

Indian society - class XII

Our social context shapes our opinions, beliefs and expectations about society and social relations. These beliefs are not necessarily wrong, though they can be. They are partial (in the sense of incomplete (the opposite of whole), and biased (the opposite of impartial).

A **social issue** is about large groups and not necessarily about the individuals who make them up. examples of social issue: Unemployment, communalism, linguism, casteism, **generation gap** etc.

Socialisation is process by which we are taught to make sense of the world around us.

It was in the colonial period that a specifically Indian consciousness took shape.

Colonialism also gave birth to its own enemy – nationalism.

Colonialism and western education also gave the impetus for the **rediscovery of tradition.**

- through **Orientalism** -- reconstruction of Indian past
- social reforms; looked for rational explanation in religious books
 - Sati was challenged because it was not part of our tradition.
 - Vendanta was popularised due to efforts of Vivekananda

Colonialism created new classes and communities which came to play significant roles in subsequent history. [Through statistical categorization of people into **rigid caste and religion**, census]

- creation of dalit consciousness
- creation of religious consciousness
- new capitalist class emerged; new working class emerged; middle class emerged.
- new communities also emerged by creating sedentary societies out of nomadic tribes, hunter-gatherers tribe -- Santhals are prime example of this type.

Demography is the **systematic study of population.** It studies the trends and processes associated with population including:

- changes in population size;
- patterns of births, deaths, and migration;
- structure and composition of the population, such as the **relative proportions of women, men and different age groups.**

In India, **censuses** began to be conducted by the British Indian government between **1867-72**, and regular ten yearly (or **decennial**) censuses have been conducted since **1881.** **The Indian census is the largest such exercise in the world since China does not conduct it regularly.**

Demographic data are important for the planning and implementation of state policies, specially those for economic development and general public welfare.

How statistics can be analysed as a social issue: **Emile Durkheim** argued that the **rate of suicide** (i.e., number of suicides per 100,000 population) had to be explained by social causes even though each particular instance of suicide may have involved reasons specific to that individual or her/his circumstances.

THE MALTHUSIAN THEORY OF POPULATION GROWTH (English political economist Thomas Robert Malthus (1766-1834))

- very pessimistic view of population growth
- population rises in geometric progression while agricultural production can only grow in arithmetic progression
- Therefore humanity is condemned to live in poverty forever because the growth of agricultural production will always be overtaken by population growth
- the only way to increase prosperity is by controlling the growth of population
- humanity has only a limited ability to voluntarily reduce the growth of its population (through 'preventive checks' such as postponing marriage or practicing sexual abstinence or celibacy).
- **'positive checks' to population growth – in the form of famines and diseases** – were inevitable because they were nature's way of dealing with the **imbalance between food supply and increasing population.**
- **Challenges to Malthusian Theory:**
 - economic growth could outstrip population growth
 - demographic dividend
 - demographic transition as health, education, economy improves.
 - food production and standards of living continued to rise despite the rapid growth of population after Industrial revolution.
 - **Marxist critique of his theory:** problems like poverty and starvation were caused by the unequal distribution of economic resources rather than by population growth. (wealthy and privileged minority vs **proleteriat** majority)
 - productivity of agriculture has also significantly increased due to technology
 - There are effective methods of birth control --contraceptives, pill etc. So People's ability to control population has significantly increased compared to Malthus's time.

The **birth rate** is the total number of live births in a particular area (an entire country, a state, a district or other territorial unit) during a specified period (usually a year) divided by the total population of that area in thousands. (the birth rate is the number of live births per 1000 population)

The rate of natural increase or the growth rate of population refers to the difference between the birth rate and the death rate. When this difference is zero (or, in practice, very small) then we say that the population has 'stabilised', or has reached the 'replacement level'.

Japan, Russia, Italy and Eastern Europe facing negative growth due to falling fertility rate.

The **fertility rate** refers to the number of live births per 1000 women in the child-bearing age group, usually taken to be **15 to 49** years.

The **infant mortality rate** is the number of deaths of babies before the age of one year per 1000 live births.

The **maternal mortality rate** is the number of women who die in childbirth per 1000 live births.

Life expectancy refers to the estimated number of years that an average person is expected to survive.

The sex ratio refers to the number of females per 1000 males in a given area at a specified time period. Sex ratio has declined in India, China and other countries due to **'son preference'**.

Changes the age structure: relatively smaller proportions of the population are found in the younger age groups and larger proportions in the older age groups is also referred to as the **ageing of the population**.

The **dependency ratio** is a measure comparing the **portion of a population which is composed of dependents** (i.e., elderly people who are too old to work, and children who are too young to work) with the portion that is in the working age group, generally defined as 15 to 64 years.

Falling dependency ratio can be a source of economic growth and prosperity due to the larger proportion of workers relative to non-workers. **Rising dependency can be a burden.**

THE THEORY OF DEMOGRAPHIC TRANSITION

- population growth is linked to overall levels of economic development
- There are three basic phases of population growth.
 - First stage: low population growth in a society that is underdeveloped and technologically backward.
 - both birth rate and death rates are very high.
 - growth rate low due to above
 - Second stage: transitional stage of movement from a backward to an advanced stage
 - high birth rate low death rate
 - Third and last stage in developed society:

- both death rate and birth rate are quite low.
 - low growth or negative growth in population
- This **'population explosion'** happens because death rates are brought down relatively quickly through advanced methods of **disease control, public health, and better nutrition**. However, it takes longer for society to adjust to change and alter its **reproductive behaviour** (which was evolved during the period of poverty and high death rates) to suit the new situation of relative prosperity and longer life spans.

'Demographic dividend', or **benefit flowing from the changing age structure**, when **large percentage of population is in the working age-group**. However, this benefit is temporary because the larger pool of working age people will eventually turn into non-working old people.

In case of India:

- arises from the fact that the current generation of working-age people is a relatively large one, and it has only a relatively small preceding generation of old people to support
- there is **nothing automatic about this advantage – it needs to be consciously exploited through appropriate policies otherwise it can easily become demographic burden.**
- India is (and will remain for some time) one of the youngest countries in the world.
- **In 2020, the average Indian will be only 29 years old**, compared with an average age of 37 in China and the United States, 45 in Western Europe, and 48 in Japan. **#VAD**
 - **People aged 18 years or younger account for about forty per cent of India's population.** **#VAD**
- a large and growing labour force, which can deliver unexpected benefits in terms of growth and prosperity.
- **potential can be converted into actual growth only if the rise in the working age group is accompanied by increasing levels of education and employment.**
- Lack of education will hinder productivity and it way become demographic burden.
- Challenges for India:
 - lack of education; mostly unskilled labour in unorganized sector
 - lack of health infra
 - lack of skill training programmes
 - ~~unemployment is at a 45-year high as per NSSO data~~
- Ways ahead:
 - skill India mission needs priority and action plans with robust implementation
 - focus on education and health (NEP, Ayushman Bharat helps in that direction)
 - Promoting start-ups to create job.
 - Investment in agriculture to increase the productivity- bringing massive reforms in agri. (issues like APMC act etc. needs to be sorted)
 - need for creation of meaningful employment in allied sector, agro-processing to reduce burden on agriculture and also curb disguised employment.

- vocational training and apprenticeship programmes needs to integrated into education system
- Empowerment of women and increasing their labour-force participation --currently only 26% as per NITI aayog data.

Demographic structure of the Indian population:

- second most populous country in the world
- Projected to overtake China by **2027**
- Now **68.8% population lives in rural areas** while **31.2% people live in urban areas.** (2011 census)

The urban population has been increasing its share steadily, from about 11% at the beginning of the twentieth century to about 28% at the beginning of the twenty-first century.

- By 2005, of Delhi's population of one crore and forty-seven lakhs, 52 per cent had come from the Hindi belt of the two states of Uttar Pradesh and Bihar. Out of this, 47 per cent have come from a rural background and 60 per cent of them are less than 40 years of age.
- Census of India 2011 sex ratio has been increased and now it is **940 females per 1000 males.**
- **India's fertility rate has declined from 5.91 in 1960 to 2.3 in 2016.** (replacement level is 2.1)
- mortality rate has been reduced but the birth rate has not been brought down to the same extent.
- Between 1901–1951 the average annual growth rate did not exceed 1.33%, a modest rate of growth.
- **between 1911 and 1921 there was a negative rate of growth of – 0.03%.** (influenza epidemic during 1918–19 which killed about **12.5 million persons** or **5% of the total population** of the country) #CVAD
- growth rate of population substantially increased after independence from British rule going up to 2.2% during 1961-1981.
- Before 1931, both death rates and birth rates are high, whereas, after this transitional moment the death rates fell sharply but the birth rate only falls slightly
- The **highest birth rate in India is of Uttar Pradesh (26.7) and Bihar (26.3),** and **they will also account for about half (50%) of the additions to the Indian population upto the year 2026.**
- **Share of the under 15 age group in the total population has come down from its highest level of 42% in 1971 to 35% in 2001.**
- The share of the 15-60 age group has increased slightly from 53% to 59%, while the share of the 60+ age group is very small but it has begun to increase (from 5% to 7%) over the same period. [Challenges on Indian economy due to this.-- dependency ratio will increase, social security and pension demands will increase, need for [o=0pediatric care]
- By **2026,** the **0 -14 age group** will reduce its share by about 11% (from 34% in 2001 to 23% in 2026) while the **60 plus age group will increase its share by about 5% (from 7% in 2001 to about 12% in 2026.)** [According to Census 2011, India has 104 million older people (60+years), constituting 8.6% of total population.]
- Kerala and Tamil Nadu have managed to bring down their total fertility rates (TFR) to 1.7 each.

