

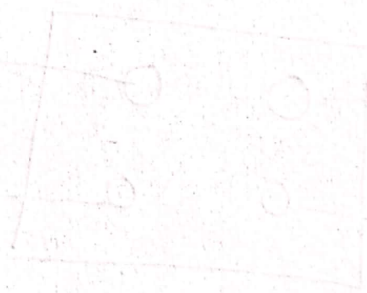
NAME :

TEST CODE : 692006

TIME : 12:00 - 1:15 PM

ROLL NO. :

DATE : 28/10/2022



Q. 1. Family plays a basic role in socialisation & stands to be the fundamental institution of society. However, recently the institution of family is undergoing various structural changes. Elaborate.

Family is a group of people united by ties of :
 marriage
 blood
 adoption } interacting
 & intercommunicating with each other in their social roles.

FAMILY : As a means of socialisation
 & fundamental institution of society :

1. Family serves as an economic unit
 - 1.1. Role of providing 'social insurance' : in case of disease, mortality, etc.
2. It is an agency of physiological needs.
3. It promotes race perpetuation :
 provide 'safe harbours' to newborns
 ↗ pro-creation
 ↖
4. It propagates spirit of 'collective' living.

However, as society is progressing, the institution of marriage is undergoing structural changes:

1. Prevalence of 'homosexual households':
post Naveen Singh Johar case, 2018
2. Emergence of 'co-habitation' or 'live-in
relationships': Supreme court recognition
via → S. Khushboo case & Indira
Sharma case.
3. Conjugal symmetry [diluting] patriarchy
eg → Dual career households
eg → Joseph Shine judgement →
adultery struck down.

4. Challenges to traditional family:
 - 'Tinderization': satiation of sexual
needs via casual
relationships
 - Institutionalisation of
sustenance functions
 - Value of individualism → overpowering
race perpetuation

These emerging trends in the Indian
family structure are a testimony to the
changing social norms of legitimacy.

2.]

Untouchability & caste discrimination has been an ugly reality of India. How has it been dealt in Independent India? Do you consider such attempts to be successful?

"Turn in any direction you like, caste is the monster that crosses your path. You cannot have political or economic reform, unless you kill this monster"
- B.R. Ambedkar

In this light, independent India has dealt with caste in the following ways:

1. Socio POLITICAL EQUALITY - "one man, one vote", granting of fundamental rights: Article 14, 15, 17 etc.

1.1. $\begin{cases} \rightarrow \text{Untouchability Practices Act, 1955} \\ \rightarrow \text{SC & ST (Prevention of Atrocities) Act, 1955} \end{cases}$

2. ECONOMIC EQUALITY: $\begin{cases} \rightarrow \text{land reforms:} \\ \text{Pre Matric & Post Matric} \\ \text{scholarship scheme} \end{cases} \begin{cases} \leftarrow \text{J.C. Kumanappa Committee} \\ \rightarrow \text{Stand up India scheme} \end{cases}$

YES ; these attempts have been successful
as :

1. It has ensured equality in status
eg Ram N. Kovind as President
2. Newer inputs & transformation in religion : eg Ayodhya Temple committee with a dalit member
3. Emergence of Dalit entrepreneurship
eg Kalpana Saroj : from a child bride to \$ 122 million CEO.

