

BALLB Sociology: Sociology of contemporary India,

Paper code BALLB: 108

Unit-I: Kinship, Family and Marriage

- a. Descent: Patrilineal and Matrilineal, Comparative study of Northern and Southern Kinship
- b. Concepts: Principles of Kinship, Consanguinity, Filiations, Incest Taboo and Affinity
- c. Forms of Marriage; Monogamy/Polygamy; Endogamy/Exogamy; Sororate/Levirate
- d. Forms of Family: Joint and Nuclear family

Unit-II: Religion

- a. Sacred and Profane
- b. Rites and Rituals
- c. Communalism and Fundamentalism
- d. Secularism

Unit-III: Social Stratification

- a. Caste: Features, Mobility, Dominant Caste
- b. Class and status: Marx and Weber
- c. Gender: Equality, Neutrality and Third gender

Unit IV: Marginalized Groups and Deviants

- a. Theories: Positivist Approach, Labelling Theory, Functionalist Theory, Subculture Theory
- b. Social Problems and Social Legislation: Women and Children
- c. Sexual Violence against Women & Children: Myths and Realities Marginalised Groups: Differently abled.

Unit I- Kinship, family and marriages

Topic: Descent patrilineal and matrilineal, comparative study of northern and southern kinship.

Meaning of Descent:

Descent concerns the tracing of relationship through succeeding generation that is who has descended from whom. The Descent is cultural rule which affiliates individuals at birth with a particular group of relatives. It is of two type which are as under:

1. Unilineal descent:

It is that form of descent in which a relationship is emphasized through one sex or line. It is also of three types:

a) Patrilineal:

It is form of Unilineal descent traced through males only. The child is affiliated with the kin group of father.

b) Matrilineal:

It is form of descent traced through females only. The child is affiliated with the kin group of mother.

c) Bilineal descent:

It is form of Unilineal descent which combines both patriline and matriline.

2. Cognatic or Bilateral descent:

It is a double descent. It is traced through all progenitors that is through mother and father.

Comparative study of northern and southern kinship

In northern states patrilineal descent is more common while in southern state like Kerala matrilineal descent more common.

Kinship:

The bond of blood or marriages and lineage which binds pupils together is called as kinship.

According to dictionary of anthropology kinship system includes society recognized relationship based on supposed as well as actual genealogical ties. These relationships are recognized by society.

**Topic: Concepts: Principles of Kinship, Consanguinity, Filiations, Incest
Taboo and Affinity**

Types of Kinship:-

It is of two types:

- 1) Affinal Kinship
- 2) Consanguineous Kinship

1. Affinal Kinship:

The bond of marriage is called Affinal Kinship. It includes not only wife but also all the members and relatives of her side.

2. Consanguineous Kinship:

The bond of blood is called as Consanguineous Kinship. The bond between parents and children and between siblings is Consanguineous Kinship. Son, brother, sister, chacha and taoo .nephew and cousin are Consanguineous Kin.

Types:

1. Primary kinship:

Very very close, like husband wife, father son, father daughter, mother son and real brothers and real sisters.

2. Secondary kinship:

They are primary kins of primary kins as fathers's brothers, sisters 's husband.

3. Tertiary kinship:

They are secondary kins of primary kins or secondary kins that is wife of brother in law.

Usages: It mean behaviour pattern of kins .

1. Avoidance

2. Joking relationship

3. Tecnonymy-(when a kin becomes medium of reference)

4. Avunculate-(a special relationship)

5. Amitate -based on special regard like buva(father,sister)

Topic: Forms of Marriage; Monogamy/Polygamy; Endogamy/Exogamy; Sororate/Levirate

Marriage: marriage is considered very important, pious, social and religious institution. Its celebration leads to the establishment and recognition to family which include husband and wife.

Edward Wisternmark defined marriage as the “ more or less a durable connection between male and female intended to last for a long time.

Ernest R. Greves defined marriage as “a public confession and legal registration of an adventure in fellowship”.

Lowe defined marriage as a “ relatively permanent bond between permissible mates”.

Hortious and Hunt say “ marriage is the approved social pattern whereby two or more persons establish a family.”

Forms of Marriage:

1. Polyandry: when one wife has many husbands due to different reasons.
2. Polygamy: when one person has more than one wife.
3. Monogamy: one man and one wife.
4. Exogamy: Marriage outside the group.
5. Endogamy: marriage within class
6. Arranged Marriage: marriage with the approval and choice of parents.
7. Love marriage: with one`s own choice, generally without the choice of parents.
8. Hindu Marriage Act`1955

Topic: Forms of Family: Joint and Nuclear family

FAMILY: Family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children.