Bihar, Madhya Pradesh, Rajasthan and Uttar Pradesh, which still have very high TFRs. In 2009, the TFRs of these states were 3.9, 3.3, 3.3 and 3.7, respectively.

◦ This also highlights that '**development is the best contraceptive**'.

- Those states having fertility rate below 2.1 will see a decline in their population in near future.

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- **changing age pyramid of India:**

- **regional variation: Uttar Pradesh vs Kerala**

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Reason for fall in death rate:

- after 1921, increased levels of control over **famines** and **epidemic diseases**. (A pandemic is an epidemic that affects a very wide geographical area)
- Improvements in medical cures for these diseases, **programmes for mass vaccination**, and efforts to **improve sanitation helped to control epidemics**. (Though diseases like malaria, tuberculosis, chikungunya, dengue, diarrhoea and dysentery continue to kill people even today)
- Controlling **famine which was a recurrent feature for independence**. (India agro-climatic environment is very vulnerable to variations in rainfall.)

Substantial improvements in the productivity of Indian agriculture (specially through the expansion of irrigation); improved means of communication; and more vigorous relief and preventive measures by the state have all helped to drastically reduce deaths from famine.

National Rural Employment Guarantee Act is the state initiative to tackle the problem of hunger and starvation in rural areas.

Reasons for not so sharp fall in birth rate:

- birth rate is a **Sociocultural phenomenon** that is relatively slow to change.
 - **reproductive behaviors are impacted by socio-religious norms**.
 - early marriage leads to high fertility.
- son meta-preference [Son Meta-Preference is the phenomena where parents continue to produce children until the desired number of sons are born]
- increased levels of prosperity exert a strong downward pull on the birth rate.
- Once **infant mortality rates decline**, and there is an overall increase in the levels of education and

awareness, family size begins to fall.

- people become sure that their children will get to live long life. Earlier with high IMR, birth of large number of children were common as most families had to witness harsh reality of death of few children in family.

Sex ratio in India:

Generally, sex ratio should be slightly in favour of female:

- girl babies have better natural immunity against disease
- On average, women have greater life-expectancy than men.

Reasons for decline in sex-ratio in India:

- differential treatment of girl babies.
- sex-specific **abortions**

Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act, (PCPNDT) this law has been in force since **1996**, and has been further strengthened in **2003**. This law bans sex-specific abortions.

- **female infanticide** (or the killing of girl babies due to religious or cultural beliefs)
- as economically prosperous families decide to have fewer children – often only one or two now – they may also wish to choose the sex of their child. ('**son meta-preference**' as elucidated by **Economic Survey 2017-18**)

Maharashtra, Punjab, Haryana, Chandigarh and Delhi are having high per capita income and the child sex ratio of these states is still low.

'Beti-Bachao, Beti-Padhao' like programmes can increase awareness.

Literacy in India:

Importance:

- instrument of empowerment.
- greater the consciousness of career options
- greater participation in the knowledge economy
- health awareness
- fuller participation in the cultural and economic well being of the community.
- Illiterate parents are at a severe disadvantage in ensuring that their children are well educated, thus **perpetuating existing inequalities.**
- The **inequalities in the literacy rate are specially important because they tend to reproduce**

inequality across generations.

Literacy rate is currently **74%** in india.

literacy rate for women is 16.7% less than the literacy rate for men (Census of India 2011-Provisional).

Though female literacy is rising fast. #CVAD

Literacy rate in India **varies across gender, social groups, geographies etc.**

Regional variations are still very wide, with states like Kerala approaching universal literacy, while states like Bihar are lagging far behind.

Rural-urban characteristics of Indian society:

- While the majority of our people live in the rural areas and make their living out of agriculture, the relative economic value of what they produce has fallen drastically. (contributes only 17% to India's GDP)
- Workers in villages moving out of agriculture. (to transport services, business enterprises or craft manufacturing.)
- Mass media and communication channels are **now bringing images of urban life styles** and **patterns of consumption** into the rural areas.
 - Patterns of consumption has also been shaped by rising e-commerce. Now people from rural areas can buy goods --Amazon, flipkart, and services --netflix, hotstar-- etc. at the click of a button.
 - Rural areas are increasingly connected to consumer market. Reach of Amazon, Flipkart to remote villages.
- Consequently, **urban norms and standards** are becoming well known even in the remote villages, creating new desires and aspirations for consumption
- **Mass transit and mass communication** are bridging the gap between the rural and urban areas
- flow of **rural-to-urban migration** has also been accelerated by the continuous decline of **common property resources like ponds, forests and grazing lands.**

These common resources enabled poor people to survive in the villages although they owned little or no land.

If people no longer have access to these resources, but on the other hand have to buy many things in the market that they used to get free (like fuel, fodder or supplementary food items), then their hardship increases. [impact of market on rural society]

This hardship is worsened by the fact that opportunities for earning cash income are limited in the villages.

- City may also be preferred for social reasons, specially the relative **anonymity** it offers
 - groups like the Scheduled Castes and Scheduled Tribes, this may offer some partial protection from the daily humiliation they may suffer in the **village where everyone knows their caste identity**
 - The **anonymity** of the city also allows the **poorer sections of the socially dominant rural groups to engage in low status work that they would not be able to do in the village.**
 - Despite this, village remains a source of **psychological security** and migrant do go back to village from time to time. Recent migrant crisis due to COVID-19 showed that village remains a source of certainty for them even in time of utmost uncertainty as migrants walked back to villages.
- In terms of the **political power dynamics in the country, the rural areas remain a decisive force.**

POPULATION POLICY IN INDIA

- India was perhaps the first country to explicitly announce such a policy in **1952**.
- Population policy took the concrete form of the **National Family Planning Programme.**

Broad objectives of this programme: to try to influence the rate and pattern of population growth in socially desirable directions.

To slow down the rate of population growth through the promotion of various birth control methods, improve public health standards, and increase public awareness about population and health issues.

- The Family Planning Programme suffered a setback during the years of the **National Emergency (1975-76).**

A **coercive programme of mass sterilisation.**

Vast numbers of mostly poor and powerless people were forcibly sterilised and there was massive pressure on lower level government officials (like school teachers or office workers) to bring people for sterilisation in the camps that were organised for this purpose.

It was immediately ended after emergency.

- The National Family Planning Programme was renamed as the **National Family Welfare Programme after the Emergency**
- **Most demographic variables (specially those related to human fertility) are ultimately matters of economic, social and cultural change.** #QTP
- Key features of **National Population Policy 2010: (National Socio-Demographic Goals for 2010)**
 - Address the unmet needs for basic reproductive and child health services, supplies and infrastructure.
 - Make school education up to the age of 14 years free and compulsory, and reduce dropouts at

- primary and secondary school levels to below 20 per cent for both boys and girls.
- **Reduce infant mortality rate to below 30 per 1000 live births. #VAD**
 - **Reduce maternal mortality ratio to below 100 per 100,000 live births #VAD**
 - Achieve **universal immunisation of children** against all vaccine preventable diseases.
 - Promote **delayed marriage for girls, not earlier than age 18 and preferably after 20 years of age.** [link to ongoing debate on increasing marriage age] #imp
 - Achieve **80 per cent institutional deliveries and 100 per cent deliveries by trained persons.**
 - Achieve universal access to information/counselling, and services for fertility regulation and **contraception with a wide basket of choices.**
 - Achieve **100 per cent registration of births, deaths, marriage and pregnancy.**
 - contain the spread of AIDS.
 - Prevent and control communicable diseases.
 - Integrate Indian Systems of Medicine (ISM) in the provision of reproductive and child health services, and in reaching out to households.
 - Promote vigorously the **small family norm** to achieve replacement levels of TFR.
 - Bring about convergence in the implementation of related social sector programmes so that family welfare becomes a **people-centred programme.**

Three social institutions that are central to Indian society, namely **caste, tribe and family.**

Ayyankali, born in Kerala, was a leader of the lower castes and Dalits. With his efforts, Dalits got the freedom to walk on public roads, and Dalit children were allowed to join schools.

Jotirao Govindrao Phule denounced the injustice of the caste system and scorned its rules of purity and pollution. In 1873 he founded the Satyashodhak Samaj (Truth Seekers Society), which was devoted to securing human rights and social justice for low-caste people.

Savitri Bai Phule was the first headmistress of the country's first school for girls in Pune. She devoted her life to educating Shudras and Ati-Shudras. She started a night school for agriculturists and labourers. She died while serving plague patients.

Periyar (E.V. Ramasami Naickar) is known as a rationalist and the leader of the lower caste movement in South India. He aroused people to realise that all men are equal, and that it is the birthright of every individual to enjoy liberty and equality.

