INSTRUCTIONS:

1. Do furnish the appropriate details in the answer sheet (viz. Name, Id Number and Test Code).
2. The Candidate should fill the index table, especially in the left margin, she/he should write only question number and in the right margin, nothing should be written.
3. The page number should be coded by the candidate himself and the range of page number related to the question should be used to complete the index table.
4. All Parts of the questions should be written at one place.
5. No Supplementary sheet shall be provided by the management. So the candidate is advised to accommodate required information within the space provided.
6. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
7. The candidate should respect the instructions, given by the invigilator.
8. The Examinee has to submit the answer sheet to the invigilator after completion of examination. However, he/she is allowed to take away the question paper.
Dominant caste

The concept of dominant caste was an analytical construct introduced by M.N. Srinivas in his book " caste and social structure". Dominant caste, as the name indicates is that caste which assumes predominant importance in a region or community. Such predominance is not necessarily in accordance with the hierarchy prevalent in the traditional caste system.

M.N. Srinivas formulated this concept while studying villages of Mysore. He noticed that caste hierarchy was slowly giving way to modernizing influences. 1) Economic status, political power are factors that are of equal and vital importance in determining the positioning of a caste in the social structure. That caste which is 2) numerically preponderant, economically rich and politically influential is

3) a high place/position in the social scale.
the dominant caste in that region. This indicates two things:
1. Brahmins, though traditionally at the top of social structure, have lost this monopoly due to various other influences.
2. Factors influencing caste system are both internal and external.

   *E.g.* the Rajputs are a dominant caste in Rajasthan region, while in Kutch, Brahmins still dominate in traditional sphere.

Further, this concept is relative and in the sense that one caste might be dominant in a particular region, but not so in another. It is the result of interplay of a variety of factors - social, economic, political, etc.

Importance of the concept lies in the fact that other concepts formulated by M.N. Srinivas are centred around this one.
Concepts like Brahmanization, Sanskritization are all centred around dominant caste. Further, Andre Beteille has said that "concept of dominant caste gave parallel concept to the theory of Status summation of Weber." This has been outlined by Beteille, Gail Omvedt and others.

Social Reforms:

Social reforms are those policies which aim at deliberate restructuring of the social structure or relations with the aim of attaining the goal of equitable and inclusive development. (Y. Singh)

Social reforms can be categorized into various types depending upon nature, sources, relation to society, legal aspect, target population, impact, etc. This has increased the complexity of study of social reforms. (Desai).
Social reforms are generally given a legal backing sooner or later. Law can either initiate social reform (abolition of sati) or recognize social reform (legalization of divorce) or it can stop negative social change (eg. abolition of untouchability).

Social reforms generally have social momentum behind them i.e. they are popularly demanded by a majority of population.

Further social reforms can be categorized by their participants i.e., those who demand eg., land reforms, women related reforms, peasants rights, rights of dalits, etc. At the same time, these can be classified on the basis of their targets i.e., sustainable development, inclusive growth, anti-displacement, etc.

Social reforms and social movements are organically linked. One leads to the other.
and each strengthens the other. Eg. women's movement demands legal reforms relating to women which further propelled women's movements. The state plays a crucial and central role in directing, recognizing, and monitoring and initiating social reforms. It institutionalizes social reform. Similarly, NGOs and other civil society members play a vital role in this regard.

Social reform is a relative and dynamic concept. It continuously evolves. It has been variously explained from conflict perspective (Marxist), feminist perspective, ecological perspective, structural functionalist perspective, subaltern perspective, and so on.

Social reforms are integral to all societies and these reflect dynamism in social life.
Household:

The concept of household indicates a residential unit. This concept, though linked with family (genealogical unit), is not united with it. That is, there are households without families being involved in it. Irwin Kaoer defines household as a co-residential unit where people living together eat food cooked in the same hearth and share either formal or informal relations over an extended period of time.