Burgess defined family as “a group of persons united by the ties of marriage. It creates common culture.”

Elements of Family:

1. Group of persons which include husband, wife and children
2. Blood relations
3. Unity of purpose
4. Interdependence
5. Faithfulness for each other
6. It has biological basis
7. It has emotional basis.

Types Of Family:

1. Patriarchal Family: family with male member as the head of the family with all the authority.
2. Matriarchal Family: family with female member as the head of the family with all the authority.

Functions of family:

1. Regulation of sexual behaviour
2. Care and guidance of the children
3. Security of the children
4. All round development of the children
5. Co-operation and division of labour.
6. Socialism functions

Joint family System:

It is a system of families when all the members of the family live together which may include father, grand father, mother, grandmother, all brothers and their own families.

Nuclear Family System:

It is a system of families which include only husband, wife and children. There is increasing trend of nuclear families.

Status

Status means one's position in a group. It is related with comparative amount of prestige accorded to a person on the basis of his role in a group. The status is based on his social evaluation.

According to Burkman, status is the worth of a person as estimated by a group or a class of persons.

According to Ogburn and Alinkoff, status is the rank order position assigned by a group to a role or set of roles.

Status is created by the opinion of others on the basis of his or her role in a group.

According to Maciver, status is the social attribute, a degree of respect, prestige and influences.

According to Greev, it is the location of a person in the group in relation to other. It also refers to social standing of a person in the society.

Determinants of a Status:

1. It is dependent on one's own role.

2. It is the result of one's qualities and position.
3. It is based on one's capacity.
4. It is a relative situation.
5. It is based on the extent to which he is receiving rewards and respects.

1. Ascribed Status
2. Achieved Status

Role:

The role of a person is related with the totality of the task which a person performs in an organization in a group.

Lundborg defines role as a pattern of behavior expected of an individual in a group.

Ogburn and Himkoff say that a role is a set of socially expected and approved behavior patterns consisting both duties and privileges associated with particular position in a group.

Basis:

The role is the manner in which a person actually carries out the requirements of his position.

Unit-II: Religion

Topic: Sacred and Profane

Religion :

Religion is the attitude towards superhuman powers. G. Frazer considered religion as a belief in powers superior to man which are believed to direct and control the course of human life.

Maciver says that religion implies a relationship not only between man and man but also between man and some higher powers.

Durkheim considered religion as a unified system of beliefs and practices relative to sacred things so that things set apart and forbidden.

The sociological work defines religion as those institutionalized system of beliefs, symbols, values and practices.

Its main components are:

1. Belief in supernatural forces
2. Man's adjustment to supernatural powers
3. Acts defined as sinful.
4. Method of salvation

Functions:

1. It rationalizes and makes bearable individual suffering in the know world.
2. It enhances self importance.
3. It helps to knit the social value of a society as whole.
4. Social welfare.
5. Social control

Sacred: it denotes dedication to a deity or to some religious purpose consecrated entitled to religious respect by association with divinity or divine things.

Anything is considered holy or sacred if used for spiritual purpose such as the worship or service of god.

Profane:

Profane means morally corrupt or corrupt morally by intemperance or sensitivity. It can also be understood as pervert subvert. There are many persons and happenings which pervert the mind of young generation.

Conditions of life tend to change the thinking and perception of the young people. Sometime the impact is to negative that they incite to commit a crime or evil deed.

It also means showing irrelevance and contempt for something sacred.

Topic: Rites and Rituals

Rites:

A rite is a ritual that marks a person's transition of one status to another. Rites explore and describe various notable when one's social status is altered. Rite marks transitional form of sociological and psychological nature takes place.

Rite is a ceremonial, usually religious act:

1. Rites of individual level.
2. Communitarian rite
3. Rite of personal devotion.

Rituals:

The rituals relate to the behavior of people with reference to the supernatural and sacred things.

Rituals are performed in order to achieve certain desires and wishes and hence it is an instrumental action. It can be also called as ceremonialism.

Ritual ceremonial may be called the external side of religion. Ritual helps to remind individual of holy realm and strengthen his faith in his realm.

In all religions, many rituals are performed at different occasion like birth, marriage and death. Behind every ritual there is some logic and the biggest logic is emotional satisfaction.

Further, we can say that ritual is a religious produce. It is a behavior and action with reference to sacred objects. The sacredness of behavior comes from the attitude taken towards the sacred objects.

Topic: Communalism and Fundamentalism

Religion is a social attitude of man. It is way of life. It is based on one's trust and belief. Religious behaviour of people are bound to differ from place to place.

