity of God" is a gift of Islam to Hinduism. #

Some scholars also highlight that this interaction led to emergence of various ills in Hindu society.

→ Sati, Child marriage, Purdah [Muslim rule → Env. of Terror, to save Honour of women.

Acc to Jadunath Sarkar, Muslim rule in India restored Indian linkages with outside World.

eg – Indias Naval footprint
– Trade contacts / diplomatic contacts with Arab world.
+ clear cultural imprint due to interaction b/w both

Qawwali
Music Instruments – Sitar, Veena, Tabla, Mridang.
Painting – Indo-Islamic architecture ✓
– Gardens – [Charbagh style].
Cuisine [Kababs, Kofta, Pulao, Biryani]
language [urdu emerged]
dress [sharara, salwar].

Pew research → 67% Hindus & 80% Muslims believe, it is imp. to stop women of their communities from marrying outside.

Impact of Hinduism on Muslim society →

1) Caste system of Indian muslims. [equality along with caste Heirarchy] Ashraf, Ajlaf, Arsal
2) Practice of Untouchability.
3) Reverence for Pirs. [although not allowed in Theological Islam].
4) Food Habits → Pan, Supari ✓
5) Muslim rulers → wore Pug - ornamental Turban
→ began using chhatra [influence of Rajputs].
6) emergence of Modern Ideologies - [Secularism, Communalism.] [riots, tensions]

Pew Research Study →
77% Muslims believe on Hindu notion of Karma.

Arnold Rose defines minority as a group of people differentiated from others in the same society by race, nationality, religion or language, who think of themselves as differentiated group and are thought of by others as a differentiated group with -ve connotations. Further they are relatively lacking in power and hence are subjected to certain exclusions, discrimination and other differential treatments.

Rajiv Bhargava argues that majority sees its own cultural values at core and relegates the minority values to periphery but rather they are 2 sides of same coin. [This causes Suppression of values and cultural Tradition]

• Problems of Religious minorities in India → [mainly Muslims].

secularism, Considered equal citizens, equal rights like right to religious freedom
- educational institution
- offices open to Muslims, right to vote, contest.
- Political parties — Muslim appeasement
- Dr Manmohan singh → "Muslims has 1st right to resources".
- BJP - PM → reaching out to Muslim community.

"Historically - Muslims - ruling elite

- Constitution → accomodating concerns of Muslims.

Confonting various challenges and issues →

ⓐ Stereotyping → numerous misconceptions
Barbaric, medieval, against modernisation
- prone to violence, unclean, fanatic., fundamentalist

Sudarshan TV
- UPSC Jihad
- Love Jihad
Recent Anti-conversion laws.

eg - Tablighi Jamaat stereotyping.

Pakdowil Stanley Cohen "Othering" → Muslims are everything what mainstream Hindu society isn't.

- due to this suffer from discrimination, prejudical attitudes.

1) Housing [in Hindu dominated places] - very difficult
thus - Ghettos : residential segregation.

V.V Singh.

"Ghettoisation of Indian Muslims" → also suffers from administrative neglect. Since independence irrespective of regime.

② Low access to employment opportunities. *

highlighted by Sachar Committee [UPA-1] →
- faces discrimination → less access to bank credit. [low accounts].
→ avg. amount lent/account =
1/2 of other minorities
1/3 of others

This financial exclusion has far reaching implications in socio-economic development.

Fewer public schools in Muslim areas.
Inverse relationship b/w Muslim population and availability of educational infrastructure. ⊛
Areas with fewer Muslims have better roads, bus stop, sewage, water supply. [neglect of development of muslim dominated area].
Muslim participation in structure of power is low. →
- only 3% Muslims in IAS.
- only 1.8% IFS are Muslims → [not proportional to population].
→ 4% IPS.
→ Police Constabulary level → 6%.
Participation of Muslims in central Govt is abysmally low.
† [representation lower than population] in States.
† Muslims in banks, PSU's lower.

2013-14 → Kundu committee [to look progress after Sachar Committee – 15 point programme]
Broad findings – not significant improvement

③ Problem of Conserving one's cultural distinctiveness
Prof. Imtiaz Ahmed opined that Indian muslims are caught up b/w local culture & Global Islamic culture.
† caste, dowry
† Saree, language. [incorporated numerous elements of Hindu culture] *

④ emergence of Fundamentalists. [very few] but represents entire community in eyes of others.

⑤ Islamophobia → Globally, a rise after 9/11.
Some scholars argues that, in India it is due to rise

Sachar Committee
3 Problems →
ⓐ Identity.
ⓑ Security.
ⓒ Equity.

Modernisation
– mainstreaming
– equity
– security.

15 point programme
1) Equitable availability of ICDS – aims at devt of children and lactating mothers fr minorities.
2) Improving access to School education.
3) Posting of urdu Lang. Teaches in Primary & U. Primary schools, w 1/4th pop. belong to that language group.
4) Modernising Madarsa education, infra-
5) Scholarships.
6) Improving edu infra.
7) self employment and wage emp – for poor.
8) upgradation of skills.
9) recruitment to state/ Central Services.
10) Enhanced credit Supp
11) equitable share in Rural Housing scheme.
12) Improvement in condition of slums inhabited by minority.
13) Prevention of Communal incidents.
14) Prosecution of Communa offences.
15) Rehabilitation.

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of Hindutva Ideology.

- Scriptures - justifying war on infidels [Jihads] - misinterpretation.

6) Physical well being and safety (particularly during riots).

7) Some elements of Islamic Culture are pitted against Mainstream Hindu culture.
[Sharia teachings of one True religion → duty of Good Muslim]
∴ Mainstream community portrayit as encroaching upon lowly segment in Hindus.
Counter mart → "Shuddhi Mool", "Ghar Vapsi"
→ Cow slaughter.

8) Several divisions within Indian muslims →
Shias, Sunnis, Barelvis [clashes] - [sectarian divisions]
→ divided among class lines [diff problems faced by all classes].
→ Caste based discrimination
→ high incidence of poverty, low development
→ Muslim women [own set of social issues] → emanate from Muslim culture.
- low literacy rate
- lack of gainful employment
- Prostitution.
- Polygamy
- Nikah Halala
- Triple Talaq.

On the practical level the Govt. has not been able to keep aloof from various religious matters and conflicts. Some leaders of religious communities have openly declared that religion is comprehensive and includes social, religious, political aspects in its fold. Thus they cannot keep politics out of it.

- Pasmanda Muslim Mahaz → "Those who have fallen behind" refers to Muslims belonging to Shudra or Ati Shudra castes - Minority politics has singularly failed to adress the bread and butter Concerns of the Pasmananda Muslims, who constitute 85% of Indian Muslims.

"Dalit-Pichda Ek Saman - Hindu ho Ya Musalman"

350

Most uneducated Community →

literacy rate → 57%.

V.N Singh → In book "Communalism in India" says Muslims live in Ghettos for the fear of persecution and a sense of security.

Bipin chandra → "Communalism in Modern India" notes that Partition aggravated situation of Poor Muslims. The trust deficit prevents them from joining mainstream projects resulting in economic backwardness.

Theological ulemas preach Tradition over Technology leading to lack of employable skills among Muslim Youth.

Ashrafs are well to do, with land and resources.

Azlaf are working classes

Arzal are considered Dalits and are most vulnerable to radicalism.

→ Muslims have lagged behind a great deal in Human development parameters. Their representation in public employment is poor.

Highest incidence of Stunted children. ✓

representation in Post-Graduate Courses — 2%.

" " Armed forces — 4%.

Issues faced by christians in India →

a) stereotyping follows → "Rice Bag" — who converted just for meal.

b) violence against christians.
   i) 1998 → Gujarat
   ii) 1999 → Ranalai violence
   iii) 2008 → Kandhamal violence. etc.

c) non induction of Dalit christians under scheme of reservation. even though most of them are not economically well-off and historically oppressed. & they continue to face such discrimination.

d) Lucknow study → christians → lowest per capita income of 10 communities. → separate church doors.

e) Proportion of Govt. employment has decreased since Independence.
   Civil services → less than 2%.

f) Allegations of Forced conversions → subjected to Attacks.

christians → based on egalitarianism.
but in India, also entangled in Caste. ✓

Acc to Duncan forrester, They have found caste among Indian christians.

[separate doors for entry in churches for diff. castes] (Kerala).

Goa → [Bammans, Chardos, Sudirs]

- Gail Omvedt → Dalit christians face dabble discrimination

Acc to KL Sharma, Literacy rate among Parsis, Jains, Jews, christians are higher than others. with exception of christians all of them are involved in Trade and business.

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Jains →

ith rise of Bhagvatism and Rama, Krishna cult, popularity of Jainism declined

However it has been able to survive for long due to its intra-community bonding and relatively affluent social background + engagement in Trading businesses. *

Religious practices →

Hardcore vegetarianism.

Panch Anuvrata → no stealing, no lie, sexual chastity, non violence non aquisition.

Ideal death by Sallekhana [fasting].

Issues →

1) Transmission of religion to offsprings → slow, late, totally ignored.
2) deviation from strong beliefs of Jainism. [many → non vegeterians]
3) Problem of separate identity → orthodox Hindus call them Hindus and not separate religion, many Jains worship both Jain Gods & Hindu Gods [leading to fusion and shedding of core Jain practises] *
4) Attack on Jain Monks [due to nudity not accepted anymore].
5) Illegal occupancy of Jain Temples in many places → Junagadh Girnar. [not allowing Jains to visit].
6) vandalism of Jain Idols. eg - Lucknow ABVP
7) Lower vote share → Politicians not willing / less willing to listen to concerns.

Identity, Sustenance of Jainism is at threat].

Ignoring minority problems can have dangerous consequences.
Apt example → Bangladeshi Minority's problems neglected by West Pakistan led to secessionist movement.

Frustrated Youths of minority can also turn to other nefarious activities.

CA Topic → religious conversion →

Acc to Stark and Anke, religious conversion refers to a process by which a person commits to new religious tradition and shifts away from old religious beliefs and practises.

ascriptive religion → new religion (acquired)

Merton → "reference Group" [status or affluency].

→ Durkheim → Religion → source of Cohesion.
but Religious Conversions → very polarising in India.

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Contribution of Parsis to Indian,

- **Parsis** → Zoroastrianism
  - # deity → Ahur Mazda
  - # Hdy book → Zend Avesta
  - # Prophet → Zarathustra

Term Parsis used because Migrated from "Pars" region in Persia. and landed at DIU

-considered a **model minority**.

When 1st came to India became **agriculturist**, late played a role in **Mughal administration**, among 1st community to take up **Modern education**, thus emerged a **cohesive mercantile community**.

Contributed immensly in diff. spheres of social life →

- # Politics, economy
- # Army
- # Arts, Literature
- # Film industry
- # Scientific research.

Contribution of Parsis in **freedom struggle** →

Earliest, tallest leaders of INC → [Dadabhai Naoroji, Phirozshah Mehta.]

Single biggest field of their immense contribution → amongst the founding fathers of **modern industry**

eg - Tatas (Steel), Wadias (Britannia), Godrej

They have shown propensity to take up **new businesses** even reflects in their surname: [Kanchvala, Unwala etc.].

Social reformers → amongst the 1st "Rahnumai Mazdyasan Sabha" — Soli Sorabzee

Scientific research → Homi. J. Bhaba

Military service → Sam Maneckshaw. Fali. H. Major.

Arts & entertainment → Zubin Mehta, Boman Irani, Fredy Mercury

-Have been able to maintain distinctive culture.
[High literacy rate], [Tower of Silence – vulture feed].

Issue → 2011 Census ⇒ **57,264** and a **declining** Trend can be seen.

1947 → 1,14,000 [while Numbers of other Communities ↑].

B/w **2001 to 2011** → population **declined by 22%**

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They are concentrated mostly in Bombay.

- 78% = Bombay
- 16% = Gujarat

94%

* National Commission for minorities (NCM), Tata institute of social sciences (TISS) and Parzor foundation have found following reasons of rapid decline.

(a) Late Marriage ✓
(b) High incidence of non marriage = 1/5 Parsi men are unmarried by age of 50yrs.
(c) Low fertility rate

TFR (Parsi) = <1

2) Ageing demographic profile →

- 31% above 60yrs age.
- only 1/9 Parsi families have a child less than 10yrs of age.

3) Health issues – Cancer, diabetes, stress
4) Taking care of elderly.
5) endogamy is the norm. (children of Parsi women, non Parsi Men – not considered Parsi). ✓

GoI launched Jiyo Parsi programme → [offers subsidised fertility treatment to Parsi couples.] ★

Parsi Panchayat have undertaken to encourage marriages & 2 child norm. ★

→ Roy and Unisa → (childlessness and Migration are big contributors to their dwindling no.)

→ Parsis is Assam, Bengal are minority but control Trade & business → Treated as outsiders, exploiters.

Exports → loot, killings of Parsis at odisha, Assam.

• Sikhs → "Sacrilege"

Post independence → demand for separate state - "Punjabi suba" fulfilled in 1966.

Issue of water sharing with Haryana.

→ emergence of era of violence as demand for Secession from Indian Union — "Khalistan"

→ Operation Bluestar by Indira Gandhi Govt. at Holy shrine of Harmandar Sahib.

[Foreign Media, Sikh claims → thousands of Innocent civilians were also Targeted.]

October 1984 → assasination of Indira Gandhi, led to widespread violence and communal killings at major cities. [1000's of Sikh burnt alive]. [Hindu violence]

→ mistrust among sikhs ↑ in India as well as abroad. [dup sense of injustice]

Jan 2021 → "Kisan Andolan" equated with Khalistani movement by Government supporters.

-Huge mistrust among Community towards Government.

Army deployed to reduce/eliminate extremism → Human rights violation.

Religious practises among Sikhs →

followers of 10 Sikh Gurus.

Sikhs believe, All 10 Gurus were inhabited by a single Spirit and after 10th Guru transferred itself to Guru Granth Sahib [Holybook], thus now regarded as Sole Guru.

Philosophy → "Only one God", He is the same God for all religions.

→ Goal of one's life is to lead an exemplary existence, so that one may merge with God.

Although Sikhs are well to do, landed section.

Business Community.

Good participation in Army, defence services.

Langars as egalitarian focus.

Problem of drug addiction

Poor sex ratio

Alcoholism

Process of Depeasentisation leading to farmi... Sikh community increasingly moving out of Agriculture.

lack of emp. opportunity.

Caste

SS Jodhka

Mazhabi Sikh

Sikhs should remember God at all times and practise living a virtuous and Truthful life while maintaining a balance b/w their spiritual and Temporal obligations.

To achieve salvation, celibacy is not requrid, but living life of a Householder, earning an Honest living and avoiding worldly Temptations and sins.

Sikhism condemns blind rituals → (fasting, Pilgrimage, rituals, Idolwor

→ development of Sikhism was influenced by Bhakti Movement.

However, Islamic era persecution of Sikhs triggered th founding of Khalsa as an order of freedom of Consc and religion.

→ Any Sikh is free to read Guru Granth Sahib. [demo
→ People of all religions are welcome to Gurudwara.
→ free community kitchen.
[Seuvice, humility, equality] *

Four Rituals →

→ Birth and naming ceremony; held in Gurudwara.
→ second rite → Anand Karaj [marriage ceremony]
→ 3rd rite → Amrit Sanskar [ceremony of initiation into Khalsa].
→ 4th rite → Funeral ceremony.

3 duties of Sikh → Pray, work, Give. → Vand chhakna
Nam Japna, Kirt Karna

5 Vices → Lust, covetousness, Greed, attachment to things of this world, anger and pride.

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Political System →

- regionalism
- role of religion in Indian politics
- role of caste
- reservation
- caste based mov.
- Ethnicity & race
- Panchayati Raj
- democracy in India (evolution).

Regionalism → refers to emergence and growth of a strong sense of identification, loyalty and attachment with a particular territory. **Regional Consciousness** emerges amongst the people in a given territory because of some shared element of culture eg → Language, religious identity, Tribal identity. It has been a very strong force in Indian polity and it has manifested itself in many forms.

→ usually a result of disparity & disparity.

(a) regional political parties [most of them].
(b) Statehood demands [linguistic basis].
(c) Secessionist movt [Khalistan, Greater Nagalim movt].
(d) dispute b/w states → river water disputes. Territory based dispute
Dravidanadu Movt → cult of periyar. Dravidian culture superior to sanskritic culture.
(e) Son of the soil Movt. → Shivsena [resent the presence of migrants].

cult of Shivaji ↑
demands for State level flags. → Nagaland, J&K
Conflicts b/w Centre Govt & regional Govt. → President's rule.
Tribal Homeland movements.

Causative factors fostering Regionalism in Indian politics →

a) Many scholars argue regionalism emerges due to nature of Indian society → Heterogenity, thus it is natural to have sense of unity, identification with same regional culture.

b) Expression of political aspirations of regional elites.

c) Economic backwardness [uneven economic development] → regional disparities
those regions remains economically underdeveloped develops sense of deprivation. [despite being rich in natural resources] and these are exploited for development of other regions.

d) People from these regions have no adequate representation in power structure, thus a systemic neglect. [Politico-administrative neglect].

e) Regionalism — Historical background.
[Ruled by numerous regional kings, dynasties], only for limited period of times a politico-administrative unification can be seen.

Anti-foreign Sentiments.

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Founding fathers, Scholars have seen regionalism as threat to national unity.

JL Nehru [National Integration Council, 1961] cautioned against evils like casteism, communalism, regionalism [at par].
That is why Nehruvian state focused on [centralisation].

* Spoke in context of Pakistan as secessionist mvt. [regionalism]
- Thus, this view

Ghurye, also held a parallel view and considered [linguistic minority as threat to national integration]. He contends that sub national identity militates against national identity.

Critics argue regionalism if unchecked can lead to Balkanisation and fragmentation of country.

[more closer one is to its sub national identity, more distant he is from national identity].

regionalism prevents [national outlook] and overall development.
- hampers FR → 19(1)(c), (f)

AIS

[It breeds separateness]. [370 prevented [psychological integration] with India].

regionalism also capitalised upon by Enemy countries to provoke secessionist mvt. [manipulation]
eg → Khalistan mvt. etc.

Parochialises our loyalties. [fail to unite as one].

Ghurye, contends that various secessionist mvt [particularly in North East] must be curbed with all the might of Indian state. [regionalism must be checked and need to promote nationalism].

Dr. ManMohan Singh [National Integration Council, 2005] " as a pluralistic society and polity, we have adequate space for regional & subregional identities or culture. They are not necessarily inimical to our larger context of nationhood " we must rejoice at the blossom of these regional identities and lay emphasis on Harmony rather than uniformity.

[As a nation much more sure] thus, this view

[not always divisive, threat] - but can play [constructive role].

Regional parties contribute to vitality of Indian democracy.

Take polity closer to people. [democracy]. - thus in a better position to articulate demands.

areas that has suffered systemic neglect can demand for development. *

Regional parties defends interest much more staunchly as compared to national parties.

Regionalism is in sync with cultural diversity → cult of Periyar etc. [Multiculturism adds to India's social fabric].

Smaller States are much better to govern.
[States with regional party → better developmental indicators]. *

Regionalism must not be seen opposite to nationalism. only if it takes secessionist tinge then needs to be dealt with Heavy Hand. ✓

⇒ Regional-State Conflict usually takes place in the Institutional structure of state system wherein, a region questions the distributive policy of state as discriminatory, exploitative, unfavourable to overall well-being of the concerned regional community.
→ It is perceived sense of deprivation, neglect & Internal Colonialism. *

Acc to Harihara Bhattacharya, (2005) → regionalism in India is rooted in India's diversity of languages, culture, Tribe & religions. and is encouraged by Geographical concentration of these diverse factors in particular region and fulled by sense of deprivation.
→ It is not new but pre-Independence phenomenon- [Akali Dal, Justice party.]
Establishment of democratic govt. have fulled higher-expectation & non fulfilm led to feeling of relative deprivation.

Paul Brass → In India, regionalism is a result of social setup where masses drive larger gratification from caste, community and region & not from a Pan-Indian identity.

Acc. to Rajni kothari, context has changed, and Though regionalism was a challenge in 1950's but it is not today, It has made Federalism more deep rooted in India with rise of True multi party politics. and fruitful progress.

Dipankar Gupta → Regionalism may not be necessarily anti-people and anti-nation. It becomes problematic when it borders on chauvinism and interest of region are branded diametrically opposite to other region interest. eg- Secessionist Demands [suppressed with Heavy Hand]

Functional → strengthen roots of federal system, promotes & preserves local culture, languages-

Dysfunctional → can lead to disintegration of political system and can provoke people against each other. promotes parochialism

Role of religion in Indian politics → (Secularism)

Secularism → different context in West and India [Qualitatively different].

FR → Strict separation [result of struggle by political leadership to keep away interference of church in Politico-administration].
[France]

India →

Secularism as a concept developed by nationalist leaders during Colonial period thus, Socio political context was very different.

multireligious society.

notion of secularism emerged against Colonial policies and in oppose to communalism. ★ ①
→ divide & rule

Largely monoreligious society when concept emerged.

Undergone a process of secularisation ①
[religion → science]
thus, Powers of church curbed.

State equidistant to all religions → Buddha Ban etc.

State doesn't have a religion of its own.
State will not favour any one particular region.
Indian state will not discriminate any person on grounds of religion. [Art 15, 14]
Freedom of religion [Article 25-28]. ★
42nd CA ⇒ "secular" added in Preamble [to reaffirm secular structure of India].
Secularism - part of basic structure.

"Panth Nirpekshta".
sect → neutrality

Some scholars argue this doesn't capture the true picture of Indian secularism — it is more than neutrality.

Thus, more appropriate term →

"Sarva Dharma Sambhava" → [attitude of respect for all religions] ★ → All religions are the same

State is equiclose to all religions →
equal protection ★, Subsidies for Kailash, Kartarpur sahib, Buddhist circuit, Hajj.

public celebration of religion [Iftaar party, Dusshera].

State can interfere in religion → (eg) Triple Talaq
if against FR.
Untouchability abolished.
Open Temples to all Hindus - Sections.
Sabrimala.

Indian state manages temple.
(eg) Tamil Nadu.

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causative factors / reasons for Indian secularism →

Pakistan partition based on religion. [Theocratic state].
India though Hindu majority didn't opt to become Hindu state.

ⓐ Civilisational past → Throughout History multiple religions lived Harmoniously. Since more than 2000 years. [mutual coexistence], Tolerance, Brotherhood.

- Christianity [St. Thomas]
- Islam [Trade started]
- Jews, Zoroastrianism, Buddhism, Jainism, Sikhism.