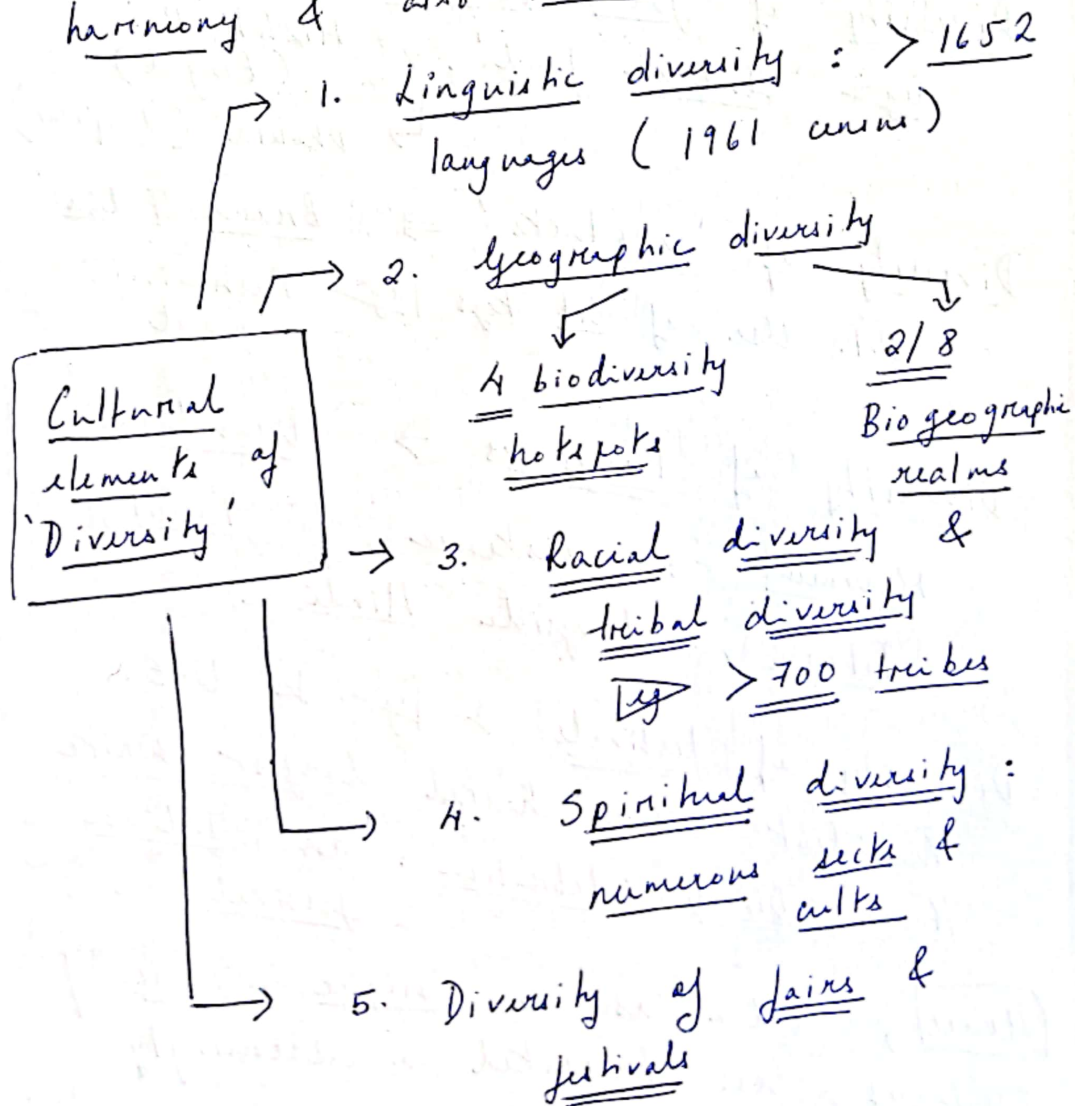
Yet, challenges remain & these attempts have not been successful as :

1. Political : voting along caste lines
eg Kurmi & Yadav groups in Bihar & UP.
2. Occupation : Prevalence of manual scavengers
3. Marriage : Caste based endogamy with < 5% inter-caste marriages

Hence ; eradication of caste discrimination is a 'work in progress' → with positive legislations & civil society like Safai Karamchari Andolan : we must strive to establish an egalitarian society.

3. Describe cultural elements of diversity in India and state their relative significance in building a national identity.

Indian society is an exemplification of 'MULTICULTURAL'; 'MULTI ETHNIC' & 'MULTI-IDEOLOGICAL' constructs, which coexist : at once striving to strike harmony & also retain its individuality.



Cultural elements of Diversity : Significance in building a 'NATIONAL IDENTITY' :

1. Strengthening of 'cooperative federalism' :
encouraging decentralisation of nodes of governance
eg → Autonomous district councils in Meghalaya.
2. Diversity of food cuisines
eg → 'Indian food' : → Mishki Doi (Bengal)
↳ Dhokla (Gujarat)
3. Diversity of 'products' ⇒ 'Brand India'
3.1. Use of GI tags eg → Pashmini wool
4. Diversity of languages → 'Dravidian Movement' : existence of Tamil, Telegu, alongside Hindi.
5. Diversity of festivals → eg → Dr U.S.
President Biden hosted largest White House Diwali celebration : an 'Indian festival'.

[Hence], India as a unique mosaic of cultures, has presented a seemingly multicultural situation : within the frameworks of a single 'cultural whole'.

Q. 1- The caste system assuming new identities with the passage of time. Hence, the caste system cannot be eradicated in India. Examine.

The caste system signifying a divinely ordained position in a 'HIERARCHICAL' social structure is an institution 'unique' to India.

It has undergone changes over time and is assuming new identities:

1. **POLITICAL** : Newer demands for reservation from 'dominant sections'
 eg. Jats, Marathas
 1.1. Method of 'vote bank politics'
 eg. Kurmi, Yadav communities
 targeted manifesto policies in the Hindi heartland.
2. **ECONOMIC** : Upper castes predominate the teaching, lawyer & judges sphere.
3. **SOCIAL** : Covid sanitation workers

belonging to the disadvantaged castes continued to be most vulnerable

eg no access to PPEs

3.1. According to India Human Development Survey : only ~5% inter-caste marriages are witnessed in matrimonial sites
↳ Prevalence of 'same caste preference in ads'.