Households are classified into different types:

1. Institutional households: like old age homes, hostels, etc.
2. Family households: members of a family (all or part of it) living together
3. Non-family households: students living together
The concept of household has been analysed in detail owing to its increasing importance due to industrialisation and urbanisation. Certain conclusions drawn from a study by L. Visaria are as follows:

1. Size of households is declining due to space constraints and high cost of living.
2. Nuclear households are predominant variety but functional jointness is retained.
3. Institutional households are on the rise, especially in old age homes and hostels.
4. Households and not family has become the basic classificatory unit (at least in urban areas) for research purposes.
5. Single family (even nuclear) might have two households - e.g. of commuter or living apart together families, where both husband and wife live in different cities due to job factors.
while nuclear households predominate numerically in urban areas; joint household still predominate in rural areas.

Households perform many, though not all, functions of a family. Family and household might overlap, but not necessarily so. These two concepts are analytically distinct. Family is closely linked with marriage, household, per se, is not; it is a mere residential unit.

Today, size of household is decreasing and density increasing with increasing cost of living and urbanisation (limited housing space).
M.N. Srinivas's understanding of Indian social structure.

M.N. Srinivas has analysed Indian social structure from the structural functionalist perspective. Some of his important books are Caste in its 20th century avatar, social stratification in India, etc. He emphasized an analysis of traditional social structure and changes thereof.

Srinivas understood Indian society as an organic entity where stratification was but it led to functional unity inherent and mobility was historically disallowed.

"However, modernizing influences indicate that caste system permits mobility. Some means are mobility along the social dimension, acts of sanskrutization, geographical mobility, etc." (Srinivas)

Emphasis on field study was central to M.N. Srinivas understanding. His study of energy of Mysore led to formulation of
Empires on Indian Reception

...
Field study, survey, extensive research were uncommon in those days for an "armchair sociologist" (as Srinivas was called). He, however, used these extensively.

This approach has been criticised selectively by Ghurye, Beteille and Dumont on account of various reasons. Nonetheless, it is an important part in Indian sociology.

Law and social change

Legislative actions impart a new and dynamic force to social happenings. Social change and law are linked in a variety of forms. Y. Singh says that law may initiate social change, hasten social change, prevent negative social change. 

Do not write anything in this margin.
1. Law recognizes social change. Here society has already internalized social change and legal recognition is only a formality. Eg...??

2. Law hastens social change. Here, society has begun to accept change, but to hasten the pace of change, law is essential. Eg.: divorce rates went up once legal recognition was given.

3. Law initiates social change. In this case, legal action is essential to initiate the very process of social change. Eg.: abolition of sati was a classic example of this type. So is prohibition of dowry.

4. Law prevents negative social change. Law also plays the vital role of preventing and reversing negative social change. Punishments play an important role in this context. Eg.: PNDT act is aimed at protecting the girl child and penalizes abortion, female...
skewed sex ratio. The law aimed at punishing culprits in social crimes like rape, violence against women, untouchables, etc. are also an example of the same.

Law however has its own limitations. Law provides the legal and institutional framework. However, unless and until, social changes are internalized by members of society, law can be of little help.

E.g., dowry has been legally prohibited. However, it continues to be practiced in some form or another in certain cases.

Law thus imitates, hastens, channels and monitors social change so that social change leads to developments in the long run.
Problems in the informal sector

Informal sector is also known as the unorganized sector. As the name suggests, it is that sector of the economy wherein work is not formally organized and is hence, not legally regulated. This leads to variety of problems. Today, nearly 92% of India's population is working in informal sector and 80% of all working women are employed in informal sector (NSSO survey). Problems include:

1) Casualisation of workforce: workers are employed on a temporary basis and not on permanent jobs. Instability of work is an important problem which leads to poverty and livelihood insecurity.

2) Improper working conditions: workplace environment is at times hazardous to
health of the workers and no legal remedy is available to the workers.

(3) Absence of trade unions. This leads to a total lack of bargaining power to the workers and promotes a "culture of dependency" on the employer (for job) and state (for welfare services) (Desai).

(4) Child labour - Since legally prohibited in formal sector, all child labourers are engaged in informal sector. These two problems have a ruinous impact on child development - mental, emotional, physical, etc.

(5) Feminisation of poverty - Informal sector employers prefer to employ women due to wage differential between men and women. 80% of women work in informal sector. As it is wages are low in informal sector, gender discrimination further feminises poverty (Kapadia).
6. Black money. Latest survey indicates that a majority of revenue earned in informal sector is unaccounted for (NSSO). This leads to generation of black money and other parallel problems in the economy.