Even though there was Considerable Muslim rule. [Majority remained Hindu].

ⓑ Hinduism itself is amalgamation of beliefs, no one Holy book, belief, dogma, — Thus acceptance of religious diversity. It is not rigid and does not backs on to follow one way.

ⓒ Secularism was shaped in [Modern socio-political climate] to ensure united fight against colonial rulers. [Even after partition → large no. of muslims opt to stay in India] — their rights were secured.

ⓓ Secular ideology also driven by [pragmatism]* [maybe majority Hindu but 2nd largest Muslim population and many other faiths].

e) [Indian culture] despite a Hindu majority is a composite culture contributed by various religious communities. [Shehnai vaadan by Muslims in Hindu festivals] etc.

Rajeev Bhargava, In India, constitutional secularism has been replaced by Party-politics secularism. Also Indian secularism is not based on separation from religion, but principled distance b/w religion and politics.

"opportunism" → Resp off or intervene in religion when it best suits their party interests

→ Gunnar Myrdal — Indian "soft state" has failed to promote value modernity. Also failed to promote rule of law, secularism. (#)

Ashis Nandy calls secularism a modernising project of state and is Pessimistic.

Rajeev Bhargava posits that w/o imposing it as an [ideology], secularism must come from within in form of inclusive nationalism.

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- Ronki Ram, observes that Ravidas Deras in Dalit villages of Punjab are being used to assert a separate religious identity and mobilise Dalits for political assertions. In this we are a witness to "sects" being emancipations of marginalised communities. *

Acc to Nehru → It does not mean a society where religion is discouraged, it means freedom of religion and conscience, including freedom of those, who may have no religion. #

Orthodox Plural view - by Gandhi, Ramakrishna Mission → who saw Indian Society as secular from beginning due to its marked tolerance.

Marxist view → Secularism as disappearance of religion altogether.

→ In India → conceptual construct of secularism is by way way of solution to twin problems faced by communalism & fundamentalism

Acc to Ashis Nandy → secularisation and modernisation can lead to revival of Traditional forces in India as modern means of communication also accelerate communal forces. Thus there is a diff. b/w de Jure secularism as envisaged in constitution to defacto secularism practised by society.

Andre Beteille → People in India are bound by culture more than constitution. Religion in India is not just practised but is part of dress, food, mannerism of people.

- Communalism → [religion had played an imp. role in Politics].

↓

Intermixing of religion and politics.

[keeping views to oneself even orthodox, and considering one's own religion as superior doesn't make someone communalism]

In west, it implies community oriented as opposed to individualism. [+ve connotation]
eg → Communal harpar.

In Indian context, -ve concept.

Communalism, refers to an ideology that identifies a religious community as a political group. It emphasises the distinctiveness and even opposition of the inherent culture of a religious community to that of other religious communities. It involves the identification & mobilisation of group of people based on religious identity for political purpose.

→ [mitigating issues within community – goals to mobilise community as a whole].

- Communalism seeks to protect and advance the socio-economic interest of religious group through their political mobilization.

→ Communalism is manifested in Indian polity in various forms such as - frequent communal riots, demonising and stereotyping certain religious communities, Communal movement [Ramjanmabhoomi M, Pakistan M] ★
State sponsored Pogroms.
(eg → Godhra riots, Anti Sikh riots].

Reasons →

British policy of divide and rule. [1905 – Bengal partition on religious lines]. ✓
to weaken anti-colonial struggle.

TR. Sharma, religion has been used for political ends in varying degree throughout Indian civilisational past.
[diff. rulers have used religion for political purpose] → for eg → divine sanction for their rule - Cholas.

Ancient period – authority of king legitimised by priestly class by performing Vedic Yajnas. [legitimising political rule].
† Struggle b/w Brahmanical Hinduism & Buddhism for patronage. (1)

Medieval period → Sitaram Goyal, "Hindu Temples - What happened to them" → several [1000's] of Hindu Temples were destroyed, erased and over their ruins, Mosques built.
to show Conquest of Islam in India.

† Aurangzeb imposed Taxes based on religion – Jaziya
† large scale religious conversions by force and many massacred for refusing to do so. # Tipu Sultan in reinterpretation also considered as communal ruler / Bigot now.

Colonial period → "Divide & rule"
→ Socio-religious reform movt.
→ Communal periodisation of History → Hindu rule, Muslim rule, British rule [Christian] (2)
and glorified Hindu rule, while showcasing Muslim rule as period of decadence.

→ Gau Raksha sabhas, [Communal riots at Bakrid]
Shuddhi movement [Gharvapsi].

Sir Syed Ahmed Khan → Aligarh mvt [separate interests of Hindus & muslims]. ★

Pakistan Movement [Land of pure]. (3)
→ Mohd. Iqbal (proponent of Pakistan ideology) later endorsed and translated by Mohd. Ali Jinnah. ✓
† (2 cultures are distinct from each other)
† [both inhabited this land but separately).
† absence of any ties of marriage b/w two.

Separate electorate
Ghettoisation

To protect Muslims & Culture — Muslims must establish a separate country as Pakistan otherwise Hindu majority will dominate.

Congress PoV → put the blame on Britishers to create an atmosphere of secularism. *

(9) Hindutva ideology → [Veer Savarkar → outlined contours of this ideology in book → "Hindutva"

Hindutva — not Hinduism
Savarkar says it can translated as Hinduness (Quality of being Hindu), which is different from Hinduism.

→ Hindu has a geographical connotation. According to him, the term Hindu refers to all those who considers Bharatvarsha as their fatherland and Holy land. → land is most sacred for them.
Those who acknowledge their ancestors born on this soil

→ It is an ideology of cultural nationalism.
→ According to this, it is not British rule that unites us but our culture. [common]. *
→ one need not be a resident as well, just need to consider it as fatherland and Holy land. ↳ [Hindutva as unifying # force].

According to critics,

Romila Thapar, Ashutosh Vashney — Hindutva is a divisive communal ideology as it seeks to mobilise Hindus and denies membership to Muslims & Christians → (Vatican City).
Holy land → Mecca, Medina

It seeks to defend Hindu interests and demonise Muslims
raise divisive issues → Cow protection, Conversion, Interfaith marriage.
[Thus proponents of this ideology questioning Commitment of Muslims to this land].

→ It is as similar to Pakistan movement.

In National most, this ideology didn't garner much support but it is rising in prominence.

(9) Congress is also accused of giving legitimacy to Muslim league's communal politics and kept on ceding space.
[Lucknow Pact]

Bal Gangadhar Tilak used religious symbols for political mobilisations → Shivaji, Ganesh chaturthi etc.
[religious gatherings were targeted for political education of masses. *

INC also supported Khilafat movement. [Gandhi saw it as historic opportunity to forge a unity among both communities].

INC - anumbrella org. [many right wing ideologues was part of it → Pt. Madan Mohan Malviya
Lala Lajpat Rai., C Rajgopalachari, Patel

Imagery, Sloganeering endorsed by national leadership also contributed to associated one community → Gandhi = "Ram Rajya"
figure ⇒ Bharat Mata [strikingly similar to Hindu Goddess]
→ Vedas in one Hand.
Gandhi himself once inaugurated - Bharat Mata Temple.
→ Muslims also worship God as formless, no deity and idol [thus polarising issue]. *

Vande Mataram [communal context] taken from [Ananda Math] which talk about fight b/w Hindus & Muslims.

Gandhi's Meetings → Hindu Bhajans used to play.
Thus alienating Non-Hindus.

According to critics, national leadership hasn't done enough to stop partition in lieu of frequent Transfer of power [Hunger for Power] -
*

After Independence, (Urvashi Butalia)
Communal partition - accompanied by riots.
[women were raped, looting, slaughtered].
Marked deep and semi permanent mark on Collective Psyche of various communities.
mistrust
- Independent India → [Communal riots became recurrent feature.] *

Ashutosh Varshney, conducted Study on communal riots in India [1950 - 1995] →
largely an urban phenomena [town, cities].
only 4% deaths in riots were in rural areas., where 70% population is residing. [Even though one considers villages to be more religious]
because urban areas provides a cloak of anonymity., this facilitates communal riots.

96% deaths in urban area.

8 urban areas [most prone to Communal violence] →
a) Delhi b) Kolkata c) Bombay d) Aligarh e) Ahmedabad
f) Hyderabad g) Baroda h) Meerut.

46% of all deaths in riots have taken place in these cities while accounting for 6% population.

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These areas are more prone to communal riots because they have History of Communal riots and associated mistrust.

* Ghurye, Hinduism & Islam are not just different but mutually opposing and clashing. #[incompatible belief system]
  eg → Hinduism [Idol worship] preferred mode of worship
  Cow, Gau → sacred
  Hinduism → Hierarchy [caste] - Muslim - egalitarianism
  → Polytheism Monotheism.

Riots → Spontaneous outburst of anger by communities.

Paul Brass, argues Communal riots are not spontaneous outburst of anger but compared it with street theatre. # [Everything is rehearsed, planned]. , resources are provided due to already available] — Similarly in riots resources available at disposal. [swords etc.], detailed prior planning, diff. actors provided diff. roles.

Wilkinson, considers that "Central role is played by state in communal riots). If the govt wants it can and does stop communal riots. It do so if it suits party in power.
If votes are fragmented, and seeks votes from minority, it will offer protection.

Ashutosh Vashney, argues that it is in preventing, civil society organisations that play a major role. [compares Ahmedabad with Surat].
Surat → associational integration is high [Trade unions, NGO's, Lawyers, celebrity fan clubs]. [fake news, rumours doesn't spread easily]
Ahmedabad → low associational integration.

Pritam Singh, argues that it is not just political right wing but across spectrum there is deep rooted & pervasive ~~hate~~ Hindu & anti Muslim attitude and sentiment and it has been seeped to politico-administrative setup [Judiciary, police etc.].
[because Hindus are a Majority & seeks votes].

Even in Congress ruled state, Anti Terrorism squad displayed Terrorist with skull cap.

rebuilding of somnath Temple after independence.

→ Source of Communal polity →

→ Constitution [Pro Hindu Bias clearly evident].

"India, that is Bharat" [Why not "Hindustan"
↳ Ancient identity.

Lord Rama, Hindu imagery depicted in original Constitution.

strong Centralized tendency. [opposed by Muslims]
Wanted strong federation units.
due to certain muslim pockets.

reforms [Constitutional] to unite all Hindus -
eg → abolition of untouchability. [Hinduism consists H, J, S, B].
no provisions to unify muslims ✓

official importance to Sanskrit, Devnagri

Hindus being a majority enjoys political dominance.

Pratap Bhanu Mehta, written article "what would a Hindu state do, that the secular state has not done already".
[secular parties are also endorsing same agenda that BJP is endorsing].

eg → Cow slaughter ban or beef ban [not done by BJP but successive Congress Govt]. ✓

DPSP → Gandhian Philosophy.

- State has created a body (unified for Hindu law]. — Unifying Hindus in any part of country.
→ numerous Govt's administer Temples. (Vaishno Devi, Mansa Devi)
→ various state Govts have passed anti-conversion laws ✓ (MP, CG)

[Tickets given by mainstream parties, representation in Civil services → meagre for Muslims] ✓

Riots also in Non-BJP states.

Courts relying on Hindu sciptures for Judgements. ✓

T. Madan → In Indian society, very difficult to separate religion from politics as religions are Totalising in character.

[not just concerned about relationship of man with God but includes education system, political system, family (covers all aspects of social life).

(Thus, artificially distinguishing religion from one sphere of life is difficult and nearly impossible.)

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Norman Palmer, India is the most unlikely state to establish a secular state as it being a religiously impregnated society. Religion is central to community life in India.

Various local factors, also contribute to riots →

- Property disputes
- Gang wars
- Eve teasing.
- * Petty Thefts.

• Hindu Majoritarianism in politics →

Scholar Bhikhu Parekh, argues that plural cultures have always existed in past. The key features of Multi-culturalism and composite culture are →

(a) Cultures beyond compartments.
(b) Constant dialogue and mutual change.

It is a mistake to see electoral success of religious majoritarian in recent years as constructed in vaccum. Instead, it is precisely the decades-long compartmentalisation of diff. religious communities. and absence of arrangements. in educational pedagogy, personal relationships, workplace to facilitate intercultural interaction. based on equality & respect.

Even in secular regimes, soil was made fertile to demonise Muslims.

Lec 30. – Race & Ethnicity [also for Paper 1]

Race → based on physical features. [classification]

→ White, Black, Yellow — skin colour, Type of Hair, Nasal Inde
Cranial capacity.

USA witnessed civil rights movement in 1970's by Martin Luther King Jr.
[race is a very divisive issue in American society].

→ After civil rights movt., various legislations passed to end racism.
[Voting rights act] [ending various disabilities.]

→ Race emerged as scientific classification of Human population and was supposed to be impersonal. However after emergence of this scientific concept, then was perverted to discriminate against certain groups → legitimizing slavery [stating difference in intellectual development or mental prowess].

→ Used to Justify Apartheid, colonialism. [white's being superior and others not as advanced].

Race refers to a classification of Human beings based on physical attributes such as — skin colour, Hair pattern, nasal Index, shape of eyes etc. The concept of race emerged as a scientific attempt at classifying Human population in 17th c Europe. [Considered Sub species of Homosapiens] *

– Blumenbach in his book, [The Natural varieties of mankind] divided Global Human pop. into 5 main races →

ⓐ Caucasoid
ⓑ Negroid
ⓒ Mongoloid
ⓓ Malayan
ⓔ American-Indian.

Scientific racism was used to rationalise, legitimise, Justify
- the system of slavery in USA
- Apartheid in SA
- Colonialism by Europeans.

IQ Tests were done.
[blacks were scoring consistently less → Blacks less intelligent]

→ America now is post racist society. Large no. of blacks have entered areas which were previously all white [legislature, CEO's, administration] – Glass Ceiling has been shattered.
→ Legal disabilities have been removed

Joe Feagin, considers that contemporary America continues to be a total racist society, racial discrimination and oppress persist in US society even today. Many black families & individu

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continue to experience everyday racism - [so integral as it is considered normal].

eg → Blacks face denial of opportunity. → Pew research → race matters when it comes to social mobility. # Blacks strugglers in lower strata.
→ discrimination in Housing.
→ casual racist remarks are passed
→ racial profiling, Hate crimes.

Du Bois, wrote that racism in America is not at level of individual but is systemic. social structures [govt-admin., education church etc] are not black friendly. *

Joe Feagin argues that though legal discrimination may have ended but social discrimination continues.

According to UN Int'l Convention of elimination of all forms of discrimination

Discrimination is defined as any distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin, which impairs recognition & enjoyment of Human rights and fundamental freedom on equal footing.

Joe Fagin argues social norms governing racial discrimination in US are now mostly unwritten and ~~in~~informal.

Ali Rattansi, contrasted new racism with old racism → says that old racism was Hard racism. It relied on notion of biological differences and superiority of one race.
New racism is based on cultural differences. [and blacks are culturally inferior].

#BlackLivesMatter began in 2013 after Murder of Black Youth Trevor Martin and the one who shot was not convicted and was exonerated by Jury. This sparked protests & agitations.
Recent → George Floyd
with this movement, black community has demanded Justice, highlighting police excesses & brutality, racism against African-American in USA. [Protests also spread to other countries → Britain, Australia].
colonizers who perpetuated these stereotypes, their statues brought down and defaced. [Churchill]

→ This movement was greatly facilitated by social media sites. (Twitter, Facebook).

Warren, considers that people turn to social media for news and communication because it provides data which is not

filtered by bigger organisations like [Government, Corporate]
[Thus providing fresh alternative as against biased official version].

Patricia Hill Collins, dominant groups use [Controlling images] which tends to Justify various forms of social injustice.

eg → "A black woman is portrayed as Mammy → submissive faithful, obedient domestic servant in White Household].
→ Warm, loving and Harmless.

Thus, dominant groups by using controlling images make [racism] [Sexism, Poverty] appear as natural, normal and inevitable. (#)

- Controlling images also affect How racial minorities are perceived by society.

Collins argue, Media represents [racial Miniority as a criminal.]

eg → Muslims shown Terrorist.
eg → drug peddlers shown as Black.

Dukes and Gaither, Even when blacks are ~~racists~~ [victims], the media focuses on Black's person past and present criminal behaviour [tends to put blame on victim himself and makes shooter less at fault].

→ [Blacks] → 14-15% in population but over represented in Jails, Shootouts.

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India → "We are also a race conscious society" – Faindegree of racial prejudices can be seen.

One's conception of beauty is equated with fairness [can be seen in looking for Matrimonial match]. – Indian Psyche.

Songs lyrics. ✓

Cases of stereotyping of African people in India as drug peddlers, prostitutes. ✓ Negro, Habshi"

According to some scholars, castesystem is the most evident discrimination based on race → Ghurye, Risley.

Various Dalit activists, paralleled Black racial discrimination with Dalit discrimination.

Suraj Yengde in his book "castematters" described discrimination to an extent that Dalits are considered even worse than toilets. He highlighted there are obvious parallels b/w Dalits and Blacks — A History of oppression, Police Brutality, Incarceration poverty & Homelessness, token representation in politics.

Dalit movt in India have always looked upon Black movt for inspiration eg – Dalit Panthers movt on Black Panthers movt.

– For all practical matters caste in India is race.

→ NE discrimination in India – Bezbaruah Committee.

Online → Anonymity → racism

• Ethnicity → This concept emerged as a replacement to race.

In Europe, there is a long History of Hatred against Jews. (2000 yrdd).
[Anti-semitism].

→ reached its peak and ugly Manifestation → Holocaust by Nazi party of Germany.

– Germans are pure Aryans and Jews are rats and polluting.

– After this, notion of race became indefensible and was started to be disbanded.

Statement by UNESCO – "The race question" released in 1950 Signed by scientists, sociologists etc. and denounced the race.

"There are no significant diff b/w people with diff. Physical attributes in terms of their intelligence and capabilities. All Human beings irrespective of skin color etc. are deserving to be treated equally. Thus classification of Homosapiens in subspecies is not rational. It was also argued that diff. social groups have diff. level of attainment due to differing historical developments & trajectory. Certain groups have been denied opportunity, access to education, Health, exploited & oppressed by other social groups.

Thus, Shift from notion of race to notion of Ethnicity.

Ethinicity → based on socio-cultural differences *

The term "Ethnicity or Ethnic group" refers to a group of people who identify with each other due to a shared element of culture, such as common language, Heritage, descent, religion etc.

In India, British identified some races as Martial race → Sikhs, Marathas, Rajput, Coorgi. [but these are Ethnic groups and not racial groups].

This notion of Ethnicity is based on Primordialties and not newer ties [eg- class].

There are 2 broad views →

Primordial view of Ethinicity → Clifford Geetz.

According to him, people have very strong attachment with those who share kinship ties.

→ Ethnic ties are based on kinship, People always attribute great power to primordial ties of shared blood.

– Human beings have organized themselves along Ethnic ties since ancient times. that is greatly valued.

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Modern view of Ethnicity — Frederic Barth.

He highlights that Ethnic Identities are not fixed and keeps on changing [boundaries]. [with which one group identify himself is dependent on socio-political context].

eg → Reservation issue [caste becomes imp.]
Ram Janmabhoomi [Hindu identity].
Imposition of Hindi in TN [language identity].

Ethnic boundaries are very fluid and keeps on changing by negotiations & renegotiations and thus are continuously in state of flux, depending on socio-political context.

Assam → >30 Ethnic groups
[Assamese was binding force] but this was resisted by Bodos.

Bangladesh Immigrants. [Hindu ethnicity got united against it].

Indian society is home to many ethnic groups, conflicts, movement
demand for Statehood. [Khalistan, Nagalim]
demand for Tribal land [Homeland]
Ram Janmabhoomi
caste based movements.

[include Tribal, caste language, religion-based movement] in ethnic mvt.

Donald Noel, ~~Ext~~ Ethnic Stratification emerges in a society when diff Ethnic groups are in contact with each other and situation is characterised by a high degree of Ethnocentrism, competition for limited resources and differences of power.

↓
People tends to consider their culture as superior.

Strong predisposition of an individual to the lifestyle & culture of one's own social group which is regarded as superior to those of others.

- **Social & political Elite** → Pre Independence → Modern western educated led nationalistic mvt. [Upper caste + class]
  - Nepotism
  - Dynastic rule
  - Personality cult.

Post Independence → Stronghold of Congress + Upper caste.

2nd phase → [Land reforms + GR]

Educated Middle class

"Bullock capitalists" → Rudolph & Rudolph.

Castelism (dominant caste). → Charan singh Govt. [OBCs] ← dominant caste.

[Widening base of elite]

→ regionalism [widens base].

↳ Linguistic states admin. states.

→ Power lust, wanting Power.

Foxes, Lions

- Pareto, Mosca → Classical elite theory
- CW Mills → Modern elite theory

TBBottomore - Brahmins at top.

- Pluralistic Theory → Elite Pluralism → Robert Dahl.

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Lec 31 caste & Indian politics.

→ Modern democracy [representative].

on face of it, caste system & Modern Indian politics seems antithetical *

Hierarchy	equality
Traditional	modern
regressive	Progressive
Exploitative	empowering.
Fundamental unit → community	Individual.
excludes untouchable castes	inclusive.

Several Modernisation theorist including Nehru was hoping that as Modern democratic politics will have greater hold in Indian soil, caste system will be significantly weakened. (and notion of equality will be considered legitimate and caste system die down).

However, caste system has somewhat come to terms with Modern democratic political system & vice versa.

Andre Beteille → Modern electoral democracy, reservation has kept otherwise dying down caste system a new lease of life.

Rajni Kothari, highlights that mobilisation on caste lines is not inappropriate. It provides a readymade basis for mobilisation

↳ Politics involves identifying and manipulating existing and emerging identities and alliances in order to mobilise support. In Indian society, caste provides a readymade basis for political mobilisation.

He also highlights it is not one way relationship and caste system is also sufficiently affected by Modern politics.

[Caste has politicised] — BSP.

M.N. Srinivas → concept of dominant caste.

↳ Horizontal stretch of caste → some neighbouring caste [similar occupation, not too far in ritual scale] collaborates to aquire social benefits in regional basis.

(eg) → Guala, Ahirs [diff caste] but forged alliance as Yadavs.

dominant castes in diff local areas may forge alliances to acquire dominance at supralocal or regional level. Srinivas considers that earlier caste operated at local level however with spread of communication technology, mass media, increasing political consciousness, several caste realised that aggregation will result in benefits. Such Horizontal stretch

Rudolph & Rudolph → Bullock capitalist.