Sri Narayana Guru, born in Kerala, preached brotherhood for all and fought against the ill effects of the caste system. He led a quiet but significant social revolution and gave the watchwords 'One Caste, One Religion, One God for all men'.

CASTE IN THE PAST:

- uniquely associated with the Indian sub-continent
- Prevalent among Hindus, Muslims, Christians, Sikhs
- Varna, literally 'colour', is the name given to a four-fold division of society into brahmana, kshatriya, vaishya and shudra and other which are outcastes, Panchamas (fifth category)
- Jati refers to caste.
- **Varna vs jati:**

varna as a broad all-India aggregative classification, while **jati** is taken to be a **regional or local sub-classification** involving a much more complex system consisting of hundreds or even thousands of castes and sub-castes.

Four varna classification is common to all of India, the **jati hierarchy** has more local classifications that vary from region to region.

Varna classification is at least three thousand years old. (the Hymn of primieval man in Rigveda)
Caste or Jati arose later.

In its earliest phase, in the late Vedic period roughly between 900 — 500 BC, the caste system was really a varna system and consisted of only four major divisions.

These divisions were not very elaborate or very rigid, and they were not determined by birth.

It is **only in the post-Vedic period that caste became the rigid institution.**

- **Features of caste: (as per dharmashastras)**
 - determined by birth – a child is “born into” the caste of its parents.
 - Membership in a caste involves strict rules about marriage. **Caste groups are “endogamous”**, i.e. marriage is restricted to members of the group.
 - Caste membership also involves **rules about food and food-sharing. (Commensal relation)**
 - Caste involves a system consisting of many castes arranged in a **hierarchy of rank and status.** In theory, every person has a caste, and every caste has a specified place in the hierarchy of all castes
 - Castes also involve sub-divisions within themselves, i.e., castes almost always have sub-castes and sometimes sub-castes may also have sub-sub-castes. This is referred to as a **segmental organisation.** [fractal structure!]
 - Castes were traditionally linked to occupations. A person born into a caste could only practice the occupation associated with that caste, so that **occupations were hereditary.**
 - **NOTE:** these rules were not strictly adhered to. They were challenged from since ancient times, Buddhism, Jainism etc.
 - very unequal institution – some castes benefitted greatly from the system, while others were

condemned to a life of endless labour and subordination.

- **Lack of social mobility.**
 - Social mobility is the movement of individuals, families, households, or other categories of people within or between social strata in a society. It is a change in social status relative to one's current social location within a given society.
- hierarchical rather than egalitarian system.
 - individual caste occupies not just a distinct place, but also an ordered rank.
- hierarchical ordering of castes is based on the **distinction between 'purity' and 'pollution'.**
- Castes that are considered ritually pure have high status, while those considered less pure or impure have low status
- **castes are not only unequal to each other in ritual terms, they are also supposed to be complementary and non-competing groups.** (Each caste does its pre-determined tasks.)

COLONIALISM AND CASTE

- **Institution of caste underwent fundamental changes during the colonial period**(elucidate.).
The present form of caste as a social institution has been shaped very strongly by both the colonial period as well as the rapid changes that have come about in independent India.
- British administrators began by trying to understand the complexities of caste in an effort to learn how to govern the country efficiently.
- gathered methodical and intensive surveys and reports on the 'customs and manners' of various tribes and castes all over the country. This colonial understanding of India shaped policies in dealing with natives.
- Information on caste was through the **census** since 1860s.
- The **1901** Census under the direction of **Herbert Risley** was particularly important as it sought to **collect information on the social hierarchy of caste. It was state giving legitimacy to unjust social order.**

This effort had a huge impact on social perceptions of caste and hundreds of petitions were addressed to the Census Commissioner by representatives of different castes claiming a higher position in the social scale and offering historical and scriptural evidence for their claims.

- **direct attempt to count caste and to officially record caste status changed the institution (of caste) itself.**
- Before this kind of intervention, caste identities had been much more fluid and less rigid; once they began to be counted and recorded, **caste began to take on a new life.**
- The land revenue settlements and related arrangements and laws served to give legal recognition to the **customary (caste-based) rights of the upper castes.**
- towards the end of the colonial period, the administration also took an interest in the welfare of downtrodden castes, referred to as the **'depressed classes'** at that time.

- **Government of India Act of 1935 was passed which gave legal recognition to the lists or 'schedules' of castes and tribes marked out for special treatment by the state.** This is how the terms **'Scheduled Tribes' and the 'Scheduled Castes'** came into being.
 - So, **caste, which was earlier part of social identity now became part of political identity as well.** This was furthered by caste based political mobilization in post-independence India and intensified by caste based reservations.

Caste reforms:

- Efforts to organise the “depressed classes” and particularly the untouchable castes predated the nationalist movement, having begun in the second half of the nineteenth century.
- by upper caste progressive reformers such as Raja Rammohun Roy, Dayananda Saraswati et al. as well as by members of the lower castes such as Mahatma Jotiba Phule and Babasaheb Ambedkar in western India, Ayyankali, Sri Narayana Guru, Iyothedass and Periyar (E.V. Ramaswamy Naickar) in the South.
- Both Mahatma Gandhi and Babasaheb Ambedkar began organising protests against untouchability from the 1920s onwards.
- The dominant view in the nationalist movement was to treat caste as a social evil and as a colonial ploy to divide Indians.
- But **contradictions** were apparent: **Land owning upper caste vs largely landless lower caste.** INC protected upper caste even as they championed the cause of lower castes.

Caste in Present:

- upper castes and the lower castes are far from equal in economic and educational terms.
- **Modern industry** created all kinds of new jobs for which there were no caste rules.
- **Urbanisation and the conditions of collective living in the cities** made it **difficult for the caste-segregated patterns of social interaction to survive.**
- **Liberal ideas of individualism and meritocracy**, began to abandon the more extreme caste practice.
- it was in the **cultural and domestic spheres** that caste has proved strongest.
 - **Endogamy**, or the practice of marrying within the caste, remained largely unaffected by modernisation and change.
 - Even today, most marriages take place within caste boundaries, although there are more intercaste marriages.
 - Inter-caste marriages within the upper castes (eg., brahmin, bania, rajput) may be more likely now than before; but marriages between an upper caste and backward or scheduled caste person remain rare even today
- **caste remains central to electoral politics.**
- Since the 1980s we have also seen the emergence of explicitly caste-based political parties.

‘Sanskritisation’ refers to a process whereby members of a (usually middle or lower) caste attempt to raise their own social status by adopting the ritual, domestic and social practices of a caste (or castes) of higher status. [term coined by sociologist **M N Srinivas**]

- Practices included adopting vegetarianism, wearing of sacred thread, performance of specific prayers and religious ceremonies etc.
- Sanskritisation usually accompanies or follows a rise in the economic status of the caste attempting it, though it may also occur independently.
- **New interpretation:** sanskritisation may be a defiant claiming of previously prohibited ritual/social privileges (such as the wearing of the sacred thread, which used to invite severe punishment) rather than a flattering imitation of the ‘upper’ castes by the ‘lower’ castes.

‘Dominant caste’ is a term used to refer to those castes which had a large population and were granted landrights by the partial land reforms effected after Independence. These castes originally did not have much land titles, and were cultivators on the land of upper caste but due to land reforms they have become economically strong.

Examples: Yadavs of Bihar and Uttar Pradesh, the Vokkaligas of Karnataka, the Reddys and Khammas of Andhra Pradesh, the Marathas of Maharashtra, the Jats of Punjab, Haryana and Western Uttar Pradesh and the Patidars of Gujarat.

One of the most significant yet paradoxical changes in the caste system in the contemporary period is that it has tended to become ‘invisible’ for the upper caste, urban middle and upper classes. [explain]

- The most important reason, of course, is that these contexts were overwhelmingly dominated by the upper castes. This homogeneity made caste drop below the threshold of social visibility. If almost everyone around is upper caste, caste identity is unlikely to be an issue, just as our identity as ‘Indians’ may be relevant abroad but goes unnoticed in India.

Upper caste benefited disproportionately from development in post Independent India:

- For these groups, who have benefited the most from the developmental policies of the post-colonial era, caste has appeared to decline in significance precisely because it has done its job so well.
 - They benefited even during british period. [bring out arguments given in Shekhar Bandopaddhyay]
- Their caste status had been crucial in ensuring that these groups had the necessary economic and educational resources to take full advantage of the opportunities offered by rapid development
- the upper caste elite were able to benefit from subsidised public education, specially professional education in science, technology, medicine and management.
- they were also able to take advantage of the expansion of state sector jobs in the early decades after Independence.
- they did not face any serious competition from other social groups due to their **initial lead**.

- As their privileged status got consolidated in the second and third generations, these groups began to believe that their advancement had little to do with caste. ['**egocentric bias**']
- Now **they have metamorphed into an economic class rather than traditional caste**. [but this phenomenon explains a small sections of upper caste elite. Vast majority of upper caste are yet to feel this way, especially in rural areas.]