Fundamentalism:

When a religion becomes narrow and self serving and loses the spirit to co-exist with other religious that is the situation of fundamentalism.

They become intolerable to other religions to the extent that they start to harm other religion.

Communalism:

Fundamentalism leads to communalism when the people of different religions do not tolerate the existence of other religious and start not only to compete with them but also resort to violence with the intention to destroy them.

Communalism is a virus which destroys the very fabric of society because of speed of intolerance. India has been facing this virus of communalism in spite of the fact that India is a secular state. Many times, we after independence have witnessed the outbreak of communal riots on communalism.

Topic: Secularism

Secularism stands for freedom to everybody to follow and practice any religion in which he or she has trust without any kind of undue influence and dictation. A secular state is one who does not have its own religion nor hinders any religion in its development.

These people have the religion and mode of life as per their own choice. It is therefore, very much definite that the religion has social context which includes his upbringing, culture and thought making process. The term religion does not prescribe hatred, violence, competition and sense of superiority and inferiority. Social backward determine, religious methods and thinking/ it is most scientific and humane.

Unit-III: Social Stratification

Topic: Caste: Features, Mobility, Dominant Caste Caste is very important feature and deal by Indian society. The word caste owns its origin to the Spanish word caste which means breed, race strain, a complex of hereditary questions.

Lundberg a caste is merely a rigid social class into which members are born and from which they can withdrew escape only extreme difficulty. It is most rigid in mobility and distinct in status.

Maciver When status is wholly predetermined, so that men are born to their lot without any of changing it, than class takes extreme caste.

Andivnsn – the caste is that extreme from of social class organization is which the partition of the individuals in the status hierarchies determined by descent and both”.

Feature

- 1 division of society
- 2 social and religious hierarchary
- 3 rigid mobility
- 4 occupation related caste
- 5 endogamy

Merits ;

1. Split of cooperative
2. Racial purity
3. Social and occupational unit
4. National integration
5. Financial division

Demerits

1. Rigidity
2. Untouchability
3. Tradition ridden
4. No functional liberty
5. No social liberty
6. Obstacle in social progress
7. Promote classism and caste conflict

1. Social stratification of Indian society ; (a) unity and diversity of Indian society it is lightly said that Indian is not a country but a continent . it is because Indian society is divine and plural in nature . it is multicast, multilingual and mulaireligion society. People have different tradition,culture,and benefits. At every 15 to20 km distance weather dress pattern, dishes, festivals. There is diversity is climate and geographical condition, people progress different ideologies, profession and work. There is complex into of rivers and canals. Some part of India is desert and in other parts faces floods also. Irrigational facilities and pattern are also different in different part of the country.
In spite of all this diversity in different areas, there is sprit and sense of unity. The bond of Indian is binding factor of all the Indians. In all situations particularly in war and other such emergencies, all are one. We behave as Indian and not on the baring of regional ...feelings. we celebrate all festivals together be it Holi, Deewali, id, Christmas day and all birthdays of all great men and saints of all the religions. Working of all our systems i.e. political system, administrative system, educational system, cultural system were to strengthen the bond of Indians. Therefore it is right to say that there is unity in diversity. In Indian which we have shown and proved beyond doubt.

Schedule caste and Schedule tribes in India: with Special reference to Reservation policy

History bears the fact that Indian society has ever been stratified and hierarchical with exploitation at various level on different bases. Manu's division of Hindu society on functional basis became birth based in due course of history. It witnessed upper castes and lower castes within their respective privileges and duties. The upper castes controlled modes of production and distribution to which lower class gave their services to the upper class. It became institutionalized. The Muslim era, Mughal era and also British era strengthen their exploitative and monopolistic system for their respective vested interest Agrarian holidays and agrarians relations were also decided on the basis of their social structure.

In post independences period India marched ahead with democratic and liberal progressive thinking and accordingly socio-economic system was proposed to be restructured. Constitution maker particularly Baba Bhim Rao Ambedkar were very much sensitive to the plight and exploitation of lower class on the basis of their caste and they were committed to improve their lot in free India They made various constitutional measures to the welfare and development of the people who had suffered due to their lower social status and due to their geographical habitations. Those people who had exploitative life due to stratified and hierarchical structure of the Indian society and were termed untouchability were placed in the category of schedule castes and those people who had isolated uncultured life due to backwardness of particular geographical area were called of schedule tribes.

The term schedule caste appeared for the first time in Govt of India Act 1935 but since backward castes suffering from the untouchability were declared as schedule castes under Art 41 of the constitution.