3.2 . Secularization of caste

eg Association of Bhim army with the CAA protest.

However , to argue that caste cannot be eradicated would be an 'EXAGGERATION' :

i.) Constitutional ~~the~~ tools like Article 14, 15, 17

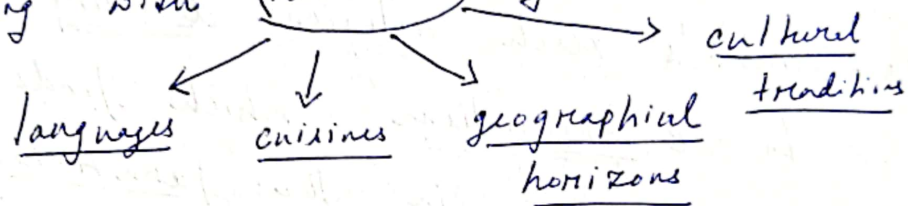
ii) Rise of civil society organisations for eliminating caste based discrimination

eg Dalit civil society will help strive for an egalitarian society based on inclusiveness & mutual respect.

5.]- India's pluralistic democracy at times has posed a threat to our constitutional values.

Critically examine .

India is a nation of 'multifold diversity':
brimming with (hundreds) of: → cultural

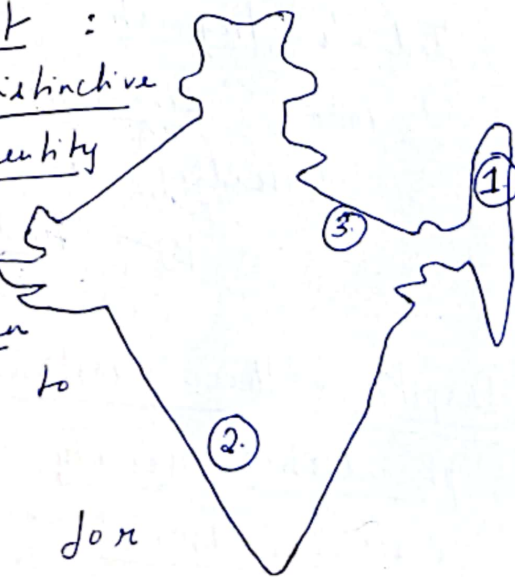


Various regions inside it act as a microcosm of the larger macrocosm that is : INDIA.

However , this plurality at times has
posed a threat to our constitutional
values :

A. Geographical Diversity : leading to 'Regionalism'

1. Nagaland movement :
emphasize its distinctive
Naga cultural identity
2. Dravidian movement:
stressed on 'Dravidian
identity': leading to
homogenization
3. Gorkhaland's demand for



separate statehood : challenge to
our 'unity' & constitutional ethos
of fraternity.

B. India's rich religious diversity : leading
to 'communalism' which finds its
genesis in the fanaticism of
fundamentalism.

eg instances of mob-lynching,
riots

C.] India's racial diversity leading to
instances of racism & bigotry

eg discrimination against
people from 'north-east'

D.] India's linguistic diversity transforming
into 'linguistic consciousness' :
leading to linguistic based divisions

eg Hindi vs. non-Hindi
speakers.

Despite these instances, India's
pluralistic society has in many
cases embraced & strengthened our

Constitutional values :

1. Linguistic states of India : despite their distinctiveness, co-exist as they are bound by the Constitution as a federation.

2. N. Delhi : the capital of India is marked by different enclaves, yet retain its cosmopolitan character & spirit of inclusiveness

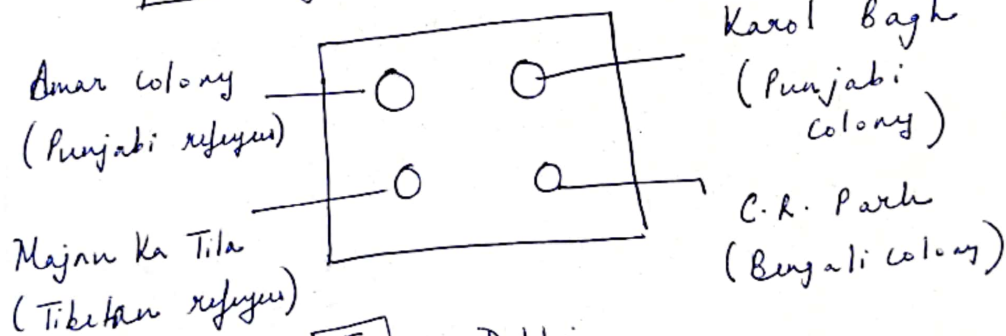


Fig : Delhi

3. Diversity of food cuisines : 'INDIAN FOOD'
 Dosa (Tamil Nadu) ←
 Dhokla (Gujarat) ←

4. Diversity of production : leading to 'Brand India' → usage of GI tags.

The only possible idea of 'INDIA' : is that of a nation greater than the sum of its parts.