For the so called scheduled castes and tribes and the backward castes, caste has become all too visible.

- their **caste has tended to eclipse the other dimensions of their identities**.
- they have **no inherited educational and social capital**, and because they must compete with an already entrenched upper caste group. [no inherited cultural capital as well.]
- They **continue to suffer from discrimination of various kinds**. [which upper caste do not, hence upper caste are not constantly made aware of their caste identity like lower castes]
- Policies of reservation and other forms of protective discrimination instituted by the state in response to political pressure serve as their lifelines.
- But using this lifeline **tends to make their caste the all-important** and often the only aspect of their identity that the world recognises.

Q: The juxtaposition of two groups – a seemingly caste-less upper caste group and an apparently caste-defined lower caste group – is one of the central aspects of the institution of caste in the present. Explain. [Answer in above paragraphs.]

'Tribe' is a modern term for communities that are very old, being among the oldest inhabitants of the sub-continent.

Tribes in India have generally been defined in terms of what they were not:

- did not practice a religion with a written text
- did not have a state or political form of the normal kind
- **did not have sharp class divisions**
- did not have caste and were neither Hindus nor peasants.

The term was introduced in the colonial era.

In terms of positive characteristics, tribes have been classified according to their '**permanent**' and '**acquired**' traits.

Permanent traits:

- region, language, physical characteristics and ecological habitat.
- About 85% of the tribal population lives in Gujarat, Rajasthan, West Bengal, Odisha with Madhya Pradesh, Jharkhand, Chattisgarh and parts of Maharashtra and Andhra Pradesh forming the heart of this region

- Of the remaining 15%, over 11% is in the North Eastern states, leaving only a little over 3% living in the rest of India
- North Eastern states have the highest concentrations, with all states, except Assam, having concentrations of more than 30%, and some, like Arunachal Pradesh, Meghalaya, Mizoram and Nagaland with more than 60% and upto 95% of tribal population.
- The ecological habitats covered includes hills, forests, rural plains and urban industrial areas.
- In terms of language, tribes are categorised into four categories.
 - Two of them,
 - Indo-Aryan and Dravidian (very small segment in 1, 2)
 - Austric
 - Tibeto-Burman
- In physical-racial terms, tribes are classified under the **Negrito**, **Australoid**, **Mongoloid**, **Dravidian** and **Aryan** categories.
- The biggest tribes are the Gonds, Bhils, Santhals, Oraons, Minas, Bodos and Mundas, all of whom are at least a million strong.
- **8.6% of the population of India, or about 104 million tribal persons in the country.**

ACQUIRED TRAITS

- Two main criteria – mode of livelihood, and extent of incorporation into Hindu society – or a combination of the two.
- On the basis of livelihood, tribes can be categorised into fishermen, food gatherers and hunters, shifting cultivators, peasants and plantation and industrial workers.
- Some tribes have been given high status in Hindu fold while many have been given low status.

About the debate on tribes being a part of Hindu community:

- some argued for the continuum saw tribes as not being fundamentally different from caste-peasant society, but merely less stratified (**fewer levels of hierarchy**) and with a more **community based rather than individual notion of resource ownership**.
- Others argued that tribes were wholly different from castes because they had no notion of purity and pollution which is central to the caste system.
- beliefs in purity and pollution and hierarchical integration among caste-Hindus vs. **'animist' tribals with their more egalitarian and kinship based modes of social organisation**.

The mechanisms through which tribes were absorbed into Hindu society, throughout the ages – through **Sanskritisation**, **acceptance into the Shudra** fold following conquest by caste Hindus, through **acculturation** and so on.

Some anthropologists argue that tribes should really be seen as “secondary” phenomena arising out of the exploitative and colonialist contact between preexisting states and non-state groups like the tribals.

This contact itself creates an ideology of “tribalism” – **the tribal groups begin to define themselves as tribals in order to distinguish themselves from the newly encountered others.** [Just like scheduled caste began to identify themselves as Dalits]

Adivasis were not always the oppressed groups they are now – **there were several Gond kingdoms in Central India such as that of Garha Mandla, or Chanda.**

Many of the so-called Rajput kingdoms of central and western India actually emerged through a process of stratification among adivasi communities themselves.

Tribals asserted authority over plains people by raiding them and offering themselves as militias in war.

The capitalist economy’s drive to exploit **forest resources and minerals** and to recruit cheap labour has brought tribal societies in contact with mainstream society a long time ago.

colonialism brought irrevocable changes in the world of tribes:

- On the political and economic front, tribal societies were faced with the incursion of money lenders
- losing their land to non-tribal immigrant settlers,
- their access to forests because of the government policy of reservation of forests and the introduction of mining operations.
- Following the various rebellions in tribal areas in the eighteenth and nineteenth centuries, the colonial government set up ‘excluded’ and ‘partially excluded’ areas, where the entry of non-tribals was prohibited or regulated. [Ex: Santhal Pargana after sathal revolt]

Constituent Assembly debates on the path of development of tribals settled along the lines of a compromise which advocated **welfare schemes that would enable controlled integration with the mainstream.** But integration has been on the terms of the mainstream society and for its own benefit.

- only partially true -- PESA act, Article 371 A to J, 5th & 6th schedule areas, Forest Rights Act etc have given them socio-political as well as economic rights. so their way of life has been protected as well.

The subsequent schemes for tribal development – **five year plans, tribal sub-plans, tribal welfare blocks, special multipurpose area** schemes all continue with this mode of thinking.

NATIONAL DEVELOPMENT VERSUS TRIBAL DEVELOPMENT

- National development, particularly in the Nehruvian era, involved the building of large dams, factories and mines.
- This kind of development has benefited the mainstream at the expense of the tribes
- Dispossession of land of tribals.

- loss of forest to tribals. (recent issues with FRA 2006)
- The coming of **private property in land** has also adversely affected tribals, whose community-based forms of **collective ownership** were placed at a disadvantage in the new system.
- Ex: Narmada dam and consequent movement against it.
- heavy in-migration of non-tribals in the region of tribals in response to the pressures of development
ex: Jharkhand, state like Tripura had the tribal share of its population halved within a single decade, reducing them to a minority. Similar pressure is being felt by Arunachal Pradesh.
[**demographic conflicts** may rise --as seen in Assam among Bodos, and Brus in Mizoram]

Tribal identity today:

- shaped by development narrative of the mainstream and forced incorporation of tribals into mainstream
- Assertion of **political rights**. Creation of new states like Jharkhand, Chhattisgarh, telangana etc.
- **emergence of a middle class within the tribal society**. Issues of culture, tradition, livelihood, even control over land and resources, as well as demands for a share in the benefits of the projects of modernity, have become an integral part of the articulation of identity among the tribes.
- middle classes themselves are a consequence of modern education and modern occupations, aided in turn by the **reservation policies**.
- Special laws like AFSPA in most of the areas of North-east limits their civil liberties today. This has shaped their identity in resistance to the same.
- gradual emergence of an educated middle class among tribal communities
- policies of reservation, education is creating an urbanised professional class.
- tribal societies getting more differentiated – i.e., **develop class and other divisions within themselves** – different bases are growing for the assertion of tribal identity. [Hence, Supreme Court argued for creamy layer for SC/ST too in **Jarnail Singh** case.]

FAMILY AND KINSHIP

- The family is a space of great warmth and care. But female infanticide, violent conflicts between brothers over property and ugly legal disputes are negative sides of it.
- Family can be nuclear or extended, male headed or female headed, matrilineal or patrilineal.
- migration of men from the villages of the Himalayan region can lead to an unusual proportion of women-headed families in the village.
- work schedules of young parents in the software industry in India may lead to increasing number of grandparents moving in as care-givers to young grandchildren.
- **The family (the private sphere) is linked to the economic, political, cultural, and educational (the public) spheres.** [Explain]
 - Economic: migration effects, changing nature of jobs, women gaining employment changing the nature of families etc. [feminization of agriculture in rural society]

- Political: reserved seats for women in local bodies affecting the male headed patriarchal structure of authority.
- Cultural: Caste being a source of tension. inter-caste marriage. Changing moral standards and values. [effects of urbanization, globalization, modernization-- generation gap]
- Educational: Greater awareness about social evils like dowry, female foeticide etc.

NUCLEAR family: consists of only one set of parents and their children.

An extended family (commonly known as the 'joint family') can take different forms, but has more than one couple, and often more than two generations, living together.

Matrilocal family system: the newly married couple stays with the woman's parents

Patrilocal : the couple lives with the man's parents.

Matrilineal societies pass on property from mother to daughter while patrilineal societies do so from father to son. (Even in matrilineal society authority and control lies in the hand of male members; inheritance passes from mother to daughter whereas control passes from (maternal) uncle to nephew.)

A patriarchal family structure exists where the men exercise authority and dominance, and matriarchy where the women play a similarly dominant role.

Market is an economic institution as well as social institution. Elucidate.

- economic : easy to elucidate
- social
 - participants in market are structured along social hierarchies -- means of production owned by upper caste, dominant caste, poor peasants, landless laborers are mostly lower caste.
 - who is the buyer -- again gendered division -- women are buyers in household items.
 - Economic policies of the govt also tended to benefit different sections in different ways:
 - neo-liberal policies benefit those who are already rich enough to invest their capital in new areas.
 - land dispossession during various development projects like dams, mining etc. disproportionately affected tribals and lower caste.