SC and 7.85% ST on the basis of their these were given reservation in govt jobs as 15% for SC and 7.50% to ST various aspects other constitutional safeguards how been made at constitutional level and welfare and developmental programme like reservation in parliament and state assemblies, reservation set up of National Commission for SC and STs. Centrally sponsored scheme for SC and STs as per Mondal commission 27% reservation for economically and educationally backward in govt jobs mental backward in govt jobs. New laws are being extended to promotion and private sector also.

Issue of class and social stratification

Class: The class is group of people who now identifies in various aspects of life i.e. social, economic, political and cultural. Habitableness, attitudes, behavior, occupational and conditions of life determine the formation and nature of class. Class formation is based on the stratification of society in different basis. Stratification is the result of competitiveness aiming various groups in the society. Inequality is the striking feature of class. There are structural and functional differences aiming various classes. Social stratification is the beginning of class formation. In the course of history various classes have existed at different periods. In the course of economic development class formation took place on economic and occupational basis like master v/s slaves, lower middle class, lower class, destitute etc.

Status

Mack and Young- Status is one's place or position in a given social structure.

Lapiere- Social status is a position which and individual occupies in a society.

Linton- Status is "the place in a particular system which a certain individual occupies at a particular.

Characteristics of status:

1. These are related to privileges and prerogative
2. Each individual has different status
3. It has no permanence

Kinds of status:

1. Ascribed status, Received
2. Achieved – Earned

Gender- Equality, Neutrality and third gender

History bears the fact that people have been dealt, treated and placed in socio-economic order on the basis of gender identity i.e. male, female and also third gender. There has even been urge and demand for equal treatment with male and female. Generally there had been unequal behaviour rather discriminatory treatment. Female gender has been discriminated a lot and accordingly and accordingly the concept of equality has been explained and accepted at the different point of time. Even there have been patriarchal families and matriarchal families on the basis of headship of the family. Inequality on the basis of rigidity prevailed in medieval period almost in all the societies.

In the wake of renaissance reformation and democratic state the meaning of equality with regard to male and female have been refined keeping in view new expectations and norms of a democratic and human order.

Now equality means equality of status and opportunity in all the spheres of life

Neutrality and third gender

Third gender refers to the group of people having bilingual sexes. It is the concept that individuals are categorized (by their will or by social consensus) as neither men nor women; as well the society category present in those societies who recognize three or more gender.

UNIT-IV Marginalized Groups and Deviants

a) Theories: Positivist Approach, Labelling Theory, Functionalist Theory, Subculture Theory

Positivist Approach:

The important element of positivism is empiricism i.e. standards of intelligibility and scientific validalism in the study of social phenomenon. Facts based conclusion are at the root of positivism. Positivists believe that all knowledge is based in sense and experience. The scientific process stands with formulation of hypothesis and its validation or invalidation by scientific method. Once a hypothesis is validated it stands as a theoretical proportion till it is challenged by other investigators on the basis of his facts and evidence.

Positivists believe and argue that social science with its subject matter can go under the process of scientific verification.

August Comte and Durkheim took the task of establishing sociology as positivist science.

According to Durkheim, social facts are external to individual, exert a coercive power over them.

The second feature of social facts is that it has a coercive power over individuals. Social facts are independent of individual will. It is impossible to free ourselves from social facts.

Labelling Theory:

Labelling theory seeks to establish the equalitarian society by removing all kinds of inequalities and disparities at social, economic and political level. It seeks to establish egalitarian society based on the socialistic principles. It becomes necessary in view of historic realities of societies based on inequalities, disparities and rigid exploitative hierarchy.

Functionalist Theory:

The basic tenet of functional theory is that society is an integrated system of inter-related parts. It is therefore in order to understand any part of society, it must be seen in relation to society as a whole. If change occurs in any part, it is bound to have its impact on other parts too. According to functional theory, relationships in society are structured which are regulated by rules and norms. Social relationships are patterned and repetitive.

Social structure is totality of social relationships which are governed by norms. Social structures have different aspects. Societies must meet certain basic needs and requirements if they are to survive. Durkheim and Jalcott Parsm are main theorists of Functionalist Theory.

Subculture Theory:

When a group isolates from a larger society and maintains physical and social distance, it is called as subculture theory.

Its members interact with each other on a face to face level, and functions as cohesive groups. The subculture may includes deviant groups such as criminal gangs, occupational groups such as miners, truck drivers etc.