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has enabled caste to operate at regional & national level.

Suhas Palshikar, caste as an organising principle in Indian politics has reached its limits. Political parties cannot solely win only on basis of caste. [all political parties factor caste in its decision making] - fielding candidates from that caste only.

Dipankar Gupta, In any constituency there are numerous castes, & no one caste enjoys numerical majority. Even the most numerous caste is no more than 15-20%, thus on its own strength, no caste can determine the electoral outcomes.

eg → Western UP → [Jat stronghold].
Voter Composition → Jat constitutes only 9% vote.
Bihar considered a Yadav stronghold but population is only 15%. and in UP - 11%.

Thus, seeing electoral outcomes only based on caste is not pragmatic.

- **Caste based political Movements** → [Republican party, BSP, Panthers party] — in Caste chapter.

OBC's → South India, North India.

[Other Backward classes] (not caste)

→ It is a residual term. [Mostly shudras → kamin castes → not untouchables → denied access to education (not Dvija).

[Intermediate caste].

South India → Mobilisation of OBC's started with establishment of **Justice party** (1916) by **T.M Nair, CN Mudaliar, PT Chetti** etc.

main agenda was to target Brahmins and ensure representation of non-Brahmins in Govt. employment.

- emerged as leading platform for non-Brahmins.
- Nature of Justice party movement transformed under EV Ramaswamy Naicker into **Self Respect movt.** [Suyya Mariyadai]

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Rajni Kothari's view on Caste and politics. → [Hall].

Book Caste in Indian politics. → first systematic attempt to examine the interplay b/w caste and politics comprehensively.

He found 3 factors → Education, Government Patronage and Slowly expanding franchise [18-21] have penetrated the caste system because of which it has come to affect democratic politics in the country.

Use of caste in politics in diff. stages. →

(a) 1st stage → involved intellectuals and antagonism & resentment b/w high entrenched castes.

eg → Reddi – AP, Lingayats – KA, Jats – RJ.
Patidars – GJ, Bhumihar – BH, Rajputs – RJ.

3 substages in 1st phase. →

→ 1st substage → Struggle for power and benefits is at 1st limited to entrenched castes, which exercised considerable influence economically & politically but not numerically.

→ 2nd substage → Ascendant Castes [unsatisfied] wants higher role, starts to compete for power.

→ 3rd substage → competition b/w Ascendants & entrenched caste [for power & benefits] and also within caste.

2nd stage → involved factionalism & fragmentation within the competing castes as a result of which multi caste & multi-factional alignments develop. Lower castes also brought in to support High Caste leaders and to strengthen a faction. These leaders come to involve masses because they want to appeal to wider identities. There is also change in leadership at this stage.

3rd stage → Identifications other than those of caste are likely to become more important with advancing education, urbanisation & adoption of

modern achievements orientation. Thus emerge cross-cutting alliances. *

Kothari draws 4 conclusions →

(1) New elite structure has emerged in politics which is drawn from different castes but shares a common secular outlook and is Homogeneous in terms of some values. ✓

(2) Caste have assumed new org. Forms →
   a) Caste associations at various levels → University, Hostel, Govt. office.
   b) Caste conference have become broad based. ✓
   c) Caste federations have emerged. ✓

(3) Caste have started functioning on factional basis. ✓

(4) Caste Identification have given a new relevance to electorate system [not only large castes but smaller castes have become imp in its seeking votes].

As a result of interplay – Kothari states that it is not politics that gets caste ridden, it is caste that gets politicised. [Caste remains the principal base for social org. & Obviously is used for electoral & other political purposes].

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It had a very limited agenda but later kept on expanding.
Self Respect Movt. argued that social life should be based on principle of rationalism, eradication of caste, self respect.
(Human life must be guided by reason].
→ Argued that caste system is irrational, unreasonable, exploitative and oppressive., robs lower caste of their self respect.
→ It became Anti-Brahminical and Anti Brahmins. *
- It's ideology proposed that Dravidians and Aryans are two diff. races and glorified Dravida culture and criticised Aryan culture.
- Dravidian Society initially was egalitarian, Gender equal → Aryan society was based on Hierarchy & oppression.
Thus, Dravidian culture was much more superior to Aryan culture. & was [caste system] imposed on Dravidian society by Brahmins [the agents of Aryan culture]. *
- Brahmins, cheated, frauded Dravidian society for centuries.
- This movement was also Anti-Aryan, Anti-Hinduism
(Hinduism against rational thinking & self respect of lower castes & must be therefore abandoned by Dravidian people].
Irrational
Superstitious, dogma
exploitative
ritual driven.
The movement also became Anti-Hindi and campaigned against imposition of Hindi on Dravidian people.
[They highlight Tamil is as great as sanskrit and as old as sanskrit].
- highlighted sanskritic literature as non-sense consist of superstitious beliefs while Tamil literature is based on rationality
→ Movt was Anti Patriarchy [and this was imposed by Aryans]. and status of women needs to be improved.
→ Movt was also Anti congress, [He himself started with Congress but became disillusioned with Congress brand of politics. and then started criticising it as Baniya-Brahmin party. [Leadership in hands of upper caste, no adequate representation, and not interested in issues of lower caste].
→ It became Anti National movt, demanded separate country as DravidaNadu as it was argued Pan India level, power structure will be dominated by North Indian Aryans.

Assesment of self respect Movt →

Successfully challenged **Brahminical domination** in public administration. and **ended near complete monopoly of Brahmins.**

Anti-Hindi campaign also very successful and it was ensured that Hindi is not imposed either for administrative purposes.

Anti-Congress → mid 1960's wiped out from Tamil Nadu and till now TN politics dominated by **DMK, AIADMK** both are offshots of this movement.

→ Dravida Munnetra Kazahagam est. by **C.N Annadurai**
→ AIADMK est by **M.G Ramachandran.**

Popular Cinema was used to **propogate Dravidian Idiology.**

Succes of Dravida Movt is limited →

(a) claims to represent all Dravidians but much of its influence **limited to TN.**

(b) Post Sino-India war, **Seccessionist demand** was given up.

(c) Movt being Anti-Hinduism, but still remains a **devout Hindu.** *

North India →

OBC Mobilisation and awakening happened much later.

1950's-66's dominated by INC at Centre and State.

→ Congress **initiated several reforms** → **abolition of Zamindari**
→ Land ceiling act
→ Green revolution, land distribution.

Thus, significant change in **landholding pattern, wealth & dominance.**

Some **lower castes** (or Intermediate) started emerging **as dominant caste.** [wealth ↑, numerical strength] thus went on to claim greater share in polity.

Rudolph & Rudolph — Bullock Capitalist

After demise of Nehru, regional parties ↑ in late 1960s, 70's and they were successfully able to dominate congress at regional level.

Their success in dislodging INC from state risen their aspirations and they desired to control central polity → Janta party coalition. [This later led to establishment of Mandal Commission.] in 1979. and submitted report during IG's regime and was put in back.

- Granted reservation by VP singh Govt. [granting reservation in Public employment] later extended to education.

Jaffrelot considers Phule to be 1st social reformer who did not fall into the traps of sanskritisation.

Aryan Theory - not original inhabitants.

#

- Reservation
  - EWS [103rd CA], 2019.
  - SC, ST's [not much debated, criticised].
  - OBC's [introduced later & is criticised and generated anger], challenged in courts → Indra sawhney case → gave its approval

However also proposed concept of creamy layer.

- Why criticised?

against principle of Merit [If India is to prosper, need to look beyond caste].

→ strongly demotivates meritorious students or candidates perceives reservation as discriminatory, unfair & unjust [form of reverse discrimination]. — Braindrain.

militates against spirit of equality [15, 16].

Kept caste alive and has led to perpetuation of it. → Beteille.

Modern progressive India is not possible by divisive policy of reservation.

Reservation also leads to inefficiency and quality of administration affected [Violation of Article 335-A].

Some specialised areas → must not have reservation.

+ There is no end to this demand of reservation, several political parties are demanding reservation in private sector and will make us Globally less attractive. → Haryana

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Christopher Jaffrelot

→ Early rise of Backward class in South India & their late rise in N. India is due to process of ethnicisation & sanskritisation respectively.

→ Diff b/w south & North mat.

from NS.

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(a) N. India → Sanskritisation & asserted status by Glorifying History
S. India → rejected sanskritisation

(b) Earlier mobilisation and thus early entry in Govt jobs & politics.

(c) Confrontationary stance at S. India
N. India → associations formed to get more rewards.

(d) N. India → less success due to status quoist resistance.

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→ If input is substandard, (then output will be Substd. too.)

• Mandal commission identified certain castes as backward class as against constitutional provision of SEBC's. [How can class and caste be equated]. ⊛

economic disadvantage must be seen as criteria for reservation.

→ Benefits of reservation are monopolised by better off among OBC's and weaker one's are not benefitting much.

→ No clarity regarding OBC population -

- Mandal → 3743 caste → 52%.
- Kalelkar Commission [Nehru] 1955 → 2399 caste, 42% of pop.
- NSSO estimate → OBC pop → 36%

Thus, an arbitrary policy.

→ data upon which reservation policy is based is old. [Mandal Commission took figures on 1931 census [caste wise data]. ⊛

to assess backwardness, conducted surveys → In every dist 2 villages & 1 urban block only to cover [1% of total India's population]

thus empirically not sound.

52% population but 27% reservation [thus not a right solution to a problem, if they are backward]. — we require systemic changes

Implementation of concept of creamy layer is not good.

reservation was meant to be Temporary basis but due to political benefits continued it for so long.

(SC) once said, India is only country that is racing to claim backwardness. ⊛

[Market economy, GDP↑, (backwardness should decline] but list of backwardness kept on increasing.)

(Why no reservation in Cinema, business, Cricket Team, Army?)

Case for Caste Census

Generating enough employment

quality education

Reservation is just an eyewash doesn't address real issue

IP Desai, Constitution envisages casteless, caste free society and caste based reservation policy is keeping caste alive and is against Constitutional provision. [State is ending up legitimising caste & keeping it alive].

He was of opinion that [caste should not be the sole basis] of reservation and basis of granting special provisions must be a secular criteria. [economic]

Desai highlighted the dire need of reliable data. with regards to OBC's. └ [caste census] ⊛

BK Roy Burman, argues that recommendations of [Mandal] commission did not have any scientific basis.

#all are upper caste "Thus one's social background influence perception.

Dipankar Gupta, opposes reservation on ground, that it is simply to hide Govt's failure in providing Public employment etc.
*

However, there is a [strong rationale] for reservation. → Broad political consensus on it — meaning [public consensus] #

Single biggest criticism → it is against merit. [what is merit?] — Merit is shaped by one's [social environment]. Merit is not only innate talent, not a function only of individual's effort.

→ caste is indeed a [disabling factor] and not just economic condition — A Poor OBC & a poor Brahmin have diff social environment — For Brahmins there has been age old notion of learning. [thus his social background will always be good as compared to lower caste]. * [+ social capital]

constitution itself provides exceptions 15(4), 16(4).

Mandal commission → [equality exists amongst equals]. To equate unequals is to perpetuate inequality. ✓ (14)

— Constitution → equal protection of law [Article 14] *
→ unequals be treated unequally.

Policy of reservation → perpetuates caste → No, it is not the sole reason → [Brahmins still being priest / Endogamy still prevalent.] *

[reservation is just taking cognisance of social reality and mitigate disability

reservation affects **administrative efficiency** →

Study by **Ashwini Deshpande** (2015) – impact of reservation on of SC's, ST's. Indian railways [1980-2002]. →

→ Study concluded there was **no decline in efficiency** in any dept because of reservation.

→ In some depts, rather **increase in efficiency** due to reservation as those under reserved category is always in a tussle to continuously prove them and that is what answers increase in efficiency.

criticism → **data is outdated**

Policy makers are mindful of this gap & it is being expected that 2021 census will also give caste composition & caste based census.

arbitrary classification of castes →

Mandal commission formed expert panel [of leading sociologists] and devised a scientific methodology to identify SEBC's.

(11 criteria) → 4 → social backwardness [3 weightage each]
3 → education backwardness [2 weightage each]
4 → economic backwardness [1 wt each]

Total score = 22

eg → manual labour
Child marriage prevalence
Those never attended school [above state avg.]. etc.
Kutchha Houses
drinking water source > 0.5km.

— Bhuvan

Mandal Commission wrongly equates **class with caste**

SC in Indra Sawney Judgement, said In the Indian social context, certain castes can be rightly identified as **SEBC**. *

→ Also Quotes Ambedkar → caste being an **enclosed class**.

"Strong correlation b/w caste – occupation & poverty – Thus caste, class are not diametrically opposite criterias.

It is just one of criteria, # [Transgenders are also under SEBC's]. *

NCBC has recommended **orphans** be considered as **SEBC**

→ thus it is not equating caste with class.

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Historical injustice but even today there is caste based discrimination. *

→ Throat Committee

As on 1st Jan, 2016, Tabled in LS by GOI → representation of OBCs in central Govt. post → 21.5% * despite having pop. of 52% & reservation - 27%.

→ Sarvodaya Trust [Barber service]

→ Forward caste [Pop - 26%] - but share in central Govt. posts → 52% #

→ Mandal Commission → (Population).

SC → 15%.

ST - 7.5%.

Fwd. Caste - 17.5
- Brahmins - 5.5%
- Rajput - 3.9%
- Maratha - 2.2%
- Vaishya Baniya - 1.8%
- Jat - 1%
- Kayastha - 1.07%
- Other - 2%

Non-Hindu Fwd. caste → 8.4%.

Hindu OBC → 43.7%.

Non Hindu OBC → 8.4%.

- The underlying principle of reservation is Social Justice.

DL Sheth → Reservation is primarily to remove social injustice and if the issue w/ caste, then remedy too is caste.

inadequate representation in Govt. ✓

Health, education, economy

→ Study states that it takes 3 generation for OBCs to come out of malnutrition. *

SC Jodhka → reservation as a whole has positive impact on Indian society. It has developed a stake in political, education, economic systems for Historically marginalised communities. [Reservation policy is reqd. for greater participation]. ✓

only benefits few → 20,000 - 30,000 [not 65 crore].

→ No doubt about it, but still it plays an imp. role as it provides them representation in system. [It provides stake to them in System].

Ram Manohar Lohia, was critical of Nehruvian view of India being casteless and was of the view that Nehru has turned blind eye towards the social reality.

Thus, needs to ensure that these underrepresented communities are represented adequately in politico-administrative system.

OBC reservation policy already have - "Creamy layer concept". To ensure effective implementation, [loopholes must be plugged]. *

only landholding, strong OBC's getting benefitted and has been acknowledged by policy makers and in 2015 - NCBC has recommended subcategorisation of OBC in 3 groups.

- extremely backward
- more backward
- backward.

↳ Rashid Shah → subcategorisation may proliferate caste and may lead to excessive politicisation & may lead to mutual hatred.

Justice Rohini Commission established for [Subcategorisation of OBC's]

[Private sector] doesnot work in social vaccum, thus derives its profit from this very society and owes back to society. ✓

[MNC's scared?] → In us also, there is policy of affirmative action for Pvt players to exhibit greater diversity and reach out to marginalised communities. *

→ There are many areas, where discussion is needed for braiding reservation & it will be addressed as and when question arises.

S Subramanian argues that revising it will lead to domination of upper castes in higher education. Quota system was introduced as affirmative action against caste discrimination which is unconnected to economic status.

Bradipta Chaudhary reservation has served as tool to absorb privileged among lower caste into ruling class but has pushed real economic problems faced by poor away from centre stage.

Teltumbde, has very strong views on reservation policy, which has come to be seen as panacea for ills of caste. He argues that, policy has become counterproductive, while reservation may by itself serve some purpose but preoccupation with it has meant abandonment of annihilation project. or the concerns for livelihood of large majority of Dalits who live in dire poverty, urban slums.

→ He feels that reservation policy has reinstitutionalised caste through its inscription in the Constitution making it a permanent feature of Indian political life.

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Reservation on Economy basis → [EWS]

In Jan 2019, 124th (103rd) CA act was passed → adding article [15(6), 16(6)] to provide reservation for EWS in education and public employment. (10%)

EWS are persons who are not covered under reservation of SC, ST, OBC & with annual family income < 8 lacs/annum.

Those persons excluded whose family owning any of these:

a) agricultal Land > 5 acres
b) residential plot → 100 ~~acres~~ sq yd. [notified municipality]
c) " " → 200 ~~acre~~ sq yd. [non notified "]
d) residential flat → 1000 sq ft.

Criticised on various grounds as follows: →

- introduced by incumbent Govt. Just before general elections. and to win over forward caste votes.
- → violating SC mandated [cap of 50%] [EWS :. 10%] ~ 60%. With this ailing being violated, reservation will not end and soon it will be 70-80%.
- Dipankar Gupta, hiding its failing as welfare state and toning down aggression.
- [90%] of population have income < 8 lacs - Thus giving reservation to almost all [Thus negating reservation].
- will not stand the scrutiny of Judiciary similar to PVNR's time of 10% EWS reservation - that was struck down.
  ∴ Economic criteria cannot be the sole basis of reservation.
- It violates the spirit of reservation policy. (#)
  [not meant to be economic/poverty alleviation tool or Job opportunity but it is about social Justice and adequate representation]. *
- forward castes haven't suffered discrimination.

[Economic Status] is much easier to be concealed or changed but not caste. ✓

Constitutional phrase → [SEBC] → but EWS only giving benefit on economic basis [no talk about Social & ~~Economic~~ education backwardness].

Reservation on economic basis was a long standing demand. [also supported by many Pol parties] → BSP, CPI, INC, BJP.

→ near unanimity was there on this amendment indicating social consensus on this issue. *

Earlier when SC struck it down, there wasn't any CA. but this time it is constitutional amendment. ✓

It is not first time when 50% cap is violated [TN - 69%].
[50% cap was on SEBC's criteria & this reservation is separate]
→ Arun Jaitley.

This is in sync with notion of Economic/social Justice. ✓
[In contemporary society, not only caste but economic position is also a debilitating factor]

notion of social Justice cannot be only limited to caste.

→ New policy can further be improved.

- Caste Based Census → (for Sub categorisation)

— IP Desai in favour of reliable data.

Mandal Commission report based on 1931 census thus non reliable data in current context. Evidence based policy making

→ Issues in proper identification. [M - 52%, K - 42%, NSSO - 36%]

notions such as only Dalits perform manual scavenging can be questioned

Christopher Jaffrelot — need for caste census — data evidence to analyse accomplishments and limitations of reservation policy.

Mary E John → need → it has the potential to be the beginning of the end of caste.

Nergumala → reqd, otherwise Caste wars for quota benefit will become inevitable.

RB Bhagat, highlights difficulties in collecting caste data - linguistic differences, Inter-caste marriages, migration. (issue of validity & reliability)

Ratna M Sudarshan → rejects need - saying numbers from local levels & not caste census would help enumerators / administrators work out more effective Strategies.

Nandini Sundar → Both left liberals & right wingers do not agree on enumerating caste because of former's vision of casteless society and latter's because it will show inequality & destroy image of [monolithic Hindu society.] ★

This will provide info. on high caste also facing discrimination

State might favour dominant caste in CC.

more caste based movement may emerge based on data

enhance caste consciousness.

may disturb social solidarity ✓

• **Maratha Reservation** →

Ashwani Deshpande & Ramchandran → Marathas are predominantly landowning & politically dominant group and more closer to upper caste, Hence quota seems to be based more on perception than evidence. ★

→ **Suhas Palshikar** calls for 2nd BC commission to differentiate b/w Backwardness due to traditional social order and due to distortions of political autonomy

A.K Kalaiyarasan → OBC's & even Dalits have started catching Poor Marathas.

Gail Omvedt → Maratha Agitation has historical significance as at 1 pt they were against very idea of reservation.

Mridul Kumar → demand for reservation points to community's desire to Quit farming and instead seek careers in service sector & protect its political turf from upward mobile OBC leadership.

- Panchayati Raj → [very old social institution] (Chola)

Panchayats played imp role in ensuring [village level autonomy]

Seewed as village level body – dispensing justice, solving disputes.

During colonial period, Gandhi was in favour of restoration of village level autonomy. [Swaraj → Gramswaraj] and role to played by Panchayats.

- Gandhi was of considered opinion that [India lives in its villages] and its autonomy be restored.
- After Independence, However [Nehruvian vision] guided Indian polity and hadn't have romanticised view of village and had notion of little faith in innate wisdom of villagers [superstitious, lacked scientific temperament etc.].
- Nehruvian state reposed much greate faith on [bureaucracy]. # [Top-down approach], [centralised planning]., CDP.

development of PRI was uneven in States and was reluctance to devolve power.

[73rd CA, 1992] → granted constitutional status to Gram sabha and village level bodies of self Governance [Panchayats].

- SEC, SFC, 33% women reservation, SC/ST reservation. ✓

#[Decentralization of Power]

Pluralistic Theory →
Multiple centres of power
→ Pressure groups
→ Coalition Govt.

→ 1st country to provide constitutional status.

Impact of PRI on Indian society →

(a) PRI significantly transformed developmental exercise in Indian villages, making it more participatory → [Execution, selection of projects.] → Participatory Planning

(b) PRI, added new dimension of Indian politics → large no. of people (villages) have been mobilised across division of caste etc. in Panchayat level election → Consciousness ↑
ordinary villagers enthusiastically participating.
[altered equation b/w powerholders [rulers] and the ruled.

→ Before PRI, state was seen as big, powerful and distant but with PRI, state has come to arms reach and personal equation established b/w ruler and ruled.

→ familiarity ↑, less sense of intimidation ↓ ✓

→ Now with democracy reaching ground level can significantly affect [caste dynamics] [numerical strength of lower castes can be asserted now]. ✓

– makes democracy more meaningful. and Governance more participatory.

Benette → Participatory democracy.

Extension → Real Democracy

MP's, MLA's, Collectors are distant from people but Village Pradhan is closer and not as intimidating.

However,

→ PRI has also increased social tensions at village level. [as lower castes aspiring / asserting themselves [numerical strength] as against traditional structure. [upper caste].

Andre Beteille.

Politics at Panchayat level is Qualitatively different. At Panchayat level Politics is blatantly based on Parochial identities → caste, religion, ethnic group membership. [thus framework non secular, non liberal, identity based].

- increased, violence, factionalism, caste conflicts, strife in rural society.

→ Study on PRI, by Yogendra Singh → at Bulandshahr DIST [UP].

In most villages, elections fought b/w 1 or 2 dominant caste of village.

Panchayat elections witnessed expansive campaigning. It was done on basis of caste, kinship, friendship & self interest.