Capitalism:

Capitalist economy is driven by individual self-interest, and works best when individual buyers and sellers make rational decisions that serve their own interests.

Political economists **Adam Smith**, who in his book, **The Wealth of Nations**, attempted to understand the

market economy:

- market economy is made up of a series of individual exchanges or transactions
- They create a functioning and ordered system. (This system can be called a market)
- none of the individuals involved in the millions of transactions had intended to create a system
- **Each person looks only to their own self-interest**, but in the pursuit of this self-interest the interests of all – or of society – also seem to be looked after.
- This unseen force was called ‘the invisible hand’ by Adam Smith which works behind this market.
- society overall benefits when individuals pursue their own self-interest in the market, because it stimulates the economy and creates more wealth
- supported the idea of a ‘free market’, that is, a market free from all kinds of regulation whether by the state or otherwise.
- This economic philosophy was also given the name **laissez-faire**.

In Laissez-faire approach social or political context in which markets operate is not taken into account.

Sociological dimension to study the markets:

- social institutions that are constructed in culturally specific ways.
- markets are often controlled or organised by particular social groups or classes, and have specific connections to other institutions, social processes and structures.
- Who owns the means of production.
- who provides labour
- study of **traditional business** community and **emerging business communities**.

Rural markets of India:

- cattle market:
ex: Pushkar Camel Fair, Sonpur Cattle Fair (Bihar) etc.
- **Haat** : weekly gathering to sell all kinds of objects. Bring together people from nearby villages as well.
for many visitors, the **primary reason to come to the market is social** – to meet kin, to arrange marriages, exchange gossip, and so on.
- Mandi : to sell agriculture produce.

How market works as social institution: Example: When market in tribal areas developed in colonial period, money lenders and non-tribals became a significant stakeholders. In time, the existing relations changed and tribals faced indebtedness and loss of land. This made them socially more vulnerable.

The layout of the market symbolises the hierarchical inter-group social relations in this region. Different social groups are located according to their position in the caste and social hierarchy as well as in the market system. The wealthy and high-ranking Rajput jeweller and the middle-ranking local Hindu

traders sit in the central 'zones', and the tribal sellers of vegetables and local wares in the outer circles.

In medieval India, traditional trading communities or castes had their own systems of banking and credit. For instance, an important instrument of exchange and credit was the **hundi**, or bill of exchange (like a credit note), which allowed merchants to engage in long-distance trade.

Also, **merchant community formed a caste within respective religious fold. Marwari as Hindus, Bohra muslims of Gujarat, Momin muslims, Chettians in Tamil Nadu etc.**

'**Vaiyas**' constitute one of the four varnas – an indication of the importance of the merchant and of trade or business in Indian society since ancient times. [Link between market and society]

COLONIALISM AND THE EMERGENCE OF NEW MARKETS

- major upheavals in the economy, causing disruptions in production, trade, and agriculture
- demise of the handloom industry due to the flooding of the market with cheap manufactured textiles from England
- began to be more fully linked to the world capitalist economy.
- became a source of raw materials and agricultural products and a consumer of manufactured goods, both largely for the benefit of industrialising England.
- new groups (especially the Europeans) entered into trade and business,
- new communities emerged to take advantage of the economic opportunities provided by colonialism, and continued to hold economic power even after Independence. Example: **Marwaris became powerful during colonial rule.**

In the late colonial period and after Independence, some Marwari families transformed themselves into modern industrialists, and even today **Marwaris** control more of India's industry than any other community.

They were successful due to extensive social networks that they had build at pan-India level.

Karl Marx's critique of capitalism:

- He understood capitalism as a system of commodity production, or production for the market, through the use of wage labour.
- Marx considered that all economic systems are also social systems.
- Each mode of production consists of particular relations of production, which in turn give rise to a specific class structure.
- the economy does not consist of things (goods circulating in the market), but is **made up of relations between people who are connected to one another through the process of production**
- Under the capitalist mode of production, **labour itself becomes a commodity, because workers must sell their labour power in the market to earn a wage.**

- This gives rise to two basic classes – capitalists, who own the means of production (such as the factories), and workers, who sell their labour to the capitalists.
- The capitalist class is able to profit from this system by paying the workers less than the value of what they actually produce, and so extracting surplus value from their labour.
- the process of commodification has negative social effects.

Commodification or **Commoditisation occurs when things that were earlier not traded in the market become commodities.**

ex: Labour or skills become things that can be bought and sold; market for surrogacy (renting womb), organ donation as a trade etc.

Commodification of education.

Marketing of Indian spirituality and knowledge systems (such as yoga and ayurveda) in the West.

- This can have adverse consequences for society. Because, such things were freely available earlier but now one has to pay money to buy them, hence greater need to earn money by selling their labour. So, commodification strengthen market which in turn benefits those who has more control over it.
- Also, at times it can lead to immoral acts. In recent years, **commercial surrogacy has caused ethical concerns.**

The growing market for international tourism also suggests how culture itself may become a commodity. (show elements of commodification in Pushkar mela, Kumbh Mela, Buddhist circuit, etc.)

Selling water in packaged bottle is a new phenomenon. Earlier it was unthinkable for people that water can be sold. Today its as normal as anything.

Recently we see air purifiers and pure air in bottle too. So in some years air will become a commodity too.

Important feature of capitalist society is that **consumption** becomes more and more important, not just for economic reasons but because it has symbolic meaning. [In fact, consumption is promoted to revive economic growth. Consumption is the fuel that drives economy. But this also leads to greed, ever increasing desires. **Capitalism does not take ethical and moral concerns arising out of consumerism into account. Issue of Ethics and capitalism]**

Goods become a source of status symbol [signalling goods]. [people buying i-phone to show off their wealth, status rather than just for utility of i-phone as phone]

Consumption patterns and lifestyles have their cultural and social significance in modern life. [we wanna imitate styles of those we value higher in status. If virat kohli wears Nike shoes then I too will wear it--says a VK fan.]

Globalisation includes a number of trends, especially the increase in international movement of commodities, money, information, and people, as well as the development of technology (such as in computers, telecommunications, and transport) and other infrastructure to allow this movement.

- Leads to greater integration of market.
changes in a market in one part of the globe may have a profound impact somewhere else far away. Ex: Financial Crisis.
- **Noam chomsky's** critique of globalization: Globalization has been designed to set working people throughout the world in competition with one another while private capital is lavished with benefits.
- Globalization, or globalisation, **is the process of interaction and integration among people, companies, and governments worldwide.**

Liberalisation of economy:

- privatisation of public sector enterprises (selling government-owned companies to private companies)
- loosening of government regulations on capital, labour, and trade
- a reduction in tariffs and import duties so that foreign goods can be imported more easily
- allowing easier access for foreign companies to set up industries in India
- **Positives:**
 - greater economic growth
 - more investment in India
 - building of knowledge economy
 - **India getting access to more markets**
 - burgeoning middle class
 - Rise in productivity, more efficiency
- **Negatives:**
 - **Rising income inequality** - Quote oxfam report.
 - Some sectors such as automobiles are facing stiff competition.
 - flooding of chinese goods.
 - Indian farmers are exposed to international competition and their condition is getting more precarious.
 - Rise of unorganized sector at the loss of organized sector.
 - **Loss of public employment. Works as a tool for social empowerment as well.**

South American proverb says – “If hard labour were really such a good thing, the rich would keep it all for themselves!”

WHAT IS SOCIAL ABOUT SOCIAL INEQUALITY AND EXCLUSION?

- because they are not about individuals but about groups.

- they are not economic, although there is usually a strong link between social and economic inequality
- they are **systematic and structured – there is a definite pattern to social inequalities**. [set pattern along gender, caste, religion, region etc.]

SOCIAL INEQUALITY:

Definition: Patterns of unequal access to social resources are commonly called **social inequality**. social inequality is not the outcome of innate or 'natural' differences between people, but is produced by the society in which they live.

- social stratification or hierarchy in a society shapes people's identity and experiences, their relations with others, as well as their access to resources and opportunities.

social resources can be divided into three forms of capital –

- **economic capital** in the form of material assets and income;
- **cultural capital** such as educational qualifications and status;
- **social capital** in the form of **networks of contacts and social associations**.
 - The idea is generally used to describe how members are able to band together in society to live harmoniously.
 - For example, if a worker is part of trade union, then his/her rights are better protected. So, this network is part of his/her social capital.

These three capitals overlap and influence each other.

Three key principles help explain **social stratification**:

- **Social stratification is a characteristic of society, not simply a function of individual differences**
 - a society-wide system that unequally distributes social resources among categories of people.
 - In more technologically advanced societies where people produce a surplus over and above their basic needs, social resources are unequally distributed to various social categories regardless of people's innate individual abilities.
- **Social stratification persists over generations:**
 - closely linked to the family and to the inheritance of social resources from one generation to the next
 - A person's social position is ascribed
 - ex: A Dalit is likely to be confined to traditional occupations such as agricultural labour, scavenging, or leather work, with little chance of being able to get high-paying white-collar or professional work.
- **Social stratification is supported by patterns of belief, or ideology:**
 - Dharmashastras, manusmriti etc.