All subcultures have private social norms and distinct from each other. Often hostile relations exist between a society and its subculture.

b) Social Problems and Social Legislation: Women and Children

India has got large number of social problems related with women and children as a legacy of Indian social system of ancient India, medieval India and British India. The main problems related with women are:

1. Law status of women in the society.
2. Law literacy
3. Less opportunities in employment
4. Insecurity
5. Physical, psychological and moral exploitation
6. Dowry
7. Atrocities in the form of immoral trafficking
8. Prostitution
9. Honour Killing
10. Women`s Health problem

Various Kinds of Legislatures to solve and check the women problem

Various social and religious movements in pre-independence and post independence India have helped to promote the awareness and need to improve the status of women. Educational development of women is considered as a pre-requisite for women development for which number of measures have been taken like enrolment and encouragement of women in schools, colleges and Universities.

Large number of provisions have been made at constitutional level and legislative level. Right of equality, right to education and right against exploitation have helped in the improvement of women. Some provisions are given in the chapter of Directive Principles for the welfare of women. Besides the constitutional measures, large number of legislations have been enacted in the Parliament and State Legislature to ensure the dignity, security and all round development of women. To remove and check various evils related to women Anti- Dowry Act`1961, Anti- trafficking Act, Act regarding the modesty of women, punishment for sexual abuses, child Marriage Restraint Act`1929, The Hindu Marriage Act`1956 etc.

Social Problems related with children

Children are another vulnerable section of the society who are prone to exploitation. Main form of child exploitation and their other problems are as follows:

1. Inequalities between male child and female child.
2. Child Labour
3. Child Trafficking
4. Bonded Labour

5. Beggary
6. Juvenile Delinquency
7. Child Crime

Various Kinds of Legislature related with children

Article 14, 15, 23 and 24 clearly ensures the rights of children. Article 23 and 24 is the fundamental right against exploitation which all forms of child exploitation is prohibited. All kinds of child trafficking and child labour are made prohibited.

Parliament and State legislature have made number of stringent measures to ensure child care, child health, child education and child dignity.

1. Bonded labour System Abolition Act`1976.
2. Child Labour(Prohibition and Regulation) Act`1986
3. Prevention of Beggary Act`1945 of Madras.
4. Prevention of Beggary Act`1959 of Bombay.
5. CPC
6. IPC

Monitoring and Caring of children Institution

1. I.L.O.
2. National Children Commission
3. Beggar Homes
4. Custody care and rehabilitation of orphan, handicapped and destitute.

c) Sexual Violence against Women & Children: Myths and Realities

It is a historical fact that women and children have been sexually exploited at different places and in different circumstances. In traditional societies it has been due to sociological, economic and religious formations. Prevailing inequalities have been the main reasons. But unfortunately even today the practice are not only taking place but they are increasing. The ugly part of these practices is that they are turning to be violent in homes, public places and also at work places. It is a reality and not a myth. There may be misrepresentations. The tragedy is that we pose to be more concerned about them, more they are taking place. We are continuing barbarous practices with regard to women and children in the form of physical violence and sexual exploitation in the era of democracy, modernization and liberalization and human rights development.

d) Marginalised Groups: Differently abled

There are number of marginalized groups in the society of India who includes physically disabled persons, handicapped and aged persons.

They are the groups of people who are dependent on the society and they need extra care and protection.

Disabled persons are of two types:

1. Physically Handicapped
2. 2. Mentally handicapped

They lead a very difficult life. Aged persons are also vulnerable sections of the society and they also require special care of young generations, family, society and also the Government. Old age is itself a disease when they need medical care and emotional care.

The society and the government has become sensitive to the problems of the disabled persons and old aged persons and has taken number of measures for their welfare. Physically challenged persons are the 6% of the total population.

There are constitutional measures in the chapter of directive Principles of State Policy where the governments are directed to make policies for the wellbeing and welfare of the aged persons and handicapped disabled persons. There are reservations of seats in educational institutions and in employment opportunities for the disabled and handicapped persons.

For the security and welfare of the aged persons number of programmes has been invalidated by the central government and State government. To give them some respect, they are called as senior citizens. Special residential and rehabilitation homes are made for them. To give them financial security, old age pensions are distributed among the aged persons. Various trusts and NGOs are working for the welfare of the aged persons.

Text Book:

1. A. Giddens, *Sociology*, New Delhi: Wiley India Pvt Ltd, (Chapter 21), 2013
2. R. Crompton and M. Mann (eds.), *Gender and Stratification*, Cambridge: Polity Press, (Chapter 3, pp 23-39), 1986
3. Haralambos, *Themes and Perspectives*, Oxford, (406-451)

References:

1. Sociology by T.K. Kommen and C.N. Vennugopal
2. Sociology by S. R. Myeni
3. Sociology by Dr. Vidya Bhushan and Dr. Sachdeva