Votes were caste on basis of several criterias like → caste, landownership, perceived Honesty of candidate, Helping attitude of candidate; Polite and courteous behaviour of candidate and his family members. ★

→ upper caste votes also factor in — Family prestige and resourcefulness of candidate.

→ Lower caste voters also factored in → intent and ability of candidate to protect them from atrocities.

Panchayats were engaged in developmental activities → building Housing for Homeless, roads, embankments.

However, ability of Panchayat to ensure development of village was greatly dependent on →

ⓐ equation of member of panchayat with local administration [BDO].

Vora and Palshikar [2004] → Grass root politics has led to change in very nature of Indian politics from politics of ideology to politics of representation.

TK Oomen → Compared PRI system of South & North. In South Concept of Gram Sabha historically present, thus PRI's more effective, but in North India it is ridden by caste conflicts. ⓐ

Gail Omvedt → Rise of Dalits is seen unacceptable to Traditional dominant groups. ★

Forwarders [IN] → observed obstruction of Dalits from using franchise, Prohibition of them from contesting elections, arsoning of Homes. ★

Issues with PRI

→ devolution of power ↓.
→ capacity building.
→ Funding.

14th FC, doubled Funding and called for increase in their own revenue.

PRI's in theory emerged as a tool of democratic decentralisation, true empowerment has still to come by.

→ Dominant caste still have a sway over Panchayat bodies.

→ Proxy contestant [Women] — Sarpanch Pati

• Democracy in India → [Evolution of Indian politics].

→ Fundamentally diff. from democracy in the west.

Western society → democracy emerged with other changes in social life and was a gradual affair since 1215. [Magna Carta] - There were accompanying processes of mass education, less importance of ascriptive status, clear sep. of religion & state, notion of equality, notion of individualism replaced community orientation.

Secularisation
enlightenment ↑
rational outlook.

↳ demand from within → French revolution

Indian context →
- Ascriptive status still imp.
- religiosity ↑
- mass based education [wasn't there]
- Traditional in thought process
- Community orientation.

Democracy was chosen as a system by educated Modern Elite and imposed on people and not by ground demand. Therefore, functioning, consequences, outcomes are bound to be diff. in Indian democratic polity.

A success / Failure →

Yogendra Yadav, This Question of success and failure can be interpreted in 2 ways.

ⓐ Whether India has been successful in implementing democracy? → Procedural aspect

ⓑ whether democracy in India succeeding in achieving its goals. → Substantive aspect

ⓐ Yogendra Yadav, contends, Answer is unambiguous "Yes", Indian polity have all elements to be considered a democracy - multiplicity of parties, regular elections ✓, real political choice., independent ECI → independent judiciary, Free Media [freedom to criticise those in power], vibrant civil society, universal adult franchise in stark contrast to West., one of highest voter turnout in World and showing faith of people in democratic system. [Political Consciousness ↑ of masses have been generated).

Comparing India's Independent History with other neighbours in South Asia. [India has been quite successful].

(Pak) → Military rule, (SL) → civil war, Myanmar – Military Junta.

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Nepal – Monarchy etc.
Army clearly subordinate to civilian administration.

Shiv Vishwanathan, Indians have "by hearted" democracy.
"by heart" → uniquely Indian word.
and similarly democracy has been indianised and internalised.
– We have byhearted elections in such a way, where it is not even read, electioneering can be seen → (Mandir committees, Cricket board etc.)

Yadav, argues that Indians have thoroughly internalised essence of democracy → "Protest culture" (aware of their right to protest) and employs same in all issues. These protests significantly limit the powers of Govt and expand arena of civic activities. and this is a testimony to success of India's democracy.

Srinivas, Contends that Indian democracy is a **secular miracle** and a shining example to rest of the world. [with so many impediments – we continue to held democratic princ

Yadav, Democracy is the only game in town, only system which Indian people are willing to consider. [not willing to consider any other form of Govt or system]. Democracy is successfully and deeply rooted in Indian social life.

Yadav, considers that some aspects of democracy does pose a threat to it → (a) Political parties are themselves undemocratic → Family Rajdom
(b) Cosy relationship b/w political & economic elite and is against democratic ethos.

If these trends continues, we may end up with **low intensity democracy**

(b) Yadav, argues that democratic political system was chosen with certain objectives →

i) to reduce Social inequalities. [Yadav argues, some have reduced, while others not sufficiently transformed]

ii) national integration. [Psychological unit].

by and large this objective has been met. [diverse communities who have participated in Indian democracy] with mutual tolerance and respect. There are some aberrations → Babri Masjid Riots
Anti Sikh Riots.

@ Caste based Hierarchy sufficiently challenged & have successfully claimed greater share in power structure.

(b) Gender Inequality has remained by-and large untouched.

iii) To improve material conditions of masses →

Acc to Yadav this has been single biggest failure as mn of Indian go to bed Hungry, wear Torn clothes, no access to clean water.

- Evolution of Indian political system →

Can be categorised in 3 phases.

→ 1947-64 → Nehruvian period → Golden period
"numerous tall leaders"
- True statesman
- Great goodwill among masses.
- displayed immense Honesty
- leaders committed to ideology.

→ 1965-89 → Indira & Rajiv → decline in standards of conduct of public life.

→ 1990-2014

→ 2014 onwards.

2nd phase → Perceptible decline.
- → Corruption ↑ ✓
- → Political opportunism became order of the day.
  "Aaya Ram Gaya Ram"
- → Authoritarian tendencies. [equating nation state with PM] → rise of personality cult
- → emergency [darkest period of Indian democracy]
  - Opposition leaders arrested
  - free press stifled.
  - Independence of Judiciary was in doubts.
- → democratically elected govt. dismissed in states (many-a-times).

3rd phase → further decline
"Political instability" → coalitions.
- → Corruption ↑ (scams, Bofors, Spectrum etc.).
- → Criminalisation of politics ↑.
- → Muscle power, Money power ↑.

→ Imp institutions started to be viewed as corrupt.
(Moral fabric deteriorated).

→ caste based politics ↑, Parochial identities ↑.

→ [BSP].

Yogendra Yadav, argues that it is just a layman picture of Indian politics since independence.

→ Diff. b/w sociological minority and numerical minority [Jains v/s Women].

- SR Bommai Judgm
- PRI ✓
- regional politics good
- India against Corruption mvt.
- rights enlarged by Judicial creativity.
- People's awarenes

Yogendra Yadav, says that political History of India is intimately connected with political History of INC.

INC est - 1885 [in a nature of Pressure group].
- Soon it transformed into a movement (mass based) [against British Colonialism]
  - representing diff sections.
  - changing objectives (swaraj)
  - Political party ✓

1947-64 → Rajni Kothari term it as Congress System phase
[one party dominant rule] within a multiparty system.

Parties of Pressure
(eg) Akali Dal, CSP
[Put pressure on congress to get things done].

Parties of consensus
(eg) INC [due to huge diversity and ideology within it].
→ representing every strata & group.

- Congress enjoyed overwhelming dominance at both national and state level.
- INC → Self Correcting mechanism. *
  - Party was more important than Government.
  - various democratic conventions, procedures entrenched in our political life.
    (eg) ‡ independence of ECI
    ‡ freedom of press.
- opposition was given great importance [focus was on Consensus building], open to criticism.

*

1965-1989 - Congress System ↓, could not give adequate expression to diff. segments of society particularly ascendant OBC class → [Factional breakaway parties] * and successfully challenged Congress at state level.

Yogendra Yadav term it as Congress - opposition phase.
[parties in opposition to congress was based on Anti-congressism] *
- Thus congress still remained a defining pole.
- regional parties came in to challenge INC at national level - Janta party experiment [under JP Narayan]
[no ideological backing, only Anti-Congressism] ✓

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Nehruvian phase → leaders (pol. elites) were western educated, with liberal outlook and commitment to secular outlook. [came from Educated middle and upper class].

2nd phase → elites came from ascendant castes (OBC) rural based elite, not western educated, did not have liberal outlook, openly subscribed to parochial identities (caste, religion, Tribal).

→ [wider appeal among masses – because they were easily understood]. *

Yogendra Yadav considers it to be [deepening of democracy] # (People came closer to democracy].

Yogendra Yadav →

3rd phase – 3 M's → Mandal, Mandir, Market → LPG reforms.

→ Economic questions were divorced from political discourse.

[Economic issues handed over to bureaucrats, economists)

eg: + Montek Singh Ahluwalia.
+ Raghu Ram Rajan.

Mandal → caste based politics further intensified.

→ Ram Janmabhoomi movement.

3rd phase also referred to as Post-Congress phase.

[Congress no longer remained a major pole, instead it just remained just another political party]. ✓

→ [Coalition Government ↑] at national level.

(Political instability ↑), but Indian federalism at the same time strengthened. (due to increase in bargaining power of regional parties) ##

→ This phase give rise to two alliances → [UPA, NDA]

→ [SC women became CM of UP] [Thus further deepening of democracy].

✓

2014 onwards → Suhas Palshikar, opines that 2014 General elections marks a watershed and introduces a new phase with following features →

(a) Stable single party Govt. after a long time. [1984].
(b) Bargaining power of regional parties ↓. [BJP parting ways with Shivsena], at centre as well as state.
(c) Near Complete decimation of INC. (Worst Tally - 2014)
(d) BJP didn't only try to wipe out INC politically but ideologically. [Politics → liberal, secular, Gandhian]. *

→ New India BJP seeks to create is qualitatively different.

- defections ↑
- independence of institutions questions
- authoritarian tendencies.
- Communal Violence
- weak opposition
- religion based politics.
- populism
- Personality cult ↑
- Important steps Triple Talaq, 370.

[Non-congress phase of Indian democracy] →
↳ Yogendra Yadav after 2019 defeat ⇒ "Congress must die"

- Palshikar, PM Modi has emerged as Pan India leader with his appeal cutting across lines of caste, class, age, gender etc.
BJP has forged a rainbow coalition in diff. states. [It's no more classified as party of Hindi Heartland, urban based etc.].

→ Suhas Palshikar says, Congress must not die as BJP is rightist party, thus opposition can only come from left [but left stronghold has been weakened, unable to pose challenge], thus challenge must come from INC. (INC have always bounced back.) *

→ Even if congress is not dead ideologically, BJP sets the political agenda.

Agenda of BJP →
largest pol. party in world.

(a) Hindutva ideology. → construction of Ram Mandir, abrogation of Art 370, uniform civil code. (UCC)
(b) development

"Congressisation of BJP" → becoming an umbrella org. → High Command culture.

2 type of party →
- cadre based party [Historically BJP] → based on ideology. [CPI, BSP]
- mass based party [Congress, SP] - leader driven, rather than ideology.

Now [BJP] [with NaMo Cult] becoming mass based leader driven party ["congressised"] .*

Yogendra Yadav in his book "Making Sense of Indian democracy" called it to be era of 2nd Republic. [2019 onwards].

→ [nature of 1st republic] → [Socialist democratic republic].
→ [" " 2nd republic] → Quasi democratic, majoritarian, crony capitalist republic

[New BJP system] is based on → Concentration of power
→ ~~Social~~ exclusion of minority
⇒ Sectarian ideology.

[Congress system was based on consensus building].

→ Unlike France 2nd Republic → will not have New constitution there will be regular elections, but there will be use of massive propoganda, indirect control over erstwhile autonomous institutes and media.

[Particularly Muslims & Christians will become 2nd class citizens] (defacto). [w/o India formally declared Hindu Rashtra]
* #

• **Demography** (systematic study of population) → 3 areas
  - → change in size of population.
  - → composition
  - → distribution.

→ Census as a primary source for study. (age, sex etc)

→ Capturing of information since ancient times → (Rigveda, Ain-i-Akbari)

Modern Census → 1872 – 1881 . . .
(non synchronous) (Synchronous)
[more better data], but requires huge manpower, money.
– However Globally Indian Census is most **Cost effective**
– For targeting special interventions towards targeted group.

Global avg cost of data collection
$ 4.6/Person
India → $0.5/person.

→ India 2nd largest populated country. [will surpass china by 2024]
→ 17% of world's population. – 2.4% land.
[It is imperative to study population at depth].

– Population density → **Rank 2** after Bangladesh. in 10 most Populous country.
US → **4.5%** population on **7.2%** area.

– Population distribution within country – **uneven.**
UP → 16%. BH – 9%. Andhra – 7%.
MH → 9%. WB – 8%. TN – 6%.

→ Many demographers terms High pop as root cause of all problems in India.

toll on resources ← High Pop. → demographic dividend. [if resources used judiciously].

→ **Demography** deals with 5 demographic processes →
(a) Fertility
(b) Mortality
(c) marriage
(d) Migration
(e) social Mobility

• **Population & its Growth in India** →

1901 → 24 Crore
1951 → 36 crore
2001 → 102 Crore
2011 → 121 Crore.
[much growth after Independence].

In terms of pop. growth, we are not very high. [more than 100 countries are ahead of India]. [India's base is huge]

1921 → year of the great divide.

Population explosion [1951–81] → annual growth rate → **2.22%**, decadal ~ 24%. peak [1981].
Since 1981 [Continuous decline in pop. growth rate] →
2011 → 1.64%./annum *
decadal → 17.64%.

4 phases →
a) Phase of Stagnant population [1901–21]
b) Phase of Steady population [1921–51]
c) " " rapid population growth [1951–1981]. → DR↓ [better medical facilities].
d) Phase of High growth with declining Trend [1981–2001].

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World population Trends →

→ It reqd. all human history up to year 1800 for the world population to reach 1 bn.
- 2nd billion came in 130 years [1930]
- 3rd billion in 30 years [1960]
- 4th billion in 15 years [1974]
- 5th bn in 13 years [1987]
- 6th bn in 12 years [1999].

increasing at an alarming rate. and this is one of the greatest obstacles to the economic & social advancement of majority of people in underdeveloped world.

→ Growth rate is not uniform in the world.
∴ [lower in developed countries] → largely the result of fertility and mortality patterns. #

Is India overpopulated?

Population if manageable and efficient is an asset to any country. [leads to better and fuller exploitation of its natural resources].
- But if it becomes unmanageable, it eats into vitals of nation & becomes an evil.

(large size of population ≠ overpopulation → it depends upon area, resources, space availability, utilisation.

→ Massive population is seriously threatening our economic devt. → [unemployment ↑], illiteracy, Poverty, beggary, Housing Problem.
→ disguised UE.

→ India it is remarked that, adds one Australia (pop.) every year to its population. #

How to deal with issue of overpopulation → [2 pronged strategy].
- increase production to meet the needs of people.
- Control & reduce population.

Agricultural Production ↑
Industrial Production ↑
Trade and Commerce

→ Providing enough recreational facilities.
→ reduction in IMR.
→ Changes in Tax structure (concessions to unmarried or with 1 or no children.

- Family planning measures
- Birth Control Methods
- Celibacy / self restraint
- Education ↑
- rise in age of marriage ↑.
- women empowerment.
- promotion of small family norm
- provision of incentives.

"child by choice not by chance"

family (Planning) → WHO → (a) To avoid unwanted births.
b) To bring about wanted births
c) regulate interval b/w pregnancies.
d) determine no. of children in fami

NFHS-5 → TFR-2.0 below replacement level → urban → 1.6, rural → 2]
by MOHFW. → Contraceptive usage → 54% → 67%.
→ institutional delivery → 79% to 89%. *
→ full vaccination → 62% to 76%.

Stunting → 38% → 36%.
wasting → 21% → 19%.
underweight → 36% to 32%.

Women [Anaemia 15-49] → 53% to 57%
Men " " → 29 to 31%
Anaemic children [6-59 months] → 67%.

Ane
Mu

widowhood.

Sex ratio → men : women → 1020 women / 1000 men *
(at birth) = 952 women / 1000 boys.
919 [2015-16].

→ contraceptive usage →
Female sterilisation → 37.9%
Male sterilisation → 0.3%

masculinity

link it with COVID-19. *

- Various Model to understand population growth →

(a) Malthusian Theory → According to him → "Essay" → Principles of population, 1798.

‡ Human population grows in (A.P.) → 2, 4, 8, 16, 32
‡ Food Production grows in (A.P) → 2, 4, 6, 8, 16
} → food shortage

→ Bound to be food shortage
→ Human population > Food availability. (outstripping)

2 checks → to control population.

(a) Preventive checks [decrease in birth rate] → Contraceptives, abortion, late marriages, celibacy [limited ability]
(b) Positive checks [increase in death rate] → wars, epidemics, famine. [Nature's way to deal with imbalance]

"Gigantic inevitable famine stalks in the rear, and with one mighty blow levels the population with the food of the world".

→ Applicable then, not now, [as it does not take into account technological advancements in increasing production of food grains].
[1800's]
- sees Population & Food production growth independently.

(b) Demographic Transition theory → given by Frank Notestein and Warren Thompson.

This theory assumes that Human population growth rate and Food production growth rate are interlinked. → [developmental Theory).
#[economic growth rate].

→ 4 stages →

i) Pre-industrial society. → Technology backward
- economy underdeveloped.
- [not much surplus], constrained by food availability.

Total size of population - Small.

‡ High Birth rate
‡ High Death rate
[Population growth rate < low].

ii) Early Industrialisation → death rate ↓ (decreases significantly).
(2nd phase). - due to → better food availability, sanitation ↑; reduced disease.
→ MMR ↓, IMR ↓
→ modern scientific medicine.
female literacy ↑.

Birth rate continues to remain high. ✓

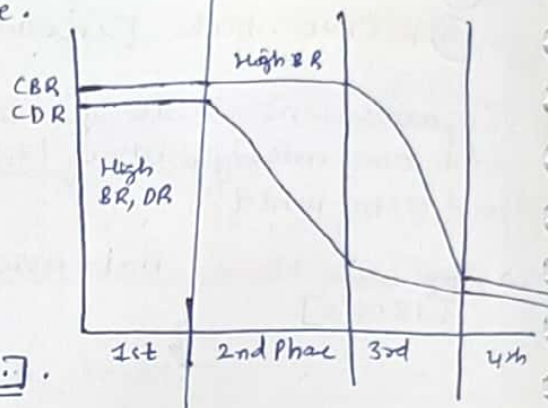
thus Pop. Growth rate → Very high ~ population explosion

iii) 3rd stage - Further industrialisation

DR ↓, BR ↓ (significantly).

- Reasons → promotion of 2 child Norm
  - women empowerment, access to contraceptions.
  - increase in marriageable age.
  - greater adoption of contraceptives
  - urbanisation.

However, population continues to rise due to high base obtained during 2nd phase.



iv) 4th stage (Highly industrialised)

BR ↓, DR ↓

Pop. growth rate → nil or -ve

→ Total population → [large but stable.]

→ BR may drop below to replacement level.

⇒ economic burden ↑ (elderly). [Germany etc.].

India overall 3rd stage.

[UP - can be considered 2nd stage, while Kerala - 4th stage]

Regional variations. *

[BR, DR, Migration].

- Determinants of pop. growth → (Birth rate is directly dependent on death rate) II Stage

a) Demographic factors → Demographic Transition theory [advancement in medicine] → (lower death rate).

b) Economic factors → Acc to NPRegistrar and Census office India [2011 census] → lower the economic status of family greater the no. of children / family. *

- states which are economically weaker → leads in pop. growth.
  - [EAG states] → 25% / decade, (2011) - 21%.
  - non EAG states → 15% / decade

c) Educational status [closely linked with fertility rates. [More educated women → more awareness of Contraceptives, Family planning.] 3:1, 1:7 (12 yrs) NFHS.

d) Social values → desirability of male children., Universality of marriage, Early marriage.

e) natural calamities → Spanish flue reduced pop.

f) Increase in net migration

g) Age of marriage (lower age, more fertile period, more conception).

h) Cultural / Traditional factors - usage of contraceptives against masculinity. [use of contraceptive → Anti-Islamic], orthodox christians don't permit abortion.

i) lack of Conscious family planning.

- Cultural factors → voluntary period of abstinence. etc.

i) Diseases ↑ – [Prevalence is actually increasing due to ~~Habitat destruction of animals~~, Global warming ↑] → Tropical diseases ↑ (Malaria ↑, dengue ↑).

j) Mortality due to malnutrition has come down, due to sufficient availability of food grains, thus aversion of massive famines like last century.
[Improved transportation and communication → easy food transportation from surplus to deficit area). ✓

k) Better sanitation (SBA)
disease incidence ↓, diarrhoea ↓, IMR ↓, death below 5yr ↓.

l) Climatic conditions of India [Tropical climate Stimulates Sex urge]. → Acc to Montesquieu → "People of warm land are more sex indulgent".
- Girls become more physically mature at an early age.
- child bearing capacity of women lasts in Tropical places longer.

m) Urbanisation → Urbanisation and attached rising cost of child rearing discourages 2nd child at China.

k) Improvement in agriculture and industry. Food production ↑, emp. opp. ↑ → People confident that they can afford to feed more people if they beget.

l) lack of entertainment facility → sex play in rural areas.

- Population distribution (The way people are spaced over earth's surface.) → depends upon variety of reasons. [90% pop lives on 10% of its land area].

a # Geographical → agriculture, Terrain, Conditions (Climatic), river source.
b # Economical → Industry, IT Hubs.
Historical → Cultural Cities.
Political → administrative capitals

"If pop is not controlled our progress would be like writing on sand with waves of pop. growth washing away what we have written"

Unchecked population leads to pressure on natural resources. [rapid degradation of environment].

c) → Earth has a limited carrying capacity and cannot bear population beyond that.

d)
e) Consequences of unchecked population Growth →

f) (a) Malthusian Hypothesis → Positive checks [starvation and disease]. ↳ link it with COVID-19 & CChange.

(b) Carrying capacity Hypothesis → exponential growth rate [Pop. will surpass carrying capacity of land & natural resources]. ✓

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© large population → enormous difficulties encountered by policy makers in implementing developmental policies.
[Plans are not achieved as planned & envisaged] due to issues with large population. [draughts, famines, political disturbances].
- ineffective policy outcomes ★

d) enormous pressure on existing resources [Land, water etc.] leading to pollution, climate change, and further exaggeration of diseases, natural calamities. [destruction of habitats]

Pop in excess of demand proves to be a great liability to the society.

e) fragmentation of landholdings, uneconomical agriculture.

f) unemployment rate ↑, Govt's unable to provide productive jobs to all. [leading to delinquent behaviour, crimes ↑, communal riots ↑]. → every year 1.2 Cr people enter workforce, but jobs are not created at this pace.

g) Poverty → Govt unable to provide basic services & fulfill their basic neccessities. [lack of emp. opp.], lack of better public social infra [intensification of poverty].

slums ↑

h) low per capita income even though 5th largest economy.
*

i) Improper distn of food even after surplus → malnutrition → not dev of child to full potential.

j) increased burden of social overheads [basic facilities].

k) overcrowded cities, slums, unhygienic conditions.

l) Pressure on land ↑ → leading to land degradation, will cause issued food security in future.

m) increase in dependency ratio ↑

n) Political unrest [due to failure of Govt to provide basic necessities].
→ more heterogenity ↑, Riots, violence ↑

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- **BIMARU Model** → Coined by Demographer **Ashish Bose**.
  Bihar MP RJ UP + odisha.