The problems of informal sector are thus social and economic in nature and must be tackled through appropriate welfare schemes like NCEUS, IGNOAPS, IGMSY, etc.
"Homo Hierarchicus" of Louis Dumont laid down his vision and explanation of caste system in Indian society. Hierarchy formed the central concept around which his theory was based. The concept of purity-pollution also is derived from this concept of hierarchy.

Dumont has overemphasized on the concept of hierarchy and has said that caste system is an organic system and mobility is nearly impossible in this system. He did not equate hierarchy with inequality and considered them to be analytically distinct especially with sociologists' arguments that no doubt hierarchy is important in study of caste system. But, it is not the only factor determining the nature and structure of the caste system. Other factors are also of equal and vital importance.
pre-Srinivas, in his structural functionalist approach, argues that with modernization, democratization and secularization, mobility has become an accepted feature of caste system. This Dumont had denied.

G.S. Ghurye has argued that Dumont overemphasizes organic nature of caste due to ideological reasons. Practically, caste is as segmentary as class system — which is economic rather than cultural.

Further, Dumont's theory has been criticized by Andre Beille on the ground that he advocated principle of status summation. However, this principle is no longer of any empirical value owing to modernization, educational, political and socio-economic changes.

Gail Omvedt and other sociologists who advocate subaltern perspective have severely criticized Dumont's theory. They argue
that Dumont has wrongly justified - the inequality exploitation and injustice suffered by the
so called untouchables. This theory is therefore inadequate.

Smart has criticised this theory of having ignored racial basis of caste system.
Nestfield criticises it for ignoring the division of labour aspect of caste system.

The theory emphasises hierarchy to an undue extent. Laws, social reforms, social movements have continuously challenged hierarchy and ideological dominance and have demanded equality in different spheres. Constitution has ushered in vital social changes in Indian society and so have various laws like Abolition of untouchability act etc.

All these combined, Dumont's theory seems short of reflecting contemporary reality.
However, the theory plays an important role in highlighting ideological dimensions of hierarchy in Indian caste system. Herein lies its worth. The values lies in the fact that Dumont highlighted the fact that Indian society was opposed to equality and this was not in form of inequality, but hierarchy. There has been analysed to be a certain fit between industrialisation and nuclear family structure (T. Parsons).

Today, nuclear family structure is the predominant form of family structure in India. However, it is neither the only form, nor numerically predominant. Other patterns include (B. Kolenda).
1. Family is nuclear in structure, but it is functionally joint. Thus, while members live in a nuclearized settlement, kinship contacts are important and dynamic.

2. Nuclear families within traditional joint families. Here family is joint one, but due to reasons of job or education, for a while some members might set up a nuclear family.

3. Family neighbours - This is a new concept introduced by F-Abraham. He says that though nuclear in structure, families stay together in same locality for convenience, thus they are functionally joint.

4. Sub-nuclear families. Nuclear family comprises of husband, wife and unmarried children. When children grow up, they may stay away from home for educational purposes. This leads to sub-nuclear household of husband & wife.
9. Joint families consisting of parents, husband, wife and unmarried children are on the rise. This is because, if both parents are working, grandparents take care of children. This is true, especially in case of cities.

6. Though the number of nuclear families is more than that of joint families, the total number of members living in joint families is much more.

7. In rural areas, joint families are still the predominant pattern of family (Kapadia in caste study of Gujarat)

8. In urban areas, industrialisation, urbanisation has led to nuclearisation of family. However, functional jointness is returned and emphasized.

4. Migration is on the rise due to job factors. In this case, the husband alone might migrate to a new place and travel to and fro.
native place where family might be nuclear or joint (wife, children, parents). This leads to household nuclearisation, not of family.

Thus, contemporary Indian society is marked by prominence, but not predominance of nuclear family. Households have become nuclear, but families are still functionally or substantially joint.
The institution of marriage in India has evolved historically under legal, socio-cultural and other forces. It was regarded to be sacrament, today it is not necessarily so. Changes in institution of marriage in India are fundamental and dynamic.