Discrimination and exclusion because of their gender, religion, ethnicity, language, caste and disability is prevalent too.

Prejudices refer to **pre-conceived opinions or attitudes** held by members of one group towards another.

Prejudices are often grounded in **stereotypes**, fixed and inflexible characterisations of a group of people.

Stereotypes are widely held but fixed and oversimplified images or ideas of a particular type of person or thing.

Stereotypes treat entire community as though it were a single person with a single all-encompassing trait or characteristic.

If prejudice describes attitudes and opinions, **discrimination refers to actual behaviour towards another group or individual.**

Discrimination can be seen in practices that disqualify members of one group from opportunities open to others, as when a person is refused a job because of their gender or religion.

Social exclusion refers to **ways in which individuals may become cut off from full involvement in the wider society.**

It focuses attention on a **broad range of factors that prevent individuals or groups from having opportunities open to the majority of the population.**

Social exclusion is not accidental but systematic – it is the result of structural features of society.

Manifestation of social exclusion: **Transgenders and homosexuals facing discrimination**, **Untouchability**, temple entry restriction for **women** (and Dalits in the past), **Beggars** etc. **Caste system is exclusionary.**

The caste-class correlation is still remarkably stable at the macro level. (upper class having better economic prospects as well)

Caste continues to affect the life chances of Indians in the twenty-first century. (Elucidate)

Some Observations: OBC are doing better than UC-Hindus (3% diff.) in rural India and only a little worse than UC-Hindu in Urban India (3% diff.). It's time to think differently about OBC, in terms of their backwardness.

With 70% of its population in the top quintile, **Jains are the most prosperous religious community in India.** Only 1.5% of Jain households fall in lowest two quintiles.

Sikhs follow next, with 59.6% of their people in the top wealth quintile.

UNTOUCHABILITY:

The 'untouchable' castes are outside the caste hierarchy – they are considered to be so 'impure' that their mere touch severely pollutes members of all other castes, bringing terrible punishment for the former and forcing the latter to perform elaborate purification rituals.

Three main dimensions of untouchability – exclusion, humiliation-subordination and exploitation

Economic exploitation like forced labour, unpaid labour, confiscation of property are also associated with untouchability.

Dalit literally means '**downtrodden**' and conveys the sense of an oppressed people.

Political assertion by Dalits: have been increasingly active on the political, agitational, and cultural fronts. From the pre-Independence struggles and movements launched by people like **Jyotiba Phule**, Iyotheddas, **Periyar, Ambedkar** and others to contemporary political organisations like the **Bahujan Samaj Party** in Uttar Pradesh or the **Dalit Sangharsh Samiti** of Karnataka, Dalit political assertion has come a long way.

Dalit literature: Dalits have also made significant contributions to literature in several Indian languages, specially Marathi, Kannada, Tamil, Telugu and Hindi. Ex: well known Marathi Dalit poet, **Daya Pawar**

Post-independence dalit movements:

- B.R. Ambedkar and **Buddhist dalit Movement [Ambedkarite movement]**
- **Dalith panthers**
 - Dalit Panther as a social organization was founded by **Namdev Dhasal** in April 1972 in Mumbai, which saw its heyday in the **1970s** and through the **80s**.
 - Dalit Panther is inspired by **Black Panther Party**, a revolutionary movement amongst African-Americans, which emerged in the United States and functioned from 1966-1982. The name of the organization was borrowed from the 'Black Panther' Movement of the USA.
- **Kanshiram and Bahujan Samaj Party phenomenon : Bahujan ideology** seeks to unify all marginalized sections so as to consolidate their vote base and politically empower them.
 - BAMCEF and DS-4 movement.
 - BAMCEF, is an organisation for employees of oppressed communities that was established in 1971 by Kanshi Ram, D. K. Khaparde, and Dinabhana.
 - The Dalit Shoshit Samaj Sangharsh Samiti, abbreviated as **DS-4** or DSSSS (lit. "Dalit and other Exploited Groups Struggle Committee") was founded on 6 December 1981[1] by Kanshi Ram to organise dalits and other oppressed groups of India.[2][3] It was related to BAMCEF.

caste riots in Mumbai in the early 1970s: (worli riots)

- The Dalit Panthers, a radical group that emerged in western India during that time, used the term to assert their identity as part of their struggle for rights and dignity.
- riots have been described as anti-Dalit violence by scholars.
- Dalit panthers vs Shivashena and other Hindu nationalist elements

STATE AND NON-STATE INITIATIVES ADDRESSING CASTE AND TRIBE DISCRIMINATION:

- Affirmative action(**reservation**) for SC, ST, OBC in education and employment.
- **The proportion of reserved seats is equal to the percentage share of the Scheduled Castes and Tribes in the total population.**
- Reservation of seats for political representation for SC/STs
- Caste Disabilities Removal Act of 1850, which disallowed the curtailment of rights of citizens due solely to change of religion or caste. (allow entry of Dalits to government schools)
- **Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act of 1989.**
- Constitution abolished **untouchability (Article 17)**
- **Forest rights act for tribal welfare**
- **Protection of civil rights act, 1955:** abolished the practice of untouchability

The Constitution of India recognises the possibility that there may be groups other than the Scheduled Tribes and Scheduled Castes who suffer from social disadvantages. These groups – which need not be based on caste alone, but generally are identified by caste – were described as the ‘socially and educationally backward classes’. This is the constitutional basis of the popular term ‘Other Backward Classes’ (OBCs).

Backward Class movements in India:

- Through caste associations.
- **Socialist politics under Lohia - emergence of socialist parties like Samajvadi party, RJD, JDU in north India.**
- demand for reservation.
- Bahujan Movement -- idea of creating class movement based on coalition of social groups who are vulnerable in India- lower caste, dalits, muslims etc.

First Backward Classes Commission headed by **Kaka Kalelkar** submitted its report in **1953**:

- report being sidelined

The OBC issue returned to the central level in the late **1970s** after the Emergency **when the Janata Party came to power.**

The **Second Backward Classes Commission [1979]** headed by **B.P. Mandal** was appointed at this time.

Since the 1990s we have seen the resurgence of lower caste movements in north India, among both the OBCs and Dalits.

- The **politicisation of the OBCs** allows them to convert **their large numbers – about 41% of the national population – into political influence**

The OBCs are severely under-represented in all spheres except landholding and political representation (they have a large number of MLAs and MPs).

Struggles of Adivasi:

- The movement of populations from one area to another further complicates the picture.
- non-tribals have moved into the tribal districts of central India, while tribal people from the same districts have migrated to plantations, mines, factories and other places of employment.
- colonial policies on forest use, Indian Forest Act, 1927, and similar policies continued post-independence resulted in more deprivation. Access denied to forest land for cultivation and forest produce.
- Post-independence conditions did not improve:
 - the government monopoly over forests continued
 - the exploitation of forests accelerated
 - the policy of capital-intensive industrialisation adopted by the Indian government required mineral resources and power-generation capacities which were concentrated in Adivasi areas.
 - Adivasi lands were rapidly acquired for new mining and dam projects.
 - **millions of adivasis were displaced without any appropriate compensation or rehabilitation.**
 - **Insecurity of land** has been constant.
 - Projects such as Sardar sarovar dam on Narmada, Polavaram on Godavari will displace hundreds of thousands of adivasis.
 - Recent eviction order under **FRA, 2006** shows their continued vulnerability.

Q: Being Adivasi is about shared experiences of the loss of forests, the alienation of land, repeated displacements since Independence in the name of 'development projects' and much more. [Elucidate]
[Quote 'Everybody loves a good drought' of P. Sainath]

Q: what are the similarities and differences in tribal movements of post-independence and pre-independence?

Movements by tribals: (post-independence)

- Agitation for **separate states**. (**Jharkhand, Chhattisgarh, Nagaland, Mizoram**)
- **Assertion of forest rights, right to collect minor produce, land rights.**
- In both case, pre and post indepen. they fought against exploitation by **dikus, outsiders.**

After independence, **tribal movements** may be classified into three groups:

- movement due to exploitation of outsiders's
- Assertion of political rights by demanding separate states.
- movements due to economic deprivation (like those of Gonds in Madhya Pradesh and the Mahars in Andhra Pradesh
- movements due to **separatist tendencies** (like those of the **Nagas** and **Mizos**).

The tribals movements may be classified **on the basis of their orientation** into four types:

- forest-based movements,
- **socio-religious movements** or social-culture movements
 - Reformative movement was found among the Mundas under powerful leadership of Dharli Aba, who preached Hindu ideals of ritual purity, asceticism and criticised the worship of priests.
 - special provisions under article 371 A to J
- movements seeking political autonomy and formations of States (Nagas, Mizos, Jharkhand)
- agrarian movement, **Naxalite movement-1967** and **Brisadal movement** 1968-69.