IMR↑, sex ratio adverse, literacy rate↓ (female particularly).
Poor social & physical infra, TFR↑, early marriage, crude birth rate↑
life expectancy at birth↓. [Poor demographic indicators].
Proportion of girls in age group 10-14 going to school.
PC Income.

→ also lagging economically.
→ Policymakers must focus on these 4 Sick states of India, if we want better development indicators and wants to economically grow. [and does not want social turbulence & a threat to political Stability.

Efflate debate↑ [whether this term holds true even now, whether they have progressed at par with southern states].

Vinita Sharma (2015-16) Conducted study on same parameters and noted significant improvement in devt indices in these states but there still exists a **large gap** b/w them and Southern States.

- Continue to lag national avg. [Still the laggard states].
- Continues to remain developmental gap and the acronym BIMARU still holds true. *
- They also **lags in urbanisation.**
- lower per capita income.
- Bimaru states have still not converged to the national avg. and they continue to remain backward relative to national average. #
- Pace of convergence is slow. (#).

BIMARU ... odisha was added by [Chaudhari and Ray in 2010].

Bihar → double digit growth - past 5 yrs.

UP → 2nd largest economy after MH.

Media has also pronounced that BIMARU states are not sick anymore as due to their High economic growth rate [during 11th FYP → avg. growth rate of these 5 states exceeded national avg.].

PM Modi, HMs have argued that term BIMARU can be relegated to History.

- EAG vs Non EAG states [Empowered action group] →

BIMAROU + JH, CG, UK.

EAG states → 45% of country's population.

1951–1971 → EAG state, Non EAG state → higher population growth rate. [non-EAG was higher than EAG].

1971 onwards → steady decline in fertility rates in Non-EAG States, but pop. growth in EAG states grown at 25%/decade. *

After 2001 → Population growth rate has decreased in EAG States by 4% and now is 21%/decade, leading to decline of 3.9% as a whole in India [21.54% → 17.64%] *

decade of hope in terms of population stabilisation.
(1st decade after 1921, where fewer people were added as compared to previous decade).

- Kingsley Davis and Judith Blake → [social determinants of fertility].

Biological process of reproduction can be divided into 3 stages: →

(a) intercourse
(b) conception
(c) Gestation and parturition.

KD,JB argues that Biological process of reproduction is affected by Socio-cultural factors. [affects fertility at each stage]

i) age at marriage [lower age → intercourse ↑]
ii) divorce rate [High → low intercourse].
iii) culturally prescribed period of abstinence [40 days after birth of child]. (CHHAT)
iv) Permanent Celibacy (Proportion of women).
v) Coital frequency

- Components of population Growth → Birth, Mortality and migration.

Crude Birth rate →

no. of live births / 1000 of a population.

→ also express Fertility of Women.

Birth rate in society depends upon Socio-cultural, Geographical Educational, developmental factors.

Demographic Transition Theory → [High B.R leads to High pop. during underdeveloped to developing phase].

By a large, increased level of prosperity exert a strong downward pull on birth rate as evident in cases of TN, KL.

- Migration → Everitt Lee, defines migration broadly as Permanent or semi permanent change of residence.

Migration is a response of Humans to economic, social, demographic forces in environment.

[It can be voluntary – Brain drain
can be Forced – migration due to calamity / war] – Push / Pull factors.

India →

a) rural to rural (dominant) by females [Patrilocal marriages] village Exogamy.
b) rural to urban + Immigration / Emigration at Intⁿl Level.
c) urban to urban # 2015 report of UNDESA – size of Indian diaspora → 16 mn. [Largest migrant population] 1.6 cr *
d) urban to rural.

* village Exogamy.

According to Myron Weiner in his "Sons of soil, 1978", rural migrants leave their native place because of lack of employment, landlessness, poverty, political & religious persecution. [Push factors].

→ 1976 → Connell, shows that family size also affects migration decisions. (larger families are more likely to see their members migrate for both +ve & -ve reasons.)

*

→ Caste also plays imp. role in determining patterns of migration. [Lower castes in village move out due to prosecution or to seek better ways of subsistence].

pull pressure of urban areas. attracts migrants across all strata in rural Society.

→ Sheth's study.

Chain Migration → Migrants usually move to places where they have Contacts & previous migrants serve as links for new migrants., & a chain of migration is formed. [Kinship also plays an imp. role in migration patterns] .#

Classification of Pull/Push factor is originally attributed to Everett Lee.

Push → Poverty, low productivity, unemployment, exhaustion of natural resources and natural calamities.

Pull → better employment, high wages, better working conditions, better amenities or social infra.

In India there is another factor. According to Ashish Bose, * he terms Push back factors. As unemployment, marginal employment in cities increases, it act as deterrent for rural population to find a place in urban areas and pushes them back.

According to RC Chanda in "A Geography of population", 1986 Some seek more religious freedom which is offered in a cosmopolitan environment of city.

Political factors "son of the soil policy" → leading to Forced evictions, reverse migration.

- NSS/Census data → 28% of Indian population migrates every year and predominant shares of those who migrate to seek employment

major reason of voluntary migration is economic. [low income, lack of opp. are the reasons pushing rural people towards cities]. When there is ample opp. for Jobs.

consequences of Migration →

(a) Migration from labour surplus region to labour defict region restores the balance. [labour productivity in labour Surplus region increases].

(b) Migrants support their families in form of Financial assistance. [Remittances → $84 bn (2020)]. [Poverty ↓]

(c) Migrants when return, also supports native place by spread of [Knowledge and innovation]. [Migrants expose little Tradition of village to Great tradition of urban areas]. and vice versa ≠ [cultural Transmissio

(d) Problem in rural areas where educated & skilled Youth more from [villages to cities], and rural areas are left with little skilled and educated youth. *

(e) Migration of unmarried males of young working age results in imbalanced sex ratios at both destination & source areas.

Migration of married male leads to decline in coition frequency, hence FR decline. (*)

f) Women, children left back at home more [vulnerable] to sexual exploitation and abuse. and due to poor education can be drawn into child labour.

g) Migrant workers vulnerable to multiple exploitations →
- # living in slums or unhygienic places., Poverty ↑, diseases ↑
- # no social security scheme.
- # no Food security [ration Card Portability] * [e-PoS M/c] Biometric authentication
- # no voting rights.
- # violence [sons of the soil policy], [verbal abuse]
- # discrimination by natives. [Hostile environment]
- # Kafala system [Middle East].

(Bonded labour (contractual))

h) Vote Bank politics [Assam Agitation], [insurgency], change in demography.

i) Composite culture ↑ [Hotbed of diversity].
migration leads to more ethnic and cultural diversity. It also creates [friction] (aggressive fight for scarce resources).

j) (KL) = Psychological impact of migration [female population left behind suffers from Hysteria, neurosis etc.

[most Riots & death in urban areas]
↓
→ anonymity
→ population heterogeneity ↑

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k) Due to male migration, cultivation has primarily become a female Task leading to feminisation of agricultural labour force. * [84%] - Eco Survey (2015-16).
[Less wages for same work as compared to men].

l) Jan Breman → Green revolution [mechanisation] & regional disparities promoted rural migration in a big way. These migrant workers have been termed Footloose Labour, but this does not imply freedom.
[Wealthy Farmers in developed areas prefer to employ migrant workers → easy to exploit, work at low wages (no kinship ties) *

m) Migrant Labourers → Linguistic and cultural problems. have to adjust food habits according to alien culture
↳ Robert Park - Marginal man

n) Acc to Burdhan and Rudra, due to emergence of capitalist MOP after GR, migrants in these areas work in conditions of bondage due to them taking loans from local labour contractors. *

* Fees for Jobs by middlemen → indebtedness.

Rural migration
GR, Regional disparity, Push / Pull factors.

Conception Stage → Usage or non usage of Contraceptives.
→ Social attitudes regarding seeking help in case of infertility.
→ Fecundity or infecundity [voluntary or involuntary].

Gestation and parturition stage → Female Foeticide. Forced abortions.

Some socio cultural factors pulls up the fertility rate & Some pulls down fertility rate.

India →
→ lower marriage age [as compared to industrial societies].
→ low Contraceptive usage (masculinity), lack of awareness.
→ universality of marriage. [almost nil Celibacy]. ✓
→ Female Foeticide (son preference].
→ Parsis not getting married. *
→ Patriarchy.

In dev'd societies, propensity is towards lower fertility rate, while in dev'g societies Higher Fertility rate.

→ High IMR ↑
→ lower level of women education.

* nuclear family, easy mobility [Parson]

• Empirical Work → "The population of India and Pakistan", 1952 was commissioned by Kingsley and Davis. & This work serves as reference point for studying the population related issues in India from sociological perspective.

2011 census → It was observed that literacy & development have inverse co-relation with population growth.

[BH → growth rate − 25%.
KL = " → 6%,]

• Population policy of India → [1952 → National family planning Programme].

1st FYP [1952] → recognised urgent need of family planning and population control. [it advocated reduction in Birth rate at a level, to stabilize the population consistent with needs of the economy]. [focused on family planning as a step towards improvement in Health of mothers & children.]

→ 1952-65 - Nehruvian period.

[clinics based approach] → Family planning clinics to be opened across country to impart information, undertake Counselling, benefits of small family, usage of Contraceptives and bring about change in reproductive behaviour.

This approach was However not very successful as people didn't visit these clinics, deserted look. [People were unmind of their presence]. People's engagement ↓ [Personal domain]

[Mother and Mother-in-law acts as counsellor]

1956 → Voluntary sterilisation scheme was introduced.

1966-1989 [Targets based approach] → definitive targets were set at national level. [Targets for TFR, Contraceptive usage].

- at state level
- at dist level
- at block and village level.

Message to adopt Small family norm.
→ Sensible choice → Children - Better future. - Health of women ↑
→ need for building Healthy & prosperous country.

- not much successful, Judging of data at ground level.

→ IUD insertions, condoms [meant to distribute free, was diverted to medical shops to be sold at price].

no mechanism to check the authenticity of data.

Top-down approach - Targets unrealistic.

Emergency → Forced sterilisation program (targeting members of minority community).

1977 → Janta Govt later came and changed name to National family welfare plan instead of National family planning plan.

→ marriageable age of boys ↑ → 21 yrs.
Girls ↑ → 18 yrs

6th & 7th FYP → focused on reducing family size → IMR ↓, DR ↓, encourage sterilisation → use of IUD & other Contention Co

1990s onwards → LPG reforms, NGO's ↑, CSO. playing an important role.

1993 – Committee on population set up by NDC proposed formulation of population policy.

Thus, National population policy, 2000 →

Aims → [stable population by 2045], late revised – 2065.

a) To meet unmet needs of Contraceptive, child Health services.

[Cairo consensus] → non coercive strategy, → women education and empowerment

b) IMR < 30/1000 live births. (SDG)

c) To achieve (80%) institutional delivery + [20%] by Trained persons atleast.

d) MMR < 100 / 100,000 live birth. (SDG-70)

e) 100% Registration of all births, deaths, marriage, pregnancy.

f) Promote [small family norm.]

g) Prevent and Control communicable diseases, especially AIDS and other STI's.

h) delayed marriage for girls. [not earlier than 18, preferably 20]. → Govt (2021) thinking of this.

i) Integrate Indian system of medicine (AYUSH) in family welfare and child care services and reproductive Health.

† Cost effective.
† much acceptable in rural areas. [popular among masses]
† wide reach.

need mainstreaming, otherwise it will degenerate.

j) To achieve universal immunization of children against all preventable diseases. [Mission Indradhanush]

k) To achieve universal access to info/counseling and services for fertility regulation and contraception with a wide basket of choices.

2019 – Modi calls family planning a form of patriotism.

l) GoI offered an [incentive package] to model small families. Prizes to village panchayats and dist boards fulfilling the target of model small families in respect of reducing IMR & improving literacy.

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Assesment of population policy of India → (NPP, 2000) →

Visaria and Visaria, believes that there is a popular belief that India's population policy has been a **dismal failure** but it is incorrect to call it so.

→ India is among 1st countries to have formulated a population policy.

→ India is **demographically huge, culturally diverse and democratic polity**. [against all these odds India tried to follow the path described by policy]. → it was a formidable challenge and therefore **commendable**.

→ impediments in bringing about behavioural change.

→ **Centralised planning** → unrealistic target [that's why policy is considered failure but that doesn't mean there wasn't **improvement**].

BR↓, DR↓↓ [thus population seems to be grooving]., thus cannot be seen only from angle of fertility rate.

Radha Kamal Mukherjee committee 1940 → emphasis on self control, awareness
- opening control clinics
- increase age of marriage.

→ discourage polygamy.

Crude birth rate [1951 → 2004] → reduced from 40.8 to 24%. → 22.64

Crude death rate → 25% → 7.5%.

Life expectancy → 37 yrs → 62 years → 69.7

TFR → 6% → 3% → (2)

• 5th FYP → accompanying issues like poverty↓, economic social disparities were not ameliorated.

National pop policy, 1976
diff from earlier policy
It was hitherto believed that **devt** & **education** would themselves restrict the pop. growth.

Population policy can play an **important but limited role** in determining fertility/reproductive behaviour of people. It is greatly affected by **various socio-cultural factors.**

→ [role for Pitbadaan etc.], **male bias**.

lack of Education., Poverty↑ (more members to earn)
child malnutrition, IMR↑, BR↑

inadequate use of contraceptives - [masculinity]
opposition by religious leaders.
Early Marriage, child Marriage

• **Way forward** →

"Development is the best contraceptive". Focus of public policy should be on **High economic growth-rate**. As society becomes richer, IMR↓, MMR↓, TFR↓.

2 Pronged Strategy
eco-growth + behavioural change.

[However, development only doesn't affect population but population also affects development], thus population control strategies cannot be shed and sole focus on economic growth only isn't as prudent. #.

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Need to work on both simultaneously.

Kerala Model → have achieved +ve demographic indicators. *
↑ [Female literacy], overall literacy ↑
Focus on public Health.

However this model cannot be imitated in all states, as there are unique socio-cultural situation at Kerala, Geography, History, Political inclinations, thus only a tailor made approach can be succesful in diff. States.
→ Migration to Gulf countries.
→ Communist rule

Population policy must be formulated at State level with realistic targets.
Contraceptive awareness has been achieved but its adoption is still abysmally low. * [NFHS-5 – 67%]
Population policy must factor in emerging concerns. * (cc)
[Globalisation → Corona]. etc.
very less focus on HIV Mental Health.
Adolescents issues are different from children (<13 yrs) These needs to be dissected and viewed as distinct demography and their issues tackled.

Family welfare programmes. →

ⓐ NRHM [2005] with primary focus on Maternal and child Health. (reduce mortality. and improve other Health indicators.

ⓑ Janni Suraksha Yojana → launched as part of NRHM to reduce both maternal & neonatal death. Promoting institutional delivery by offering cash assistance (for delivery & post delivery care).

ⓒ ICDS → focuses on both Mother and child. (launched – 1975) for holistic dev. immunisation, care & nutrition of children (≤ 6 yr age). (now universalised).

ⓓ Universal immunisation programme → to immunise all infants & children for prevent diseases.

ⓔ PM Swasthya Suraksha Yojana → [Tertiary Healthcare & medical education]

ⓕ PM Matru vandana Yojana (₹6000 – DBT – 3 installments). → ensures Antenatal & Post natal care + institutional delivery.

ⓖ ~~RMT~~ Janni Shishu Suraksha Karyakram. *
[Insh. delivery].

• **Demographic issues** →

Age structure → dynamic and not static.

2011 → 0-14 – 29%.
15-59 – 63%. – demographic dividend.
60+ – 8%.

dependency ratio = Dependent population / Working age pop.

DR = <15 and >60 / 15-60 thus low↓.

– provides us advantage over other countries. (source a

In 2020, avg. Indian is only 29 yrs of age
avg. Japanese → 48 yrs
avg. chinese → 37 yrs

UNFPA = "a boost in economic productivity that occurs when there are growing no. of people in the workforce related/relative to no. of dependents".

→ It is a potential advantage, but cannot accrue itself on its own, need to harness it.

Otherwise demographic dividend → demographic liab
* can trigger Anti-migrant movements. *, UE↑
# reservation related violence. *

– It's only a temporary advantage, and needs to be Harnessed now.

according to UNFPA, India has till 2055 to reap benefits of this dividend. [We need to focus similar to EG Yoj guarant

demographic dividend is always succeeded by a demographic tax/ penalty, Thus need to Harness dividend in such a way that we have increased productivity to shoulder the burden in future.

Age structure throughout India is not uniform.
[Period/window of demographic dividend will be open diff times thus there cannot be single policy/plan, rather decentralised plans based on age structure to extract maximum benefit.

This window of demographic dividend will close in 5 years in some states → Andhra, TN, Kerala, Delhi.

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But in some states, this window is yet to open. [UP, BH, MP] → Small family norm. → Vocational Training.

→ Thus in closing states → Sound elderly care policy
→ migrant friendly policy etc. is req.
[Surplus to dyfict].

Bulging elderly pop → [declining Fertility R + longevity] *

Elderly (60+) → suffered from a policy neglect for long.
→ (1st policy was formulated in 1999 only) and then 2011

→ They were neglected because of very miniscule elderly population.
→ various Traditional social structures were used to take care of elderly → Joint family (eg - Japan, China, India)
→ Indian society greatly values old age as it is equated with wisdom, experience, worldly wiseness. ⊛

US, UK are more likely to dismiss old as unproductive.

→ Position in social structure → elderly well placed.
[within and outside family]
Patriarch
Panchayats [elders].

→ Traditional society → Family was the unit of production thus productive assets controlled by elderly. - ensured their influence and status.

Why formulation of policy then?

1999 → Int'l year of elderly/older person. [UN designated] *

demographic change → share in population ↑ - rising trend [2000 → 82 mn]
Values → (western shift) → youth oriented. (Individualism ↑) [2050 → 392 mn].
↳ leading to elderly neglect.
Jt. Family → nuclear family.
actual authority shifted from Patriarch to earning adult male members.
after 73rd CA → panchayats now controlled by dominant caste group. → social status ↓
B/w 2000 to 2050 → India's total pop. expected to grow by 55%, while pop. above those 60yrs of age, will increase by 326%.
- Pop above 80yrs of age increase by 700% [Making it fastest growing age bracket].
dependency ratio ↑.
upward trend in elderly staying alone or with spouse from 9% (1992) to 18.7% in 2006 *
Geriatric care demand ↑ → but practising physicians having little knowledge of clinical and functional implications of aging. [Most many with older seeking ...]

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- **Silver economy** → 2000 → 82 mn [8.2%]
  As per UNFPA, by 2030 → 12% In dian pop. above 60
  by 2050 → 19.4% . (324mn).

→ **Longitudinal Ageing study of India (LASI)** → undertaken by National programme for Healthcare of elderly. [MoHFW].

* **Ill Treatment/abuse** → [more than half (53%)] exprienced it occassionaly (once in 2 months). (#) >50%
  33% → once in year.
  14% → once in 2 weeks.

75% elderly live in rural areas. [urban-rural divide] → less vulnerable in rural areas due to Traditional Jt. family structure, but Healthcare service are not as easily accessible in urban areas.
∴ **Ruralisation of Elderly**.

Explanations have been offered to explain the proces of ageing and its social implications →

(a) **Disengagement Theory [Functionalist Theory]** → older people disengage from largn society to find meaning of their lives and disengagement from their current roles helps in freeing up these roles for others who can perform them more effiently..

(b) **Political Economy theory [CarrollEcles]** → "critical perspectives on Ageing 1991] → acc to her, political economy dfines the roles which are to be given to the aged.

(c) **Role Theory** → Man performs various roles in lifetime. [Hindu notion of 4 Purushartha] → related to concept of Social roles and ageing) "Sanyasi"

(d) **Activity Theory** → More the activity, greater the life satisfaction.
eg- Fauja singh [Centenarian Sikh] took active participation in Marathons to raise awareness.

→ unintended consequences of intrusive policy approach.
"Warning For India"

"Issue of ageing"

CA - due to increasing ageing population at china, and very low birth rate.
[2016 → introduced 2 child policy]
[2021 → 3 child policy]
→ indicative of poor planning.

- "China will become old before becoming rich."
[1971 - One child policy]. [1979 - TFR → 2.75; 2018 - TFR → 1.69] - below replacement Level
2015 → 2 child
China's strategy → Intrusive family Planning policy. (forced abortion, Sterilisation]
→ Strengthened Biases "Preference for Male child" → Impact on Sex ratio.
Dependence ratio ↑ → Anti Poor. → Targeted against Minority. • Uighyur.

and functional implications of aging. [not many inst. offer Geriatric courses].

Some sociologist/demographers like Dean Baker, Phil Mullan doesn't see ageing as a big problem as health facilities ↑, people live longer and healthy and burden of being aged is infact coming down.
[However their studies were primarily focused in western countries]

- Economic dependency → 52nd NSSO survey → ~5% elderly fully dependent on others.
  → 2-0% partially dependent

85% of aged had to depend on others for their day-to-day maintenance.

Lessons from China →
→ Intrusive family planning backfires. [Coercive family planning].
→ Will strengthen existing social biases [detrimental effect on sex ratio]
→ will be seen as targeting minorities → "social fabric"
→ Sikkim, Lakshadweep, KA, TN, KL → TFR below replacement level already.
→ TFR-2.1 is the objective that ensures +ve demographic dividend (Population stabilisation).
→ Gender discrimination at WP, since employers don't want to pay for maternity leave for 2nd child. [Post 2015].
→ Women "marital power" ↓ because of rising Gender inequality in labour market post 2 child policy.

- various social problems faced by elderly → 1) Loss of productive capacity

(a) Age-segregated society → [level of interaction b/w diff. age groups ↓].
[Generation Gap]
Individualism ↑
→ loneliness ↑, "Man is a social animal" but are actually sidelined.
↳ Psychological issues.
↳ Geriatric depression.