Q. 6. Why communalism has remained a major political tool in independent India? Why haven't the forces of development overcome communal forces?

Communalism refers to an ideology which believes in the mutually exclusive & antagonistic nature of the belief systems and way of life of two religions or other communities → emphasizing on their inability of coexisting.

Communalism as a 'political trade' in religion has remained a major political tool in independent India as:

1. British policies such as 'separate electorates' under G.O.I Act, 1909 : led to the persistent belief in Hindus & Muslims having opposing political, economic & social interests

eg → Babri - Masjid - Ayodhya Temple dispute

2. Introduction of strong Hindu religious elements in nationalistic thoughts & propagandas such as Ganesh Puja popularised by Bal Gangadhar Tilak: led to the emergence of religious consciousness as an important tenet of 'nation building'.

3.] Religious differences are often coupled with socio-economic cleavages ⇒ this is used as an opportunistic interpretation of objective realities by politicians

The communal forces persist despite the forces of development owing to the following factors :

1. POLITICAL : → Electoral policies & political mileage
→ communalization of issues : UCC, CAA
→ Internationalization of religions

issues $\Rightarrow$ Christchurch issue

2. ECONOMIC : $\begin{cases} \rightarrow \text{Literary} \\ \rightarrow \text{Poverty} \\ \rightarrow \text{Unemployment} \end{cases}$

3. SOCIAL power tussle $\rightarrow$ skewed development

4. RELIGIOUS : $\begin{cases} \rightarrow \text{Religions interpretations : VCC} \\ \rightarrow \text{V/S Personal law} \\ \rightarrow \text{Religions revivalism} \\ \rightarrow \text{Politicization of religion} \end{cases}$

5. TECHNOLOGICAL : $\begin{cases} \rightarrow \text{Fake news} \\ \rightarrow \text{Hate speech} \\ \rightarrow \text{Misuse of social media} \end{cases}$

WAY FORWARD :

1. Religions leaders should take the initiative in mitigating hostility
2. Implementation of Sachar committee recommendations $\rightarrow$ Constituting an equal opportunity commission to look into the grievances of minorities in public bodies
3. Media & cinema industry can also play an important role in reducing tensions.

Q.7. In the context, of Indian society it is said as "Indians prefer to live together separately", hence, India is a paradoxical society. Critically analyse.

Recently, PEW Research Centre conducted a survey in India based on 'religious tolerance'. A major takeaway from the findings highlighted that "Indians prefer to live together, SEPARATELY".

↳ On one hand, 53% Indians see diversity as a benefit & 83% believe that respecting all religions is intrinsic to being truly Indian.

↳ HOWEVER; on the other hand, 67% Indians conveyed that they are 'NOT OPEN' to the idea of inter-faith marriages.

WHY IS THIS PARADOX?

1. 'Sky Boxification' of Indian life :

A concept given by Michael Sandel for western society can be applied used in the context of INDIA.

↳ 1.1. In India, skyboxification, i.e., 'NO INTERMINGLING' has ~~reached~~ broadened its ambit to include: socio-economic & religious differences.

2.] Socio-political thinker, Asish Nandy holds Indian society displaying 'unheroic form of toleration'.

↳ 2.1. This allows interaction & accommodation for various purposes without joining each other to declare brotherly love towards other cultures.

3. Rise of 'indifference' ~~is~~ the face of a privileged life by the affluent sections owing to

↳ 3.1. As rightly said by Pandit Nehru: 'what we often call tolerance is NOT tolerance, it is indifference'.

Despite this, Indians have co-existed with respect under one roof, i.e.,

INDIA :

- 1.] India as a 'multi-cultural society' has led to cultural dynamism & harmony
 eg → Phoolwalon ki Sair festival :
 celebrated by both Hindus & Muslims
- 2.] The organic idea of unity has developed rich cultural capital
 eg → celebration of Diwali, ID & Christmas with equal enthusiasm by all sections.
- 3.] India holds the international image as the largest democracy → endowed with a history of tolerance & co-existence.

Thus, it can be rightly said that India is not a melting pot, but a 'THALI' : a selection of sumptuous dishes in different bowls. Each taste different but complement each other in making the meal a satisfying repast.