STRUGGLE FOR WOMEN'S EQUALITY AND RIGHTS

Inequalities between men and women are social rather than natural. Gender is also a form of social inequality and exclusion like caste and class, but with its own specific features.

Social reforms to address gender inequality started in nineteenth century with middle class social reform movements:

- termed as middle class reform movements because many of these reformers were from the newly emerging western educated Indian middle class.
- anti-sati campaign led by **Raja Rammohun Roy** in Bengal, the widow remarriage movement in the Bombay Presidency where **Ranade** was one of the leading reformers, from **Jyotiba Phule's simultaneous attack on caste and gender oppression**, and from the social reform movement in Islam led by **Sir Syed Ahmed Khan**.
- Jotiba Phule was from 'low caste'
- **Stree Purush Tulana** (or Comparison of Men and Women) was written by a Maharashtrian housewife, **Tarabai Shinde**, as a protest against the double standards of a male dominated society.
- **Begum Rokeya Sakhawat Hossain** wrote **Sultana's Dream [1905]**: the earliest example of science fiction writing in India, and among the first by a woman author anywhere in the world. In her dream, Sultana visits a **magical country** where the **gender roles are reversed**. Men are confined to the home and observe 'purdah' while women are busy scientists vying with each other at inventing devices that will control the clouds and regulate rain, and machines that fly or 'air-

cars'. [use in essay on women's issues; conclusion or intro; #EASD]

In **1931**, the Karachi Session of the Indian National Congress issued a declaration on the Fundamental Rights of Citizenship in India whereby it committed itself to **women's equality**.

Two decades after Independence, **women's issues re-emerged in the 1970s**.

In the nineteenth century reform movements, the emphasis had been on the backward aspects of tradition like sati, child marriage, or the ill treatment of widows. In the 1970s, the emphasis was on 'modern' issues – the rape of women in police custody, dowry murders domestic violence, the representation of women in popular media, and the gendered consequences of unequal development.

Movement against rape. Ex: **Nirbhaya rape**.

Movement against adultery laws, triple talaq, sasbarimala temple, sexual harassment(**#MeToo**)

The differently abled are not 'disabled' only because they are physically or mentally 'impaired' but also because society is built in a manner that does not cater to their needs.

rights of the disabled have been recognised only very recently.

invisibility of the disabled can be compared to the **Invisible Man of Ralph Ellison**, American Novelist, who characterised black people as invisible people in USA, as their plight was not considered.

He said this:

" *I am invisible, understand, simply because people refuse to see me. Like the bodiless heads you see sometimes in the circus sideshows, it is as though I have been surrounded by mirrors of hard distorting glass. When they approach me they see only my surroundings, themselves, figments of their imagination. Indeed everything and anything except me* (Ellison, 1952:3) "

Problems of disabled:

- lack of infrastructure : accessible India campaign can help
- social exclusion: people blame their disability on their past karmas.
- Insulting words like 'langra', 'cripple', 'pagla' etc are used.
- There is a close relationship between disability and poverty.

Overall, **caste, tribe, gender are social institutions** that generate and perpetuate inequalities and exclusion.

The term '**diversity**' emphasises differences rather than inequalities.

when diverse communities are also part of a larger entity like a nation, then difficulties may be created by competition or conflict between them.

Challenges due to cultural diversity arise because:

- cultural identities are very powerful – they can arouse intense passions and are often able to mobilise large numbers of people.
- cultural differences are accompanied by economic and social inequalities, and this further complicates things
- Measures to address the inequalities or injustices suffered by one community can provoke opposition from other communities. (~~like appeasement accusation by right wingers in India~~)
- The situation is made worse when scarce resources – like river waters, jobs or government funds – have to be shared.

Challenges of Cultural diversity:

- communal riots
- caste wars
- regionalism
- linguism
- separatism
- terrorism - Islamist, left-wing [naxalism, people's war post independence]

THE IMPORTANCE OF COMMUNITY IDENTITY

Our community provides us the language (our mother tongue) and the cultural values through which we comprehend the world. It also anchors our self-identity.

We **need a sense of stable identity to operate in this world.**

Community identity is based on birth and 'belonging' rather than on some form of acquired qualifications or 'accomplishment'. It is what we 'are' rather than what we have 'become'.

Expanding and overlapping circles of community ties (family, kinship, caste, ethnicity, language, region or religion) give meaning to our world and give us a sense of identity, of who we are.

But most often we see 'us' vs 'them' binary. This leads to conflict.

In Australia, there has been a long debate on an official apology from the Australian nation (where the majority of the population today is of white-European origin) to the descendants of the native peoples who were the original inhabitants of the forcibly colonised land. Most state governments in Australia have passed some variant of the apology resolution.

In the United States of America there has been a longstanding debate about apologies to the Native American community (the original inhabitants of the land driven out by war) and to the Black community (brought as slaves from Africa).

At the simplest level, a **nation is a sort of large-scale community** – it is a community of communities [supra-community]. **Members of a nation share the desire to be part of the same political collectivity**. This desire for political unity usually expresses itself as the aspiration to form a state. [Nationalism is inherently a political idea whereas patriotism is not.]

Term **state** refers to an abstract entity consisting of a set of political-legal institutions claiming control over a particular geographical territory and the people living in it. [control in form of: **monopoly over violence**, law making, and enforcement of laws and rules etc.]

In **Max Weber's** well-known definition, a **state is a “body that successfully claims a monopoly of legitimate force in a particular territory”**.

Many nations have been founded on the basis of **common cultural, historical and political institutions like a shared religion, language, ethnicity, history or regional culture**. (European notion of nationalism)

Nations are communities that have a state of their own. That is why the two are joined with a hyphen to form the term nation-state. (**Nation is more of a socio-cultural phenomenon whereas state is a political phenomenon.**)

- A nation is **built by the collective consciousness of the people who identify themselves as a unique entity**—they take pride in their past and dream of a future together. This is how a nation is different from a state—which has a territory, a flag and an army.

The nation' is the most accepted or proper justification for a state, while **‘the people’ are the ultimate source of legitimacy of the nation**. In other words, states ‘need’ the nation as much or even more than nations need states.

- State must show that their control over a geography and its people is legitimate. When state is based on the idea of a nation then it is much easier to claim this legitimacy.

Problems with assimilation and integration policies to homogenise community:

- adopt a uniform set of cultural values and norms. (less scope for differences)
 - This is major criticism of nationalism. Ravindranath Tagore criticised nationalism because of this. Since nation is based on shared history, culture, and shared sense of future, this will lead to contradictions arising due to diversity, especially in a diverse country like India. Inevitably, in creating this shared sense of community --[note, nation is a supra-community]-- majority sections try to shape it in their own image, but this may exclude other groups.
- These values and norms are usually entirely or largely those of the dominant social group
- non-dominant or subordinated groups in society are expected or required to give up their own

cultural values and adopt the prescribed ones.

- Policies promoting integration are different in style but not in overall objective: they insist that the public culture be restricted to a common national pattern, while all 'non-national' cultures are to be relegated to the private sphere.

Q: India is more of a state-nation than a nation-state. Elucidate.

From its very beginning the independent Indian state has ruled out an assimilationist model. However, the demand for such a model has been expressed by some sections of the dominant Hindu community. Although '**national integration**' is a constant theme in state policy, India has not been 'integrationist' either.

An alternative to the nation-state, then, is the "state nation", where various "nations"— be they ethnic, religious, linguistic or indigenous identities— can coexist peacefully and cooperatively in a single state polity. Citizens can find the institutional and political space to identify with both their country and their other cultural identities, to build their trust in common institutions and to participate in and support democratic politics. All of these are key factors in consolidating and deepening democracies and building enduring "state-nations". -- [as reported in UN human development report]

India's commitment to practices of pluralism, institutional accommodation [such as asymmetric federalism, special rights for minorities, Indian version of secularism] and conflict resolution through democratic means are sign of its inclusivity.

- Elucidation:
 - we solved challenge of linguism by recognizing states based on language even as we rejected the idea of one language one state;
 - we resolved separatism in north-east by various agreements-- Assam accord, Mizo accord, Bodo agreement etc. ;
 - we brought Forest Rights act to fulfil the demands of tribals.] -- many more examples. [Fair compensation in Land Acquisition Act, 2013]

"National cohesion does not require the imposition of a single identity and the denunciation of diversity. Successful strategies to build "state-nations" can and do accommodate diversity constructively by crafting responsive policies of cultural recognition. They are effective solutions for ensuring the longer terms objectives of political stability and social harmony." - UN human development report 2004.

India's constitution incorporates this notion. Although India is culturally diverse, comparative surveys of long-standing democracies including India show that it has been very cohesive, despite its diversity.

Historically, India's constitutional design recognised and responded to distinct group claims and

enabled the polity to hold together despite enormous regional, linguistic and cultural diversity.

- reservation policies in education, employment, political representation
- Article 371, 371 A to J
- recognition of states based on language, demographic [creation of Jharkhand]
- minority rights. -- right to preserve culture, language.
- DPSP -- welfare state -- address issues of various sections of society.
- 73rd and 74th amendment.

UN Human development report 2004.