(b) Health related issues - deterioration of physical Health and mental well being. [growing susceptibility to diseases].
need to have Health insurance coverage. [usually denied] [elderly sensitive is non-cu
OOP Exp → pulls people into poverty.
Health checkup camps - (mobile Hospitals).

(c) Financial & Housing security → 90% informal workers.
→ no formal social security
→ That's why most people don't retire, even after deterioration of physical Health. [cannot afford to].
→ development of public support system is still in a nascent stage.
Threatened, bullied to give up their rights over property.
incidence of poverty ↑. # absence of savings.

(d) Psychological and emotional wellbeing →
loss of dignity, respect, Control, authority. , loss of status
depression, social isolation. , As individual becomes old, his/her capacity to adjust himself to society declines. *

(e) More vulnerable to crime and voilence. [easy targets].
→ Elderly women are doubly the victim of old age + Patriarchy, continue to perform child rearing.
→ more vulnerable to physical abuse.
→ >50% of women above 80 yrs of age → widowhood (more life expectancy)
Traditionally widows → ill treated.
[Mathura → abandoned widows].
→ women less education, own no assets, not able to work out depends on children, thus more subjected to ill treatment / abuse.

(g) Suicides rates among elderly increasing.

→ Feminisation of Ageing [more life expectancy]. (Gender dimension to the issue)
(2011 → 1033 W/1000 M), 2060 = [1060/1000].

(f) Ageism → [stereotypical & discriminatory behaviour].
- more witnessed in western countries.
- stereotyped as less efficient & dependent on others.

eg. Italy

- **National policy on Sr. Citizens (2011)** — [Art 41] → right to public assistance to old age.

Strives to have **age-integrated society** [to strengthen integration b/w generations & strengthen bond.
tries to bring the concerns of elderly in public discourse, media.
↳ Loneliness ↓
↳ Geriatric dep ↓.
elderly are recognised as **imp. stakeholders** in process of devt. [earlier linked only with Youth].
"Ageing in place" (own Home) – primary responsibility to take care of family rests with family. [and it partner the community, Govt & Pvt. sector].
institutional care are to be the **last resort**.
can be engaged in Supervisory roles, guidance roles, man the resident welfare associations → need to create adequate opportunity for participation of elderly and ensure they remain productive as long as possible. [equal opportunity], enables their full participation. [Productive work]

"Active Ageing"
Greater autonomy and control over themselves.

Policy believes in development of **Formal & informal Social support system**, so that capacity of family to take care of Sr. citizens is strengthened and they continue to live in the family. *
Housing, income security, **old age pension**, access to Healthcare **insurance** [and other programmes to sustain dignity in old age].
Being a signatory to Madrid plan of Action and Barrier free framework, it will work towards an inclusive, barrier free and age-friendly society. *
Long term savings instruments must be promoted in urban and rural areas. [and it's design must be such that it is attractive enough to take care of eroding purchasing power later].
States will set up **Homes** with assisted living facilities for abandoned Sr. citizens in every dist of country & there will be adequate budgetary support.

- **2007** → Maintenance & welfare of parents and Senior citizens act, 2007 puts obligation on state as well as individuals and children, to take care of parents and elderly.

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[Way Ahead] → [Integration of schemes] (

1) Special attention on elderly women is required. [more prone to discrimination due to cultural bias against women]. [widowhood ↑]., loneliness ↑, dependency ↑, no economic asset.

2) [rural poor] devoid of any formal social security, lower access to quality Healthcare also needs special care. [schemes must be formulated to target to this section]

3) increased advancements in technology have led to further increase in life expectancy, thus this needs to be factored in while formulating schemes.

4) Income security in old age: # [2/3rd elderly live below poverty line]. *

(a) IG National old age Pension Scheme. to cover [Sr citizens below Poverty line]
[oldest old] would be covered too & will be provided additional support in case of disability, loss of adult children etc.

b) PDS coverage, Antyodya Anna Yojana.

c) Atal Pension Yojana.

d) [Income Tax relaxations] to homes where elderly require Special care keeping in mind high cost of medical & nursing care.

5) [Health care] → [better, P,S,T HC] in vicinity, as this age profile will burgeon, it's responsibility of govt to improve infrastructure in this regard.

- Health care insurance coverage ↑. eg - [Rashtriya Swasthya Bima Yojana.] *
- Public Health Care. PMJAY.
- NGO support.

→ Twice a year, [Health Camps] to monitor life style diseases. [Geriatric care ↑]., Professionally trained care givers ↑ [institutes ↑, Hospitals ↑].

6) Efforts needs to be made to [strengthen family system], so that they play the role of primary caregiver in oldage.

7) Healthcare fund ↑

8) increasing awareness on [mental Health. ↑] [early detection and care of those with Dementia & Alzheimer's]

9) PPP Model wherever possible for better service.

10) Provisions to be made for stringent punishment of abuse of elderly. [Community awareness & policing]. Safety & security ↑ — comprehensive plan.

National Youth Policy.

11) Housing Security.
- loans for Sr. Citizen.
- Awas Yojana.
- Housing colonies
- multi purpose centres

12) Productive ageing
Continued employment in compatible area.
Social Security Cess.
longer Budgetary allocation.

13) Multigenerational bonding.

14) Est. of NC Sr. Citizens to provide for effective implementation of schemes & its monitoring etc.

- **Fertility rate** →

TFR is defined as the total no. of live babies and average women is expected to have, if she lives through the reproductive age group and bears age specific fertility.
[15-49] yr

replacement level TFR = 2.1 [for population to stay at same level].

NFHS-4 (2015-16) → India's TFR = 2.2. [NFHS5 → 2.0]
→ Significant reduction in very recent past.

NFHS-3 (2005-06) ⇒ 2.7

2011 → 2.5 # (fairly rapid decline)
2013 → 2.3

Factors contributing →

ⓐ Modern education → [women] → [empowerment ↑, choice ↑, awareness ↑].
b) increase in the age at marriage. (Fertility period ↓).
c) increase in overall prosperity levels. *
d) reduction in death rates, IMR ↓, life expectancy ↑.
e) Industrialisation, urbanisation
↳ supports easy mobility with smaller family. *
f) ICT campaigns of Govt. [family planning].
"Hum Do Hamare Do"
g) Importance of daughter ↑

Wide variations across India →

- 23 states & UT's have achieved TFR of replacement level or below.
- some population Heavy states continue to have high TFR.
  eg → Bihar [TFR → 3.4] *
  Meghalya [TFR → 3.04]
  UP [TFR → 2.7].

Various factor affecting TFR → Economy → EAG vis Non EAG.
Social Reasons.

ⓐ **education** → NFHS → women with 12 yrs or more of schooling have TFR → 1.7.

women with no schooling → TFR → 3.1

access to education gives women sense of control over her body. (bodily autonomy ↑). *

b) **class** → Prosperity ↑, TFR ↓.
NFHS-4

Can use theory of Kingsley Davis & Judith Blake here.

Factors affecting High TFR at India →

ⓐ **religious factor** → all major religions strongly support high fertility except Buddhism.

b) **universality of marriage** (due to fulfillment of 4 Purushartha).

c) **lower age of marriage** of women traditionally. [Fertile age ↑].

d) **Preference for sons** leading to more pregnancies.

e) **Social norms & values** → Women who cannot bear a child is looked down upon in society. (D-I-L achieve right status in family only after giving birth to a son.)

f) **Child labour** → due to their economic productivity for families, more children

g) **Joint family norm** → no economic motivation to restrict no. of children as basic needs of the man taken care of.

h) Lack of awareness of family planning.

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Low income segment women have a fertility rate — 3.2
High " " "

- **MMR and IMR** →

MMR refers to no. of women who die during child birth or within (42) days of child birth due to birth related complications per 100,000 live Births.

IMR is the no. of deaths of children before they attain the age of 1 year per 1000 live Births.

IMR, MMR are imp indicators of level of dvt of society. (backwardness). (but there is no direct correlation)

Poor countries have high IMR & MMR [due to lack of infra, malnutrition etc].

→ Death rate → deaths / 1000 pop. reduced due to
- Good Health Care
- mass vaccination
- sanitation.
- Famines ↓

India → MMR → reduced from 254 (2005) to 167 [2013]

1990 → 556

2020 → 113 * [2016-18]

SDG ⇒ 70
NHP, 2017 ⇒ 100

China → MMR → 45
SL → MMR → 58 ✓

Within India MMR varies greatly →

KL → 25
Assam → 480

newdata → KL = 43, Assam = 215 *, UP = 197, MP = 173.

Factors contributing to High MMR →

According to NFHS-4 →

(a) lack of institutional deliveries. [Poor women unable to afford it]
reliance on untrained mid-wives

(b) Prevalence of anaemia in 57% Indian women. [Iron supplements]
39% → 79%
NFHS-3 NFHS-4 → 89%.
Nutritional

acc to NFHS-4 → only 30% women consumed iron supplements when they were pregnant.

(c) expenditure → child birth at public Health facility → distance ↑ Health Care Centre
- ₹ 3200. [Thus, inaccessible for several families]

∴ Janni Suraksha Yojana (JSY) + Matru Vandana Yojana (MVY) * Under NHM.

NHS-4 → Mothers receiving help under JSY → 37% [good scope for improvement]
#

(d) low level of women's education.

PM Suraksit Matrity Abhiyaan → Quality Anti-natal care.

[Anti, neo, Post natal care ↑]

- Inadequate Gap b/w 2 children.

Implications of High Fertility →

(a) Women are tied down to child bearing and child rearing for best productive years of her life.

[Thus, are therefore denied opportunity to explore other avenues for self expression, self development. ↓

+ Creating economic disparity b/w man & Woman.
  Economic PoV → Female LFPR ↓ [Economic dependence ↑] [Toxic relations]
+ Women dependent on man during Pregnancy – Power Psychosis → F. Engels. (Shula Smith Firestone).

Individual level
→ TFR ↑, Child ill health ↑, less education ↑, Poverty ↑, child Labour. ★

#Societal level
→ Pop. growth rate ↑
→ Resources ↓
→ UE ↑
→ Social discord
→ inequality ↑

(b) Excessive child bearing affects Health of Women & that of infant. (looking after large no. of children puts further strain on physical & emotional resources of such woman.

(c) Burden of large family over Single Bread winner →
→ Mental Health issues, drinking, violence.
→ Child labour ↑ to support family.
→ delinquency ↑ [unwanted child left at its own disposal].

(d) Girl child is most impacted. [not sent to schools or not retained], (domestic chores, taking care of siblings].
★ Early marriage [pushing to vicious cycle].

(e) Poor Financial Health → Poor education of children leading to vicious cycle of poverty. → Ken Coates.

UE ↑, migrations ↑

- **UP Draft population Control bill** → Target → TFR-2.1 by 2026 at replacement level fertility + improve Contraceptive Usage, male contraception, reduce IMR, MMR.

NFHS4 UP → 2.7

Bihar → NFHS-5 → 3.1

Strategy →

Incentives	+	Penalities
1/2 children		>2 children.
Perks → Govt schemes		→ denial of Govt subsidies & welfare benefits.
Tax and loan rebates		→ Barred from Govt Jobs.
Cash Awards		→ cannot contest local elections.

Issue → # Communal colour

→ **Policy of Coercion** similar to China's policy. [failed to achieve desired results + unintended Consequences]. **1-2-4 issue** ★ (Youth, Parents, Grandparents.)

policy denounced by **NHRC**. ★

Empirical studies prove such policies → **ineffective** and in turn leads to discrimination of marginalized and vulnerable sections.

Shortage of workforce
Burgeoning elderly
Human rights violation
[Demographic disaster]

→ **Neo Malthusian approach** → advocacy of Human family Planning to safeguard resources [Coercive measures].

Population ↑ is a socio-economic issue and not a demographic issue
↑ Poverty
↑ non-empowered women.

Cairo Conference on Population and development → Cairo Consensus → to focus on upholding reproductive rights by empowering women, ensuring universal education.

To not rely on coercive family planning policies.

★ [Poverty ⟷ High Fertility] [vicious cycle]

Long term → address poverty
Improve Financial Status of family
Empower women, promote Contraceptives
] TFR ↓

[SC, 2003] upheld Haryana Govt's decision to bar people with more than 2 children to contest local body elections.

#Socio economic empowerment is better alternative as compared to coercive approach.

→ Bill also state that couples with >2 kids won't be provided state sponsored welfare schemes. [making welfare conditional against Right to reproductive choice, procreation (21) is against Constitution. covered under right to privacy]

classmate Date

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- **MMR and IMR** → (6 weeks)

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IMR → 47.5 (2011) to (41) [2015-16]

IMR → rural → 36/1000
urban → 23/1000
[Huge differentials among state].

SL, Bang → lower IMR than India.

Reasons for High IMR in India →

a) diarrhoea and Pneumonia [can be easily prevented]. — sanitation must be approved. SDG-6.
(lack of awareness) — ORS

b) lack of professional medical care after child birth.
NFHS-4 → only 21.3% children received health checkup within (2) days of birth from a professional (doctor, nurse).

c) Breastfeeding [exclusively for 6 months] reqd to greatly increase chances of survival.
NFHS-4 - only (55%) children were exclusively breast fed for first 6 months *
• due to cultural restrictions, child not breast fed for 1st 24 hrs. #
[due to lack of knowledge or maternal malnutrition]. # Poverty [women to go to work]
no breast milk formed.

d) High MMR [if mother does not survive, chances of child survival ↓] (NFHS)

e) Lack of adequate nutrition. →
NFS-4 → only 9.6% children [6 to 23 months] received adequate diet.

f) Cultural Religious factors → (instances of) Maulvis have prohibited administration of oral vaccines to children among Muslims. #

g) Female infanticide or neglect of Health issues in case of girl child.

h) Premature deliveries, Antinatal checkups ↓, early pregnacy. <18 or >35.

i) no full immunisation. *

j) Indoor pollution [LPG Connections ↑].

k) Interval b/w 2 children [if < 1yr, higher chance of mortality] → World population fund, GoI recommends, 3-4 yrs.

l) weight at Birth →
WHO → Babies with birth weight < 2.5kg (High risk of mortality)
In India, 24 to 37% babies born below 2.5kg. thus High IMR. ↑
*

Consequences of High IMR
(a) indicator of backwardness.
(b) more no. of children as in hope that few will survive to adulthood.
(c) IMR↑ - takes a toll on mother's Health due to multiple cycles of pregnancy.
(d) In unorg. sector, no Maternity Compensation, economic burden.

life expectancy
1911 — 20 yrs.
2020 → 69 yrs.

MDG-4 → [reducing under 5 mortality rate by 2/3rds b/w 1990 & 2015].

EAG states - (2012-13) → UP [68] (IMR).
MP [36]

SDG-3 → Ensure Healthy lives and promote well being for all at all ages.

→ By 2030 → reduce Neonatal Mortality (upto 28 days) to at least as low as [12/1000]

→ Under 5 mortality → 25/1000 Births.

☺ IMR → 80/1000 [1995].
33/1000 [2017] → SRS Bulletin 2019.

IMR < Neonatal Mortality rate [28 days] → UNICEF, Globally (2018) → 18/1000 *
IMR [1 year].
India → 23/1000
→ (very slow rate of decline)

Other reasons for IMR/NMR →

a) Abysmal doctor to patient ratio. *
b) availability of life saving equipments [skewed, dysfunctional]. → life support equip.
c) insufficient allocation of funds to Public Health Care.

Acc. to UNICEF → Children born to mothers with atleast 8 years of schooling have 32% lesser chances of dying in neonatal period. & 52% less chances in Post natal period as compared to illiterate mothers. # (education of mothers).

Way Forward →

Immunisation ✓
Folic acid to mothers. ✓
State sponsored nutrition schemes for BPL women.
LPG ✓
Swacch Bharat (sanitation). ✓
Awareness ↑ - Breast fed
Prenatal care ✓

✓ # Special newborn Care units at dist & Sub-dist. Hospitals.
India newborn action Plan (2014)
NHM
Integrated approach (Convergence of schemes).

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- Sex ratio and child sex ratio → 919F/1000M (2011) (0-6 yrs) → India → no. of females per 1000 males.

940F/1000M. (2011 Census), 2001 → 933 [That is also skewed in diff. States] — PB, HR are worst Performers.

NFHS5 - 1020F/1000M

	Child sex ratio
1961	976
1971	964
1981	962
91	945
2001	927
2011	919 (Grave concern)

→ rapid and clear decline.
→ indicative of strong bias against Girl child.
→ [Female infanticide, Foeticide]
→ due to cultural preferences → Pitradaan
notion of Paraya Dhan. ✓
female LFPR ↓ → economically unproductive for Parents.
daughters don't take care in old age.

0-6 = PB = 793, HR = 819.

NFHS5 - 929

Ashish Bose claims that "Hum do Hamare Do" may also be contributing to Female infanticide [as people seek boys in a small family]. ✓ (small family norm].

CSR is worst in most prosperous regions of country among better-off society.

→ CSR / low sex ratio is witnessed in prosperous regions and not lowly or Poor areas.

Ashish Bose → DEMARU [daughter Eliminating male aspiring rage for ultrasound]. *

DEMARU states, [PB, HR, HP, GJ], Delhi, Chandigarh. → GR areas

3 conditions for female foeticide →
(a) availability of doctors with ultrasound machine.
(b) capacity to pay by parents for sex determination, abortion.
(c) Road Connectivity. *

Amartya Sen termed it as Hitech Sexism.

PCPNDT Act → (flawed) Complacency of police etc. (Portable ultrasound M/c used). (fewer convictions only).
sex determination.

f) Silent observers in Ultrasound M/c at HR, MH to record the observations.

Measures →
a) Universal registeration and tracking of all pregnancies.
b) better enforcement of PCPNDT Act. [Stricter action].
c) Women's empowerment → education, LFPR ↑. [Beti Bachao Beti Padhao].
d) increased old age social security net [so that reliance on children ↓] no women break.
e) Financial incentives ↑.

Apni Beti Apna Dhan and Ladli.

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Ashish Bose is of view that it is people with money who are engaged in foeticide, thus financial incentives won't work, rather stricter punishments are required.

g) rope in CSO for mass awareness. [UNICEF is working in same dir].

h) Gender equ... to be incorpora... as integral part of broader Strategy.

- **Factors responsible for poor sex ratio in India** →

(a) Female Foeticide / infanticide. ✓
Small family norm → Ashish Bose
– Bangkok Syndrome

(b) Severe neglect of Girl Babies in infancy, [Higher Girl infant deaths] → they needs to be stricken

(c) Violence against women → dowry deaths, honour killings

(d) Migration [leading to skewed sex ratio in many parts in India internally].

(e) India → possibility that women are under enumerated # because they are not reported as members of Household by head of Household when census enumerator collects info.

f) Cultural prefrences leading to preference for male. ✓

g) High MMR. ✓

h) Dowry system casts daughter as liability, a net loss, or economic ruin of her family. [Acc. to Hedge] *
[raising a daughter is like watering a neighbour's plant]. ✓

Impact of Poor sex ratio on society is manifold →

a) demographic distortion leading to unhealthy social mix. (demographic nightmare). → Rapes↑
Male bachelors↑, Psychological issues, social security↓ etc.

b) Imported Brides and Human Trafficking. to dfjsut anas. ✓

c) Polygamy.

d) reinforces social evils like dowry and dowry deaths.

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As a part of Awareness campaign, religious & spiritual leaders have been approached to speak against sex selection, Brand Ambassadors have been used for Govt's "Save the Girl child campaign" #

Registrar General's office has been promoting [birth registeration] and introduced mechanisms to monitor sex ratio at birth among institutional deliveries.

[However despite the efforts of Govt, CSO, NGO's, UN to keep issue of female foeticide high on public and political agenda, [little or no desired results] have been forthcoming].

[Missing Girls] Concept 6.3 G "The Biggest Genocide"

Sevier Summarizes the vicious cycle of female life and death in India, stating that problem lies in attitudes towards women, the [lower status] of Girl children and the [fear] of dowry burden. ✓

Sahni et al → "distorted sex ratio at birth may be considered indirect [evidence] of prenatal sex determination, followed by sex-selective abortion." #

Acc to Modan & Breuning, 2014 → Technology also had play a major role in preimplantation Genetic diagnosis [Test tube baby]. Touted as more ethical means to ensure birth of a boy. However it has not contributed much in India's skewed sex ratio due to its invasive nature and High cost.

[According to them, underreporting or undercounting blamed on inadequate vital registeration system does not explain continued decline of sex ratio. → [rather it should have improved with increasing reg.].

"Human Meddling is the only explanation for an imbalanced sex ratio at birth".]

Acc to Agrawal, 2012 → worsening Gender discrimination, evidence by the trend in sex ratio, can only be reversed through [Social change.] *

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- ~~access to safe affordable, acceptable methods of~~ + qua

Reproductive Health → Concerns with

(a) ability to reproduce ✓
(b) Safe Motherhood. (MMR)
(c) Prevention from STD's. ✓
(d) Family planning ✓

It is an imp. social & demographic indicator which is closely related MMR, NMR & o Health of cohabiting par

Issues →

(a) Health infra ↓ affecting rep. Health.
b) Early child bearing affects their reproductive Health adversely. (
c) Rising cases of **infertility** (food), Anaemia (NFHS 5 - 57%.
d) Ovarian cancers.
e) Uterus removal. ✓
f) **acute menopausal symptoms.**

NPP, 2000 has specific focus on **reproductive Health** & it has for the 1st time acknowledged sexual & reproductive needs of adoloscents. ✱

GoI Schemes → **Kishori Shakti Yojana.** [Imp. of reproductive Healt adoloscent Girls]. ✱

→ **Nehru Yuva Kendras** [Promote awareness ab reproductive Health & Hy among youth].

Various factors affecting reproductive Health →

(a) late marriages → infertility → [Socio-cultural stigma)
(b) Women not seeking Health care. → MMR↑, nutrition↓.
(c) Couple's still not seeking family planning services. [Sp
(d) Masculinity → (no contraceptives) → STD's ↑. [6%) prevalu
(e) **High Unwanted Fertility**

NFHS-3 → 21% pregnancies either unwanted or mistimed.

Total wanted FR (Urban) → 1.6 , actual [2.06]
Total " " [rural) → 2.6 , actual [2.98].

→ Better access to services is the Key. ✓

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Environment / nature →

Post Modernists

Comte, Durkheim, Marx, noone focused on nature, they were exclusively focused on Human.

- More recent sociologists have rectified this omission by Founding fathers.

- Social institutions are greatly affected by environment).
  - Man is shaped by environment. and also affecting the env. (culture)
  - Humans exist as a part of wider ecosystem and not in isolation.