1. Relationship is no longer sacrament. It has increasingly become contractualised. The legalisation of divorce and remarriage of men and women has ushered in a great change. Married life is meant to be happy and satisfying. Unsatisfactory marriages lead to broken homes. This has led to greater acceptance of divorce.

2. Women have been increasingly empowered in different spheres. Their economic independence and legal empowerment has given them
greater voice at all stages of marriage, which was traditionally denied. Therefore, the couple's role in family groups and the dot-in family has been fundamentally redefined.

3. The raising of children is no longer considered a religious necessity. Children are no longer essential to attain liberation, as thought traditionally. Consequently, delayed child birth or no child families are also seen these days.

4. A new trend in marriage is cohabitation, before, during, or instead of marriage. Impact of western culture has led to this trend. Though not predominant, it is on the rise. This was traditionally a sin.

5. Same sex marriages have been decriminalized by the High Court of Delhi. It gave legitimacy to same sex couples. Traditional conceptions of marriage as a heterosexual union has been legally, though not socially
Functions and purpose behind marriage is also changing. Earlier, marriage was a religious act aimed at procreation. Today, no doubt this function is important, but the function of companionship is also awarded equal importance.

Caste rules are nowadays relaxed in certain cases—especially urban upper class. However, at the same time, we have khap panchayats which are brutally enforcing traditional marriage rules.

Prohibition of dowry, property rights to women and other legal factors have also impacted institution of marriage. Thus, economic aspect of marriage is influenced by legal aspect.
Thus the purpose, legality, participants, functions, etc. of marriage are undergoing a fundamental change. Forces of globalisation, modernisation have played an important role in this regard.

Dalits in India, have been subjected to exclusion, subordination and deprivation since ancient times. Globalisation forces have led to a dynamic impact on this section, which it has led to development in some cases, it has led to further exclusion in other cases.

The Dalit movement in India can be traced back to Jyotiba Phule from Maharashtra who was the first social reformer to protest against untouchability. Since then many reformers have challenged the system.
B.R. Ambedkar's contribution to initiation, construction and channelization of Dalit movement is enormous. Similarly others like E.V.R. Rao have contributed to upliftment of Dalits.

Dalit movement in India is a pan India movement aimed at removing social stigmatisation, economic subordination and legal empowerment. Since Dalits were maltreated in ancient times, they could not (rather were not allowed to) forge a sense of identity amongst themselves. Hence, the aim of Dalit movement is twofold: 1) to unite and build up a Dalit identity and 2) to fight for rights for this group collectively. This aimed at creation of an identity. Organisation like All India Scheduled Caste Federation, etc. did it. Also, Dalit Panther Party played an
Important role in this regard. Literature was also used as a means of generation of awareness and mobilisation. Dalit Sahitya was aimed at widespread dissemination of awareness regarding inhuman conditions faced by Dalit community. Dalit Sahitya lent the Dalit movement an ideological orientation.

The Dalit movement provided a pan-India forum for recognizing and voicing problems faced by Dalits - be it peasants, bonded labourers, women, or worshippers. This led to the emergence of an all India co-ordinated leadership. Consequently, the activities of Dalit leaders in different parts of India were co-ordinated and planned. Dalit movement also helped in sharing of experiences regarding different forms of protest movements in the country.
Daul movement has been now institutionalized and various organisations are carrying out the task on a sustained and continuous basis. This has lent the movement permanency. The issues are highlighted and legal and other remedies demanded.

Dalit movement has consolidated the identity of Dalits. Today, this movement also engages in forms of "symbolic protests" (e.g., destruction of walls dividing society on caste basis as in Tamil Nadu recently). This section is demanding equal citizenship and fundamental human rights, and rightly so.
The Farmers' movement in India has been a historical movement. It has evolved gradually, responding to contemporary challenges. In this evolution, it has acquired new means, created new social bases, raised new issues and sought new remedies.

Agrarian social structure and farmers movements.

1. The peasants, though provided security of tenure, are still deprived of right to ownership of land. This deprivation leads to farmer movements.