REGIONALISM IN THE INDIAN CONTEXT:

Regionalism in India is rooted in India's diversity of languages, cultures, tribes, and religions.

It is also encouraged by the geographical concentration of these identity markers in particular regions, and fuelled by a sense of regional deprivation. Indian federalism has been a means of accommodating these regional sentiments.

- regional imbalance in economic growth is another factor.

History of linguistic states in India:

- **In the 1920s, the Indian National Congress was reconstituted on linguistic lines.**
- Gandhi and other leaders promised their followers that when freedom came, the new nation would be based on a new set of provinces based on the principle of language.
- Partition of India in 1947 made congress leaders rethink about dividing country along linguistic line. ('**fissifarious tendencies**')
- In October **1953, Potti Sriramulu**, a former Gandhian, died seven weeks after beginning a fast unto death. Potti Sriramulu's martyrdom provoked violent protests and led to the **creation of the state of Andhra Pradesh.**
- It also led to the formation of the **SRC(state reorganization commission), which in 1956** put the formal, final seal of approval on the principle of linguistic states

Far from undermining Indian unity, linguistic states have helped strengthen it.

- **It has proved to be perfectly consistent to be Kannadiga and Indian, Bengali and Indian, Tamil and Indian, Gujarati and Indian.**
 - Interestingly, some scholars, such as Shaibal Gupta, have argued that one among the various reasons for lack of development in Bihar, Uttar Pradesh is relative **absence of sub-nationalism.**
- the Parliament of Ceylon (as Sri Lanka was then known) proclaimed Sinhala the country's sole official language despite protests from the Tamils of the north. -- result was long militancy of Tamil

rebels. Options were between 'one language two nations' or 'two language one nation'. They foolishly chose former.

- Another of India's neighbours, Pakistan, was divided in 1971 because the Punjabi and Urdu speakers of its western wing would not respect the sentiments of the Bengalis in the east.
- formation of linguistic states that has allowed India to escape an even worse fate. If the aspirations of the Indian language communities had been ignored, what we might have had here was – “One language, fourteen or fifteen nations.”
- **Gave space to cultural expression of each language.**

Language coupled with regional and tribal identity – and not religion – has therefore provided the most powerful instrument for the formation of **ethno-national identity** in India.

Being inclusive means not just respecting diversity and plurality but creating space for them to thrive.

Rabindranath Tagore on the evils of exclusive nationalism:

- the spirit of the Western nationalism prevails, the whole people is being taught from boyhood to foster hatreds and ambitions by all kinds of means -- **by the manufacture of half-truths and untruths in history**, by persistent misrepresentation of other races and the culture of unfavourable sentiments towards them.
- To imbue the minds of a whole people with an abnormal **vanity of its own superiority**, to teach it to take pride in its moral callousness and ill-begotten wealth, to perpetuate humiliation of defeated nations by exhibiting trophies won from war, and using these schools in order to breed in children's minds contempt for others, is imitating the West where she has a festering sore.

Concept of minority:

Notion of minority groups is more than a merely numerical distinction – it usually involves some sense of relative disadvantage.

Members of the minority form a collectivity – that is, they have a strong sense of group solidarity, a feeling of togetherness and belonging.

- This is linked to disadvantage because the **experience of being subjected to prejudice and discrimination** usually heightens feelings of **intra-group loyalty and interests.**

Groups that may be minorities in a statistical sense, such as people who are left-handed or people born on 29th February, are not minorities in the sociological sense because they do not form a collectivity.

Religious or cultural minorities need special protection because of the demographic dominance of the majority.

Religious or cultural minorities – regardless of their economic or social position – are politically

vulnerable. They must face the risk that the majority community will capture political power and **use the state machinery to suppress their religious or cultural institutions, ultimately forcing them to abandon their distinctive identity.**

Considerable population of :

- Muslims in J&K, UP, Kerala, Karnataka, A.P, Rajasthan
- Sikhs in Punjab (where they are in majority)
- Buddhists in Sikkim, Arunachala Pradesh, Maharashtra.
- Jains in Gujarat, rajasthan.
- Christians in Nagaland, Mizoram, Meghalaya, Kerala, Goa.

Dr. Ambedkar on protection of minorities:

- "minorities are an explosive force which, if it erupts, can blow up the whole fabric of the state."- so, rights are the **safety valve** for the expression of their dissatisfactions. [**dissent is the safety valve of democracy**-- Justice **DY Chandrachud**]
- "minorities in India have agreed to place their existence in the hands of the majority"- They chose to not go to Pakistan

One of key issues that led to the formation of Bangladesh was the unwillingness of the Pakistani state to recognise the cultural and linguistic rights of the people of Bangladesh.

Chauvinism is an attitude that sees one's own group as the only legitimate or worthy group, with other groups being seen – by definition – as inferior, illegitimate and opposed.

In the English language, "**communal**" means something related to a community or collectivity as different from an individual. The **English meaning is neutral, whereas the South Asian meaning is strongly charged.**

Communalism is about politics, not about religion.

- no necessary relationship between personal faith and communalism
- A communalist may or may not be a devout person, and devout believers may or may not be communalists. [Gandhiji was a devout Hindu, but he was a pluralist.]
- **all communalists do believe in a political identity based on religion.**
- its claim that **religious identity overrides everything else.**
- This has the effect of constructing large and diverse groups as **singular** and **homogenous**.

India has had a history of communal riots from pre-Independence times, often as a result of the divide-and-rule policy adopted by the colonial rulers.

Secularism

In the western context the **main sense of these terms has to do with the separation of church and state**. The separation of religious and political authority marked a major turning point in the social history of the west.

It was progressive retreat of religion from public life, as it was converted from a mandatory obligation to a voluntary personal practice.

The **Indian meanings of secular** and secularism include the western sense but also involve others.

- It is opposite of communal.
- opposite of religious chauvinism and it need not necessarily imply hostility to religion as such.
- **the secular Indian state declares public holidays to mark the festivals of all religions.**
- Principled equidistance from all religions. (**equal respect to all religions.**)

Challenges for Indian secularism:

- **tension between the western sense of the state maintaining a distance from all religions and the Indian sense of the state giving equal respect to all religions.**
 - Should a secular state provide subsidies for the Haj pilgrimage [stopped since 2018], or manage the Tirupati-Tirumala temple complex, or support pilgrimages to Himalayan holy places? Should all religious holidays be abolished, leaving only Independence Day, Republic Day, Gandhi Jayanti and Ambedkar Jayanti for example? should cow slaughter be banned? questions like this.
- **tension between the Indian state's simultaneous commitment to secularism as well as the protection of minorities**
 - The protection of minorities requires that they be given special consideration in a context where the normal working of the political system places them at a disadvantage vis-à-vis the majority community. But providing such protection immediately invites the **accusation of favouritism or 'appeasement' of minorities.**
 - Opponents argue that secularism of this sort is only an excuse to favour the minorities in return for their votes or other kinds of support.
 - supporters argue that **without such special protection, secularism can turn into an excuse for imposing the majority community's values and norms on the minorities.** [relate it to French secularism and issues that it faces.]
- Rise of **communal politics. [Identity politics]**
- Polarization among societies. (incidences of **mob lynching** etc.)
 - Polarising issues like ban on beef, inter-religious marriage etc.
- **NOTE:** first two are static and systemic challenges but many challenges are emerging in present context of identity politics.

Indian nationalism : Nation building mainly as a **state-driven process of economic development and social transformation.**

Nation in Indian context should be conceived in culturally neutral terms, and the 'nation' should also also conceived as an **inclusive territorial-political community of all citizens.**

Civil Society:

- **Civil society is the non-state and non-market part of the public domain in which individuals get together voluntarily to create institutions and organisations.**
- It is the sphere of **active citizenship.**
 - individuals take up social issues,
 - try to influence the state or make demands on it,
 - pursue their collective interests or seek support for a variety of causes
- consists of voluntary associations, organisations or institutions formed by groups of citizens
- organisation should not be state-controlled, and it should not be a purely commercial profit-making entity.
- The **Emergency** in 1975 shocked people into active participation and helped energise the many civil society initiatives that emerged in the 1970s.
 - Civil liberties were revoked and a large number of politically active people were arrested and jailed without trial.
 - Censorship was imposed on the media and government officials could be dismissed without normal procedures
 - The government coerced lower level officials to implement its programmes and produce instant results
 - forced sterilisation campaign in which large numbers died due to surgical complications
- Ralph Nader — '**There can be no daily democracy without daily citizenship.**' Civil society creates public space for daily citizenship.

1970s saw the resurgence of a wide variety of social movements including the women's, environmental, human rights and dalit movements.

The issues taken up are diverse, ranging from **tribal struggles for land rights**, devolution in urban governance, campaigns against rape and violence against women, rehabilitation of those displaced by dams and other developmental projects, fishermen's struggles against mechanised fishing, rehabilitation of hawkers and pavement dwellers, campaigns against slum demolitions and for housing rights, primary education reform, distribution of land to dalits, and so on.

Civil society played an instrumental role in bringing transformational laws like RTI Act, RTE act, Lokpal etc.

- civil society plays a key role in performing social audits [such as in MGNREGA], which is a tool for

transparency.