Anthony Giddens → Modern Capitalism and industrialism is responsible for large scale environmental degradation. *

Weizsacker, termed 21st C as Century of environment. and various aspects of social life will be shaped by ecological concerns. (eg → law, administration, migration, politics, Int'l relations, technology, urban development).

Highlighting strong relationship b/w man and environment.

- **Sustainable development** → It is defined as development which meets the needs of the present generation w/o compromising the ability of the future generation's to meet their own needs. → **Brundtland report** → "our common fate

This **model** developed in critique of current developmental model → resource intensive, fuel guzzling, exploitative of nature and not sustainable in long term.
[linked with economic growth [GDP] as a measure of progress.].

with time measure of progress → **Human development** (HDI).
including economic aspects + social consequences of growth.
+ Health + education + better std. of living.

notion of sustainable development is further evolution in paradigm ⇒ economic aspect + social aspect + environment.

Green GDP [dev'd by **J Tobin, Nordhaus**] ★

Roots of the concept of sustainable dvt. can be traced to **Dennis and Donnella Meadows** in their book "**Limits to Growth**" highlighted how current economic model based on unchecked, unhindered exploitation of natural resources is ecologically destructive & not sustainable in long term.

- Pace at which man is exploiting resources will not only **impact** mother nature but man himself.
[in short term only, Mother nature will be **exhausted** as no time for Healing is being provided].

Brundtland report with title "our common Future" →

fate of Humanity is greatly **interconnected**, **env. degradation** docsnot only affect such countries, Poor countries are rather disproportionately affected. [In Poor countries also, poorer people are most affected.]
→ whole of humanity is under threat, no matter what level of economic development. ★

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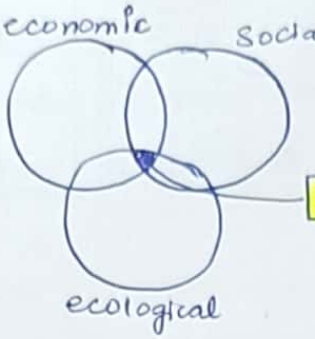
1992 – Rio Summit adopted Agenda 21. # UNFCCC.
– Kyoto protocol signed in 1997.
– UNGA in 2015 adopted SDG's.



[Sustainable development] emphasises all 3 equally.
→ it attempts to Harmonise all 3 concerns, definitely not at expense of ecological concerns only.

How to ensure Sustainable development →

a) Technological innovation [Greener Tech.]
(eg – Fossil Fuels → Solar cells, Biofuels etc.

b) Attitudinal change
Present orientation → Future orientation

Sustainable Consumption [SDG-12].

c) Policy initiatives. at all levels [intnl, national, state, dist, block] and coordination among them.

d) GDP growth rate may take a hit, but political leadership requires [long term commitment] and [political will].

e) Pvt. sector participation [major players in capitalistic mode of economy] – objective → [Profit ↑].
→ thus need to incentivise them for participation in approach.
[adoption of technology].

"Companionate Capitalism"

Brand building, Generates Goodwill [environmental consciousness in advertisement].
ew. Sound production tech.
Better Health of workforce → more productivity.
mandatory CSR to be used for env. concerns. [CER] (environmental.)
Fines for non-compliance. (better implementation)
carbon credit based mechanism.

f) Public / People's participation → usage of [polytheres].
→ (need more sensitisation).
→ more awareness.
→ attitudinal change.

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Greta Thunberg [Environmental activism].

Environmental Movements / ecological Conflicts →

for much of civilisational History, man lived in Harmony with nature.

However RC Guha, Madhav Gadgil in their book "Ecology and equity" highlighted how in recent ~~years~~ years, the intensity, degree, frequency of ecological conflict in Indian Society is on rise.

1950s, 60s → not too many nature-based conflicts in Indian Society. Reason being political leadership of that time enjoyed immense goodwill among masses, Masses responded positively to the clarion call for national development given by national leadership.

→ Beginning 1970's - Indian Society witnessed an increasing no. of conflicts centred around natural resources.

* Lofty promises of development started to seem Hollow. *
Increasing no. of Conflicts b/w diff. Social groups regarding natural resources.

Ecological conflicts refer to conflicts b/w social groups over competing claims over natural resources such as forest land, produce, Timber, Water resources, marine resource, env. pollution etc. (Imp.)

ⓐ Population ↑, resources getting depleted, resources becoming more scarce.
ⓑ Industrialisation ↑, more resource reqd. as input.
ⓒ level of awareness ↑ among people.
ⓓ Consumerism.

(Conflicts ↑)

Acc to Environment Justice Atlas, Maximum ecological conflicts are at India followed by Brazil.
India → 339 ✓
Brazil 150

(g) → Chotta chardham Road widening project
→ Sterlite plant, Thoothukudi [forced to shut down]
→ Cauvery delta, people opposed ONGC plant.
→ Nuclear power plants opposed at Kudankulam, Jaitpur.

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- Uranium mining in Andhra.
- S.K Companies Coal Mining projects at Mahan forest (MP) opposed by Greenpeace activist.
- Vedanta's Bauxite mining at odisha.
- Ship breaking yard at Gujarat.
- World's largest oil-refinery at Naaner, MH opposed by locals.

Gadgil and Guha, in their book highlights various type of ecological conflicts. →

(a) Forests → Struggles pertaining to ownership, control, access to MFP, land, Timber etc.
→ began during colonial period. [Tribal revolts] - Koya
→ After independence, struggles over forest resources
eg → Bamboo makers in karnataka
Rope makers in Shivalik
Tendu leaves picker in central India.

- various movements for Tribal Homeland, CG, JH due to issues of access to Forest land resources.

→ Chipko Movement led by Sundarlal Bahuguna and Chandi prasad Bhatt. *(local women participation).

(b) Water resources → huge coastline, huge pop. dependent on Marine resources.
→ local fishermen community protest against Mechanical Trawlers as it was depleting fish availability and impacting Fish breeding patterns. #

Rivers have supported huge population since ancient times.
"Ganga Mukti Andolan" at Bhagalpur dist. [2 families were collecting Tax claiming that their ancestors had Panidari rights over 50 km Stretch.], collecting Tax from 50,000 people.
→ Bihar Govt. forad to abolish Panidari later.

→ river pollution
- sewage
- effluent
- immersion

(c) Mining activities → opposed in diff. parts of country.
Copper, Bauxite, Limestone mining in Doon valley, Sand mining
(Hazardous, diseases, displacement).
→ uranium, AP
→ Coal mining Assam. (Dehing Patkai).

(d) Pollution → [Plastic, marine, air, water pollution].
Gwalior Rayons Factory, Kerala. forced to shut down after continuous opposition by Kerala Shastra Sahitya Parishad (CSO).
- Coca Cola Bottling plants opposed. in Jaipur, Kerala due to non-compliance with regulatory stds. and polluting local sources of water. ✓
- Bhopal Gas Tragedy (Union Carbide plant) — leading to death and disability.
- Vizag Gas leak (Styrene).

(e) Dam building → Guha & Gadgil → "Dams & Dammed"
Nehruvian State declared to be Temples of Modern India due to various benefits → renewable & cheap electricity
→ Irrigation
→ Pisciculture
→ flood control.
eg → Bhakra Nangal, Nagarjun Sagar.
However Activists & scholars like Arundhati Roy, Walter Fernandez highlighted How Nehruvian State in its enthusiasm to initiate these projects ignored massive Social & economical Consequences.

Adverse ecological consequences → large scale Submergence of Forests → Panna TR.
- disturbing ecology of region.
- Disturbance to balance of aquatic life. [non maintenance of e-flow]
- waterlogging → new diseases
- deforestation ✓

Social Cost → large scale displacement * → livelihood Thwarted.
Cultural calendar

Study by Indian institute of public administration (IIPA) estimated for every big dam → 44000 persons displaced. *

→ Arundhati Roy based on this study, considered a conservative no. of 10000 displaced people and with 3300 big dams total no. of displaced person → 3.3 crore+ ✓ → Tribals 47%.
and if include various other projects → 5 crore+

no. of people displaced is twice the population of Australia
" " " " is 3 times the largest Human Transmigration across Int'l borders → (Population exchange during Partition.) *

Dam projects successfully opposed → Silent valley, KL planned during reign of Indira Gandhi, had potential to Submerge large rain forest. It was opposed by KSSP and later Shelved.

→ Narmada river Valley project → [Medha Patkar] (Baba Amte.) led activism (1980's) initially were trying to assist Govt. in effective rehabilitation & resettlement of dam affected persons. It was soon realised that Govt is not sincere or interested in effective resettlement of displaced people. Then only they started opposing this project. *

Environmentalist Claude Alvarez, have termed Narmada valley project as "The world's largest planned environmental disaster".

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Key Features of ecological mvt in India →

(a) Large no. of localized ecological conflicts in diff. parts of country → There is no single unified env. movement meaning dispersed participants / local inhabitants, opposing diff. entities, nothing binding them.

(b) Common pattern along these dispersed movements →

i) These conflicts takes place b/w 2 opposing parties & on one hand there is local populace [Tribals, Fishermen, woman] and on the other side are big corporates + and State.

→ Though both parties intending to exploit resources but their nature of exploitation is different. Where local populace tend to maintain harmony and balance with nature and depending on it for their needs as against States / corporates engaging in rapid, mindless exploitation

→ Subsistence orientation V/s Profit maximisation.

→ more equitable access distribution V/s access / control concentrated in few Hands.

→ Symbiotic relation with local ecology for long time V/s Some what recent relationship.

(c) State has been systematically diverting resources enjoyed by local populace since centuries to Cooperates.

Gadgil and Guha, argues that these movements have added new dimension to Indian democracy. These mov. have Questioned nature and direction of the path of development undertaken by Indian state. [Fundamental Quetion → nature of development, Development for whom?]

Ramachandra Guha → Fastest evolution "deepening of democracy"

→ These movements have highlighted that benefits of development have been different for those who have borne the brunt of these developmental policies. *
→ Fissures between victims & beneficiaries of development.

- These movement have added new concerns of environmental Sustainability, Social equity in Indian political discourse.

Leadership of these movements has been provided by CSO and activists. It is the CSO, who have educated local people on issues of environment & equity and mobilised them. They have used numerous methods like →
Jal Samadhi, Rail Roko, Rasta Roko, Jail Bharo

- They have highlighted ecological Concerns in media. leading to mov. coming at centre stage. [awareness, Sensitisation].

- Till 1990s, TV, Radio under State control and Media primarily [CSO] relied on Print media
- since 1990's - ~~explosion~~ visual media, radio also being used and now Social Media.

→ Pad Yatra → Sundalal Bahuguna undertook 4000 km long Padyatra from Kashmir to Kohima (1982) to highlight issue of environmental degradation in Himalayas.

- KSSP relied on oral communication → Folk songs, plays to educate masses.

- Gadgil & Guha also highlights various ideological strands * of environmental movements in India.

SDG-12

Ideology → Gandhian Ideology → Issue of Man-nature conflict is primarily a moral one and a lifestyle choice. Gandhi was himself against western style consumerism and large scale production systems. [He was against India imitating this system].

"Simple living and High thinking" ✓

[Production by masses (a village) and not mass production]

(a) Reduce consumption, lead a simple life in Harmony with nature

(eg) → Baba Amte, Sunderlal Bahuguna, Anna Hazare.

Marxist Ideology → Resources are bountiful but the problem is of unequal distribution of ownership and control over natural resources. Access and control is monopolised by such, capitalist class. *

→ Desire for profit for capitalists is insatiable.
→ lower class, exploits nature for their survival.

Solution → [more equitable distribution of resources.]

Profit motive → ecological balance bound to suffer.
Economic equity is necessary for ecological harmony.

(eg) - Naxal Movement, KSSP. *

Appropriate Technologists approach → Western production technology was devd in context of conditions prevalent in western society. adoption of same technological approach is not best suited in Indian context.

→ Instead of imitating western production Tech., we should develop Tech. in Indian context, that suits Indian needs.

West → cheap capital [I.R. ↓]
labour cost ↑

India → capital is expensive [I.R ↑]
labour is cheap.

Following western model
+ Borrowing capital from west
+ Unemployment

Appropriate Technologists suggest that instead of borrowing or imitating western production tech. we should develop production tech. which is resource conserving, labour intensive Capital saving and socially liberating.

eg → Padman [Indigenous H/c]
→ gave employment, cheaper.

Comparative advantage Theory

Wildlife Conservationists → State should be seen as an ally in environment Conservation. Pressure should be put on State to legislate and create dept. for conservation of Environment, Wildlife.

eg → B.B Vohra championed passage of various [env. laws]
(# WPA act, 1972
EPA, 1986.)

talks of species equality.

Ecological Feminism → "Vandana Shiva" authored "Vedic Ecology"
combines feminism + ecological concerns.
She argues that in vedic period, both women & nature were given due respect. [neither env. degradation and subordination of women were part of vedic culture]
women were [integral part of production system]
"Prakriti" refers to both mother nature and feminine principles

Acc to Shiva → Feminine Culture represented creation, regeneration and sustenance of life. [Powerful creative forces).

With passage of time, Production system came in control of men solely.
- we are imitating [western style developmental model].
In west, [feminine principle] is associated with weakness, passivity, subordination. [not seen as vedic culture].

Thus predominant themes in western culture are associated with.

dominance, Control, Violence which India is adopting too.

Therefore, the production system & economy adopted on western lines is increasingly non sustainable and environmentally destructive.

Shiva argues, if you want to ensure Harmony b/w Humanity and nature, women must be restored to the central role they were playing in economy.

[Two issues of Patriarchy & Env. degradation cannot be Separated].

- Women's central role in production system is essential for Harmony b/w Humanity and nature.

- Mukul Sharma → Book "Green and saffron".

Sharma argues → Ecological movements are relying upon Hindu motifs and theme, while Hindutva politics is taking up environmental concerns.

eg → Sundarlal Bahuguna used to address local populace by invoking notion of "Ganga Mata" as revered by Hindus. *

eg - WWF for nature [Mathura, Vrindavan revival project] in which Lord Krishna portrayed as environmental Conservationists.

eg - Tieing of Rakhi in Aravalis.

eg - Anna Hazare in development of Ralegaon Siddhi
→ Model village development.
- His meetings were Convened at local village Temple.

Acc to Sharma, it would tend to alienate those who do not subscribe to Hindu notions. *

"Sundarlal Bahuguna meetings" → Muslims would walk out.

→ dangerous Trend.

→ ("Cow protection and linking it with ecological Concerns".

GHG emissions.)

→ Methane

Chipko →

Intl Ecologists saw chipko as **cultural response** of people's love for their environment

Eco feminists → Village women had to walk long distances to collect fuel & fodder (thus 1st victims of forest destruction).
→ thus women are more close to nature & more ecologically conscious. *

Shobita Jain → Chipko led to **political empowerment** among **women** as they started demanding a share in decision making.

Mahendra Singh kunwar – chipko dismissed the notion that poor destroy their environment & do not want to protect it & brought **Pro-poor environmentalism** to forefront.

• Social change in India → Andre Beteille → Harbinger of Modernity – Middle class.

* Modernisation of Indian Tradition → [thinking, family structure] etc. / urbanisation, Secularisation.

Modernisation, refers to the process of social change whereby less developed societies aquire the characteristics commonly associated with the more developed society.

According to Daniel Lerner, process of Modernisation involves a shift of population to urban areas, nuclearisation of families, agrarian economy being replaced by Industrial economy, development of means of transport & Communication, Marked exchange from Traditional mode of exchange [Jajmani, Barter], substantial decline in public influence of religion.

Modernisation also involves emergence of complex form of Division of labour, development of mass media, mass based Education System, Spread of scientific temperament, rise of individualism, rise of democratic institution.

The process of modernisation involves breakdown of traditional structure and values & their replacement by modern ones.

for instance → Joint family replaced by nuclear family.

→ Birth based identity giving way to achieved identity.

→ religious explanations exchanged by scientific/rational explanations.

In other words Modern society is opposite of Traditional society.

– Process of Modernisation implies breakdown of Tradition.

"Modernisation of Indian Tradition" is a title of Book of Yogendra Singh. → Tradition itself is getting modernised [Traditional structure not being replaced by modern structure].

(eg) → Caste System hasn't given way to class system even though it has been modified and evolved.

→ Family hasn't died down. [Functional H. family].

IP Desai

Max Weber → Traditional Authority as an obstacle to rise of modernity.

Views Indian tradition in terms of Spiritual Val and Western Modernisation in terms of mat values.

→ However assessment is fla as Indian society has been in existence for > 4 resilient & chang based on Pragm

Neo Traditionalism

[In India it doesnot imply breakdown of Tradition.

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Process of Modernisation is not same in all societies.

Yogendra Singh, suggests that process of Modernisation in Indian society has not led to breakdown of Traditional. Traditional social structure have selectively adapted to modernity rather than being replaced by it. Modernisation in India is thus being carried out with adaptive changes in the traditional structure rather than their structural breakdown

- Traditional social structure have thus responded positively to the forces of modernization.
  - eg → Caste, Joint family [Functional Jointness].
    - electoral politics still imp → Rajni Kothari
- Traditional Structure continues to exist albeit in a modified form.

Yogendra Singh, Considers that nature of modernisation in society is greatly affected by initial conditions. Singh identifies several sources of orthogenetic changes that was introduced internally in Indian society and culture several centuries before Colonial rule such as Jainism, Buddhism, Sikhism. These sharply criticised then prevailing social institutions & values was criticised.

The Advent of Islam to India, marked an encounter b/w 2 traditional systems. However, Islam significantly contributed to the readiness of Indian tradition to be more liberal and pragmatic, several Heterogenetic changes were introduced by western civilisation during Colonial period. Their impact is evident in the micro structures of family, Jati, Village as well as macro structure of modern industries, urban settlements and new system of legal & Judicial system. (analogous to Great Tradition)

Thus, Singh considers that several forces other than & before Colonial period have significantly affected our experience of modernisation. ✓

- considers all factors of social change viz source of change, cultural change, structural change

Selective Modernisation

Giddens → no single universal dyn of modernity and there are actually multiple modernities.

Modernisation is need, Tradition is choice. ★

- Sanskritisation
- cultural renaissance.

(Railways, education, Telegraph).

on the Structural level - bureaucracy, middle class, industrial elite, working class. [Pan India Effect]

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- Yogendra Singh writes that Modernisation generally involves adoption of a rational attitude and evaluation of various issues from universalistic stand point. Thus, Modernisation should imply values of Heirarchy and Holism with values of equality and individualism. That the education system is open and merit based rather than as ascriptive.

-However in developing societies like India, the urge of modernity is accompanied by search of identity. Thus traditional values and identities may be retained even when modern values are adopted. Traditional values may get strengthened rather than weakened. (along with Modern identity].

→ Both at mi... and macro lev... structure offers resilience to f... of moderniz... and at time develops stra... (Anomie).

Consumeri...

Criticism of Yogendra Singh's Theory →

(1) This approach focuses on adaptive capacity of Traditional structure but it ignores conflict, clash between Tradition and modernity.

eg- Educated D-I-L → churn in Patriarchal structure but domestic violence ↑ [Backlash]

→ Dalit empowerment → Andre Beteille → backlash and atrocities have rather increased.

(2) MN Srinivas argues that rather modernisation, we should use term "Westernisation". [as modernisation is value laden term]. (Superiority notion), showcases ethnocentric Bias.

Thus prefer value neutral term → "westernisation".

According to him, westernisation refers to the changes brought about in Indian society & culture as a result of over 100 years of British rule. It includes changes in Technology, institutions, ideology, values.

eg- Modern modes of Transport & Communication Tech.
- Modern educational institutions.

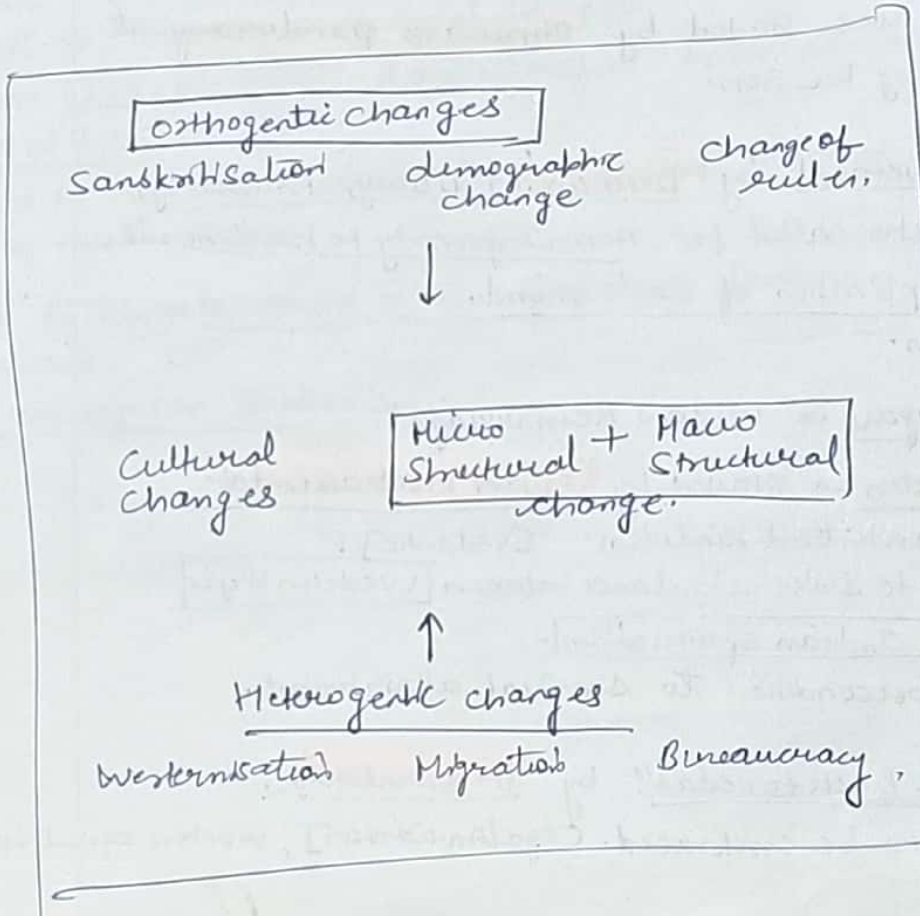
- rise of Modern Ideology → nationalism
  → Bureaucracy
- egalitarian values

Modernization in India is a lopsided one. Some regions benefit & others didn't which laid foundation of region based inequalities.
[urban - rural].