2. Small farmers produce little. They naturally have lesser bargaining power and are unable to reap full benefits of development. They protest against large farmers and moneylenders.
3. Absentee landlordism is the target of farmers movements. These landlords have no interest in farm other than monetary. The local peasants demand tenancy rights to such farms.

4. Moneylenders lend at high rates of interest and dupe illiterate and ignorant farmers. This strata has historically been the target of farmers movements.

5. Women are increasingly participating in farmers movements (G-Shah). This can be traced to their subordination in social structure and exploitation.

6. The capitalist agrarian social structure has itself invited protests against extortionary measures (S. Jadhka). This has led to deepening of inequality in rural areas and hence the discontent.
New concerns and farmers movements.

1. Issues like genetically modified seeds, their high cost, etc. are new. These have been aggressively tackled by farmers movements.

2. The growth towards sustainable agriculture is today on the rise. Farmers movements are demanding adequate compensation to undertake costly sustainable farming techniques.

3. Farmers movements are increasingly organized on an all India level. This is especially true in latest protest against land acquisition in Orissa for Vedanta project. An all India strike was organized by Akss against the same. Land acquisition is an issue.

4. Political activism is on the rise. More and more leaders of this movement are aspiring to enter legislatures so as to have a say in...
drafting of laws. This too is a reflection of a new dimension and new reality.

6. All India coordination and recourse to legal remedies are also novel features of farmers' movement in contemporary times.

6. Besides, other tactics like generation of awareness through literature are also used.

The farmers' movement in India is true dynamic and changes with changing challenges and social structure.

(b) Education leads to empowerment and development. Education is not equated merely with literacy by capacity enhancement (A Sen). It leads to all round development and equitable growth at an inclusive nature.
Disparities in education can be observed at various levels. It can be on the basis of gender, class, caste, tribals, displaced people, etc. Differently abled people also suffer from certain amount of educational discrimination - overt or covert.

Disparities and educational deprivation leads to illiteracy or inadequate literacy. Such people are not suited for job market and are forced to take up jobs in informal sector and of unskilled nature. Such jobs are not rewarding. This leads to poverty and cycle continues in a vicious manner. The rewards of growth do not reach this section which is deprived and excluded.

Further, no real development is possible without being literate. Education is necessary not only to secure a good job but
also for leading a qualitatively better life. Illiteracy deprives a man of all this. Illiteracy hampers functionality and leads to poor social status. Developmental exclusion results and such groups are further marginalized.

Such marginalized groups comprise of tribals, women, poor and in certain cases caste discrimination is also visible (Deshpande).

Disparities in education have therefore kept many sections on margins of development or has all together excluded them.

Violence against women is a broad term and encompasses both domestic and public violence against women. Such violence can be verbal abuse, physical abuse, psychological abuse or sexual abuse. Further such violence can be male perpetrated or at
Forms of Violence against women

- It includes verbal abuse (teasing), physical abuse (battering, making wife daughter/mother over work, neglect, etc)
- Psychological abuse (ignoring needs of women, subordination, housewifization, domestication)
- Sexual abuse (rape, molestation, intra-marriage abuse, etc) (Partha Chatterjee)
- Another implicit form of violence against women is legal—i.e., laws are male in favouring denying equal rights to women.
- Links to patriarchy.

The ideological basis of violence against women lies in patriarchy. Patriarchy means that social structure is dominated by men and women are denied of equal
and legitimate claims to rights (in both public and private life). Patriarchy emphasizes masculinity and devalues women. Women are unjustly regarded as psychologically, physically weak, economically sub dependent and are hence accorded a subordinate position. Though equal to men as political citizens, women are treated as unequal humans.

Sex is gendered and biological differences are socialised. Patriarchy seeks to preserve male dominance at public and private spheres. Women are therefore denoted the right to development of capabilities overtly or covertly. Being devoid of capabilities, they are now socially subordinate to men. This is the root of all violence against women.

Patriarchy subordinates women and violence is treated to in order to make them return to the valued norms of patriarchy.
and then uses this subordination as a legitimation tool to justify violence. Violence against women is thus a product of patriarchy.

The situation is undergoing changes with modernization, economic, political empowerment and legal entitlements.