Modernisation → Technology → Sects ↑.
[Televised sermons]

→ KL Sharma, based on study at (RJ), 1960 →
Modernisation in India is very selective and this particularistic modernisation strengthened the traditionally privileged and elite groups and weakened the position of groups at margin.

Social change →
Value neutral term - change
Could be regressive or progressive.
(eg) Radicalisat
(eg) Modernisatio
↳ Sanskritiza



Include from Modern History.

Socio-religious reform movements during colonial period →

Various Factors facilitated large no. of movements.

(a) modern education introduced by British.
(b) modern mode of Transport and Communication [Press → easy to reach out to masses, Faster Spread of Ideas.
(c) French revolution → Liberty, equality, Fraternity.
(d) Critique of Indian society developed by Colonial administrators and christian missionaries. [National awakening or cultural consciousness].
(e) Development of educated middle class - providing leadership.
(f) Spread of scientific temperament, rationality ✓
(g) Economic grievances - Tribal uprising, Peasant movement.

- Brahmo Samaj → abolition of sati, Women education, Idol worship, Widow remarriage, Purdah, rejected notion of reincarnation.
→ After RRHR leadership went to Debendranath Tagore, movt. Staunchly defended Hinduism partially against attacks from christian missionaries and also opposed conversion to christianity. [Tatvabodhini Patrika].
- Keshab chandra sen, movt spread out of Bengal, also became vehemently critical of caste system.
- Prarthna Samaj was started by Atmaram Pandurang at Bombay aided by K.C Sen.

- Young Bengal Movement by Derozio. [Liberty, Fraternity, equality], he also called for non-conformity to traditional authority and application of one's mind.
-Women's education.

- Ishwar C Vidyasagar → Widow Remarriage ✓
- Ramakrishna Mission → started by Swami Vivekananda.
Philosophy → revitalised Hinduism. [Vedantic] ✓
Vivekananda wanted to strike a balance between [Western style materialism and Indian Spiritualism].
- Wealth is also a precondition to Spiritual attainment.

- Arya Samaj - "Go back to vedas" by D. Saraswati.
Principle of vedas to be embraced. [egalitarianism], women equal to men, meaningless rituals.

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DAV schools / colleges were established. [Blend of western & Vedic knowledge in education curriculum].
- One branch → Gurukul System revitalisation.

• Servants of India Society → Gopal Krishna Gokhale.
"Cadre of selfless workers dedicating lives for service of country"

Anti Caste movt →
- Satya Shodhak Samaj by Jyotiba Phule. [Intellectual Predecessor of Ambedkar]
- systematically challenged Brahmanical Hegemony.
- Critique of Caste System in Gulamgiri. "Irrational", "Extremely oppressive"

Mahar Movt. by Ambedkar.

Sri Narayan Dharma paripalan by Sri Narayan Guru at Kerala.
"one Caste, one religion, one God" — Humanity
- He encouraged Ezhavas to rely on self help rather than being dependence on Higher Caste.

Social reforms during Colonial rule → result of both orthogenetic and Heterogenetic changes

Movements by orthodox Hindus →

• Bharat Dharma Mahamandal, defended orthodox Hinduism & were against teachings of reform movts.

Gandhian Temple entry Movements.

Aligarh Movt. Syed Ahmed Khan → "Modern education adoption"

Deobandi Movt → "nationalist anti colonial struggle"

Wahabi Movt. [Dar-ul-Harb], land of kafirs to be converted into Dar ul Islam.
→ Attempted to remove western influences and preserve purity of Muslim culture.

Akali Movt to liberate control of Gurudwaras from Corrupt Mahants.

Rehnumai Mazdayasan Sabha. ✓

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Assesment

Profound impact on Indian society - challenge various orthodox practises, rigid Mindsets, rigid Hierarchies and structure like caste and patriarchy ✓

Contributed towards Modernization → rationalism, individualism. ✓

Successfully countered colonialism mainted by Europeans. and also became base for national movt. - tend to glorify Indian culture.

Promotion of Modern education → women, lower caste also able to accas education.

Imposed sufficient pressure on colonial state, by initiating legislative actions.
eg - Sati, widow remarriage, child marriage restraint act.

Contributed towards sanskritisation. [Ezhavas of Kerala] ★
- Should bath daily.
- open their own Temples.
- stop doing menial Jobs.

Religious movt. translated scriptures in vernacular languages. [wider reach], sanskritisation.

Criticisms →

a) social base of most movt were very limited. ✓

b) criticised for contributing to communalism → Shuddhi Movt.
Aligarh Movt. → (AMU hub of Muslim elites), from here emerged notion of Two State theory.

c) Contributed to "Cultural nationalism" [Hindutva ideology ↑] ✓ — Savarkar, Golwalkar

d) Most movt. focused on aspects of religion and ignored various other aspects like secular literature, arts & architecture.

e) Some movt. were deliberately supported by Britishers for playing divide & rule policy. [depressed Hindus [communal award]]. (Ambedkar & Periyar accused of it). 2 nation theory.

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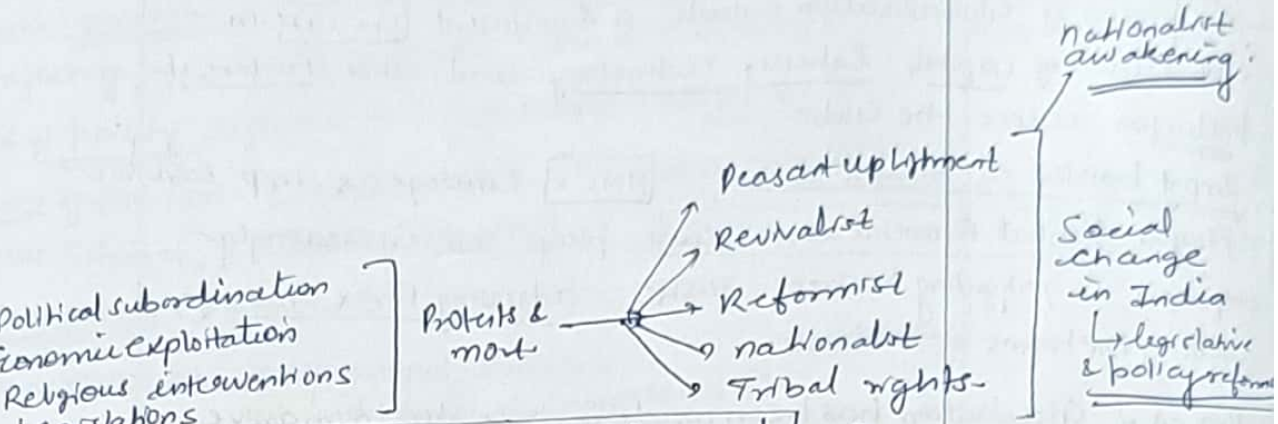
Despite several social reforms → caste, women, rural inequality persists.



• **Protests and movt during colonial period** →

Peasant movt. → result of excesses of colonial policies. [Champaran, Kheda, Bardoli]

Caste movt → result of internal fault lines in Indian society.

Tribal movt. → Rampa, Kondh, Koya.

Backward class movt.

Women's movt.

nationalistic movt.

Religious movt → ✓ Soc

Industrial or labour movt

→ **Sumit Sarkar** → movt.s & protest before independence were localised in nature & were not nationalistic & largely driven by interest ideology. They are kind of millenarian movt. dreaming of Golden past, aspiring to revisit

→ **Buddhadeb Choudhary** → classifies movt during colonial period as revivalist and reactionary. (Tana Bhagat movt.)

→ **Dhanagre** → Tribal & peasant movt. is often stretched too far by historians to associate them with national movt. as they were mostly interest focused and were transitory. While national movt was continuous.

* movt seen with scepticism by some, due to only elite participation & could not bring structural change.
↳ Denationalised and westernised movts (narrow in approach & localised)

Leadership →
From inside + enlightened Europeans.
- emergent middle class.

(Interest ideology)
Some later merged into nationalistic ideology.

• Globalisation → [Economic integration across national boundaries] [Capital, labour, Finished goods, Raw material.] Baylis and Smith.
World as a single market.

Globalisation is defined by Marium Webster Dictionary as the development of increasingly [integrated Global economy] marked specially by Free Trade, free flow of Capital and tapping of cheaper foreign labour markets.

Likewise, Oxford Dictionary defines economic Globalisation as the process by which the whole world becomes the single market.

- The process of Globalisation entails a significant increase in Global flow of capital, labour, Technology and other factors of production across the Globe.
- Impot barriers are brought down, [MNC's] emerge as imp. economic players, [Global financial architecture] plays an increasingly important in mitigating business risks, adressing Forex shortage, settling the terms of trade etc.
- Process of Globalisation has been made possible due to massive advancements in ICT. Thus, Globalisation clearly has a technological backbone. [tech. like computer network, Fibre optics, satellite comm., internet, Mobiles etc.] have enabled [Global economic integration]. Huge sums of Money can be transfered across the Globe with a [click of button]

Globalisation has witnessed an [expansion of the market mechanism], promotion of free trade, rollback of the state. Particularly there have been significant reduction in the economy [Privatisation], loosening of Govt. control & regulations and policy framework to provide a level playing field or equal treatment to foreign as well as domestic economic players.

Consequently, a large no. of foreign companies have est. its presence in India, numerous foreign brands are competing for the [mindspace of Indian Consumers.] [new sectors in economy emerged — ITES [BPO's & KPO's]

It is not uncommon in era of Globalisation for a company listed in NY stock exchange with its mfg. facilities at Shanghai producing

goods for European market while after sales support is provided from Bengaluru or Manila.

Impact of Globalisation on India :→

Indian economy sufficiently transformed from Pre-globalisation era. [Sectors → Corporates, working class, agriculture, mfg] have been profoundly impacted.

(a) Economic growth rate has entered decisively Higher growth rate trajectory. [inching towards 5tn $ economy] [Hindu Growth rate previously].

(b) Levels of poverty reduced → 45% (1995) to 21.9%.

(c) revenue of the Govt. [Tax collection ↑ → used on social welfare schemes, education, Health]

(d) Forex reserves >600 bn $.

(e) Indian businesses → monopoly broken
→ high degree of competition ↑.
→ become more efficient.
→ cost of products ↓. [customer benefitted] ✓
→ infusion of large sums of money.
→ Joint ventures ↑.

[small business unable to compete with big companies]. (MNCs)

(f) choice of products ↑ for consumers.
"Consumer Centric" approach.

(g) Impact of Globalisation on [agriculture]] already done in
(h) " " " on Working class Previous chapters.
(Pvt. industries ↑)
→ lay off
- Bipartite negotiation
- informalisation ↑ (feminisation).

(i) Services led Growth (Jobless).

WFH possible

Globalisation is [not only economic integration] but integration in all aspects.

Acc. to W.E Moore, underlined need for a "Global Sociology" because life of man anywhere have been affected by events & processes everywhere.

Marshall Mcluhan, coined the term ["Global village"]. (indicative of whole world as village)

→ He tried to emphasise on Globalisation of information, knowledge, Ideas & social relationships because of strides in [ICT]. [Affected Food habits, dress, education system etc.].

Appadurai, essay "Modernity at large". we have accustomed to look world in binaries [dvd or developing], [East or west], [rich or poor], [Global North or south].

In Globalised World, These binaries do not hold true. There are [no two worlds.]

There is a continuous flow of various elements across the globe, Global exchange is characterised by 5 scapes namely →

(a) [ethnoscapes] [ethnos → people]
"large scale movement of people" due to significant reduction in cost of transportation".
→ workers, refugees, Tourists etc. [and carry their language, habits etc.] and ensures exchange.

(b) [Technoscapes] → flow of technology.

(c) [Finance scapes] → "flow of money in various form"
→ cryptocurrency, plastic form etc.

(d) Media scapes → large movt. of media [Images, music, written work] - shapes how we think. (Netflix)

(e) Idea scapes → (movement of Ideas)
(eg) → political Ideas of liberal democracy from west.

metoo movt.
Arab spring from Tunisia

FMTIE

Globalisation & family →

J.P Singh, Process of nuclearisation of family has become faster.

Brothers separate within the lifetime of patriarch.

→ authority structure shifting within family from patriarch to eldest earning male member.

- nuclear family becoming trend in rural areas as well

→ family size becoming smaller, TFR ↓.

- Marital discord ↑. [women education → not conforming to traditional roles]. ✓

- Incidence of divorce in Indian society ↑.

→ Intrafamily discords ↑ (INTER-GEN ISSUES increasing).

- **Dietary Patterns** → [obesity ↑, lack of adequate nutrition].

Chinese food being cooked at Home, Italian etc.

McDonalds.

Dining out / restaurant visits ↑.

Traditional drinks (Lassi, Coconut drink) changing with Coca Cola. ✓

- **Dressing pattern** → [Indian conventional Handlooms ↓]

→ accomadation to western style clothing (symbolic of upward mobility).

- **politics & administration** → Spread of western liberal democratic model after disintegration of USSR.

Acc. to Yogendra Yadav, during period of Globalisation → massive increase in Corruption.

(a) opp. of corruption [large sums flowing in country].

(b) deepening of democracy, reaching new segments.

Ashish Nandi, at Jaipur Literary Festival, SC/ST are caught most in corruption cases [due to them being new participants and old elites have very refined ways of Corruption].

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While new participants not having accustomed to dealing with large sums of money.

[notion of sovereignity], has been greatly undermined in era of Globalisation.

↑ [IMF] forced India to open up the economy.
↓ Economic integration → [EU.] [undermining sovereignity]. ✓

nature of Governance has changed → [e-Governance, m-Governance]
(Transparency ↑)

nature of political campaigning → [social media reliance], virtual Rallies

Increasing role of diaspora → "Abki baar Trump sarkaar"

Language based politics ↓

Social movements ↑ [women, LGBT]

- [Leisure & Entertainment] → Netflix ↑, Youtube ↑, Big Boss, Masterchef, The voice, KBC
- Dance/Music → classical → pop, Jazz, Hip-hop
- Language →
  [mix of Hindi + English] → "Hinglish" [Process of Hybridisation] *

English emerged as language of upward mobility, a signifier of high social status.

Education System → more emphasis on [English.]
Dalit scholars see English as source of Empowerment

Rupert Snell and Rita Kothari, in their book "Chutnifying English" analysed process of [Hybridisation of languages.]
This emerged in college campuses in urban India, emerged as indicator of "cool".
- later it spread to across Indian society due to [advertising agencies] (HNI's wanted to strike a right cord).
  * [Isko lga daala to life Jhingalala]. ✓
- These Hybrid languages have become the [new norm.]

Significant repercussions for society as a whole.
[Literacy standards are declining]., Corrupting language and communication

However, by and large, it has eased communication.

Language based politics was one of Hot topics in pre-Globalisation era. Importance of language as political identity has been reduced.

- Stratification → "class" becoming more important and for Stratification.
  - → middle class explosion. [Gurucharan Das] *
  - → base of Capitalists ↑ [cutting across caste lines].

- Emergence of Global economic elite →

"Global Justice now" ranked Countries & Corporates based on their economic size. & Turnover.

69/100 (Top) economic entities are Corporates and not Countries.

Companies like Walmart, Apple are bigger rather Russia, Sweden and Belgium. *

Modi, once said diplomacy has now became "Economic diplomacy"

→ Considers that Global economic elites are responsible for various problems — Climate change, Global economic inequality

- They cannot be held accountable.
- Got ignoring Human rights of millions and promoting business interests.

Anthony Giddens, describes Globalisation as Compression of Social space. *

- TK Oomen, argues that Globalisation began much earlier.

1st phase → 16th C → European colonial powers spread technology, reach out to new markets, Cultural exchange.

2nd phase → after IInd world war till demise of USSR → 2 agents of Globalisation → USA/USSR trying to spread political ideology & economic ideology.

3rd phase - current phase → USA [torchbearer]

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Amartya sen argues Globalisation is going on since ages

- IVC → Trade relations. [Mesopotamia].
- Ancient Silk route → Traders connected [carried culture]
- Spread of Buddhism → Ashoka's cultural ambassadors. ✓
- chinese visitors, Greek Ambassadors.
- Knowledge Transmission → "Zero", Mathematics.

Notion of Globalisation found in Vasudhaiva Kutumbakkam.

Indian philosophers have always warned against Kulp-Mafduk Mentality.
well frog.

Gandhi's view → "I welcome winds from all directions in my home, but I refuse to be blown of my feet.
[refuse to give up his own culture] ⊛

Religion → Pilgrimage ↑

Critical Assesment of Globalisation →

(a) Criticised on numerous grounds as follows →

i) Globalisation is one-way Street. [It is by and large western culture spreading to diff parts of Globe specifically American culture and values]. (democracy, MBA degree, values etc).
→ Indian culture hasn't much impacted other countries in this sense. [Cultural transmission from East to west is Minimal]

(ii) Criticised for promoting "cultural Homogenisation". (flattening of cultures across Globe, becoming cheap installions of Americans. [:. Threatening cultural diversity]. # (Pseudo Americans)

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Globalisation criticised as "Coca colonisation" replacing variety of local drinks by Coca-Cola.
According to Coca-Cola, it's 2nd most recognisable word in world. (1st being "okay".)
→ local cultures dying out.

(c) Criticised as "Neo colonialism". Similar kind of exploitative arrangement perpetuated in new means.
[Link dependency Theory] → given by Andre Gunder Frank.

(d) criticised/accused of destabilising traditional social structure like caste, Joint Family, village community and undermining stability in society. (Solidarity, belonging etc)
∴ Situation of Anomie, normative confusion, widespread feeling of unhappiness.
- Erosion of Traditional values. [individualism, materialism ↑]
eg → Valentine's day.

(e) MNC's appropriating local knowledge (Traditional) and commercialising those aspects.
Attempts to patent Haldi. ✓
Neem/salt in Toothpaste.

(f) criticised for being environmentally unsustainable (resource guzzling) (consumerism)
"Vandana Shiva" argues that Globalisation has hastened the pace of environmental destruction. leading to potentially disastrous consequences. ✓

(g) promotes Market forces and Market centric approach. (economic model)
- doesnot address the needs of those who donot have capacity to participate in market mechanism.
eg → poor or Vulnerable section.

(h) Globalisation criticised for only focusing on economic growth [and not focusing on other aspects]
→ critics argue that "Globalisation with a human face".
Impact of Globalisation on various strata must be factored in. eg - Tribals [bearing brunt of Globalisation].

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- Farmers.
- Urban poor in slums.
- Local artisans
- Small scale industries - (SSI's)

g) Globalisation have created **Global Haves and Have nots.**
→ [**digital divide** → 1st World / 3rd world]. (ITU → 28, 82.5% (2019) Africa Europe.
eg- Internet penetration.
→ Those at lower segment bearing brunt.

i) Compromises on **national sovereignty** of poor 3rd world countries.
MNCs - disproportionate power to affect lives of various countries.
Terms of Trade (WTO) heavily loaded against 3rd W countries.

k) Globalisation has spawned **new Global problems.**
eg
- Climate change
- Human Trafficking
- Global Terrorism
- Pandemic. [COVID-19]

e-Waste being **dumped** in less privileged countries.

→ # Religious Fundamentalism
Steve Bruce

l) **Feminist scholars** criticise Globalisation for further **objectification** of women's body [Porn industry, **Sex Tourism Hubs**] ✓
↳ Morgan

Numerous examples have been seen when world has started to look **inwards**. [Atmanirbhar Bharat] ✓
[Brexit] ✓
[Mexico wall] ✓

Pandemic → **Int'l Transpot ↓** → Impacts economy of all countries. *

T.K oomen → Globalisation is unlikely to result in **one world culture**. *

Globalisation entails several processes taking place simultaneously.

(a) **Homogenisation** → Blue Jeans, Gregorian calendar ✓
but it is not the only process taking place.

(b) **Traditionalisation** → due to threat of American cultural

dominance, religious revivalist movements ↑

eg- ISIS mod. , Hindutva resurgence. ✓

© Pluralisation - ~~Fusion~~ plurality of Cultural elements.

Coexist

eg→ Pizza, Burger, Chowmein doesn't mean we have given up on chapati, rice, etc. [Even Pizza is laced with Indian spices.] ✓

→ local culture existing with Western cultural elements.

ⓓ Glocalisation → (Global + local) → accessibility doesnot translate into acceptability. #

eg→ Beef based Burgers doesnot mean we adopt as it is.

-often times Global cultural elements translate into local elements.

eg- McD → Aloo Tikki Burger only in India.

KFC → Halal Products in Muslim majority countries.

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Current affairs →

1) Exclusion – digital divide → rural : urban divide, age barrier, wealth barrier, shopping and entertainment, Health [vaccines], education, Work [not a luxury for daily wage earners]. → urban people boding ills in village areas for vaccine, stepping rural masses.
2) Slums – no social distancing, over crowding.
3) COVID-19 & women [Job lost, domestic violence ↑, unpaid care work ↑], data indicates ↑ rate of rape, sexual assault, child marriage → women as stand by workers [forcefully at will].
4) migrants – [Pregnant women giving births on road].
5) Poverty → 263 mn forced into poverty due to pandemic.
6) Social capital matters → for arranging beds, O_2, remedesivir. [not a liberty with poor], lower caste.
7) Black Marketing, Hoarding, profiteering, [Fake vials], CO_2 cylinder → O_2 cylinder. (essential drugs, O_2, ICU Beds, O_2 Beds, concentrators)

→ Ethically also wrong [Money v/s life]
→ ineffective/untimely/unresponsiveness of Govt's helpline, actually pushed masses in clutches of Black Marketers. # administrative failure]

→ Ramdev – Pseudoscience
Allopathy as Hoax.

→ Capitalism
Vaccine → R&D → Patent → high cost product makes
– not accessible to poor.
– Govt must step in to sheild poor from burden by buying vaccines but for this they need revenue. [but at same time by capitalist lobbying] – They are Taxed less in lieu of attracting investment and public delivery is impacted.
overuse of Earth's resources for more profit. led to crisis of env. sustainability.

COVID-19 has revealed the inadequacy of capitalism. to fulfill societal needs. this bolstered the debate in favour of PSUs.
– Money driven capitalist values are too far from Human values.

State v/s Bigtech [Google, Whatsapp].
(Both want power & control over info.)
[Unlike it with MNCs increasing role in state].

need new public governance model
scope in NGOs, train by Govt. in order to ensure there is no shortage of essential drugs & it is equitably, transparently allocated. & tackle Black Marketing by ensuring strict vigilance system.

→ Drive through vaccination drives
Biased in favour of upper & middle class. [Poor left out].

PM-Cares for children [orphaned, or in need of protection] education, Health Care

vaccine Apartheid or Vaccine nationalism [Africa v/s advanced economies]

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