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Major/Minor -I(PAPER-2)-model answer paper

SOCIOLOGY -II

Indian society: Continuity and change.

**Q.No.1 historical and geographical features of Indian society.**

**Introduction:**

India is a hierarchical society. Whether in north India or south India, Hindu or Muslim, urban or village, virtually all things, people, and social groups are ranked according to various essential qualities. Although India is a political democracy, notions of complete equality are seldom evident in daily life.

India offers astounding variety in virtually every aspect of social life.

Societal hierarchy is evident in caste groups, amongst individuals, and in family and kinship groups. Castes are primarily associated with Hinduism, but caste-like groups also exist among Muslims, Indian, Christians, and other religious communities. Within most villages or towns, everyone knows the relative rankings of each locally represented caste, and behavior is constantly shaped by this knowledge.

**1. The Himalayan Ranges**

- Act as a **natural boundary** in the north, protecting India from invasions historically.
- Source of perennial rivers (Ganga, Yamuna, Brahmaputra) which support agriculture and dense population.
- Rich in forests and minerals → shaped livelihoods of tribal and hill communities.
- Cultural influence: pilgrimage centres (Kedarnath, Badrinath, Amarnath).
- Strategic importance in defense and foreign relations.

## 2. The Indo-Gangetic Plain

- Known as the “**cradle of Indian civilization**” due to fertile soil and water from rivers.
- Supported the rise of great civilizations (Indus Valley, later Vedic culture).
- Dense population region due to agriculture.
- Cultural centres and historic cities like Delhi, Varanasi, Patna developed here.
- Social institutions like **joint family system, caste system, village communities** were strengthened here.

## 3. The Peninsular Plateau

- One of the oldest landforms in the world (Deccan Plateau).
- Rich in minerals → gave rise to industries and urban centres.
- Agriculture supported by rivers like Godavari, Krishna, Kaveri.
- Strong influence on **Dravidian culture** (language, temples, literature, dance, music).
- Historically saw powerful kingdoms – Cholas, Vijayanagara, Marathas.

## 4. The Coastal Plains

- Long coastline along Arabian Sea and Bay of Bengal.
- Promoted **maritime trade and cultural contact** with other civilizations (Romans, Arabs, South-East Asia).
- Development of major ports: Mumbai, Chennai, Kolkata, Kochi.
- Influenced food habits (fish, coconut, rice-based diet) and festivals (Onam, Vishu).
- Coastal states became centers of **colonial encounters** (Portuguese in Goa, British in Bengal).

## 5. The Thar Desert

- Located in Rajasthan, it shaped a distinct lifestyle:

- Camel-based economy, folk dances (Ghoomar, Kalbelia), and colourful dress.
- Scarcity of water led to dependence on wells and tanks.
- Historically vulnerable to invasions from the northwest.
- Strong Rajput warrior culture developed here, with forts (Jaisalmer, Jodhpur).

## 6. The Islands

- **Andaman & Nicobar Islands** (Bay of Bengal) and **Lakshadweep** (Arabian Sea).
- Andaman & Nicobar: home to tribal groups like the Jarwas and Sentinelese with unique lifestyles.
- Lakshadweep: influenced by Arab traders, spread of Islam, coconut cultivation, and fishing economy.
- Islands played important roles in colonial history (Cellular Jail in Andaman used by British).
- Today, they are strategically important for trade and defense.

## Conclusion

The **geographical features** (Himalayas, plains, plateaus, deserts, coasts, islands) not only shaped India's **economic and cultural diversity** but also influenced its **historical development**.

Thus, Indian society is a product of its **land and history** – from fertile plains that nurtured civilizations, deserts that built resilience, to coasts that opened doors to the world.

## Historical features evolution of Indian society-from Vedic time and modernity

### Indian Society during the Vedic Period –

- The early Vedic society was largely **based on pastoral economy** and lineage mode of social organization. It comprised groups of households linked by **descent or kinship bonds**.

- Sets of different **lineages** comprised a social community. It represented an **independent network of clan**. The members of this society were of fair complexion, **skilled in art of cattle rising and worshipped natural elements, primarily fire**. They are **called Aryans** and being a migratory people, they often clashed with the native inhabitants where they migrated.
- The Aryans seem to celebrate predatory power; they were prone to attack and often decimated their enemies of the native stock whom they characterize as the dark – complexioned **Dasas**.
- Aryans used to capture them through warfare and used them as **slaves**. Many Indologists are of the opinion that the Dasas were descendants from the **Harappan Civilization** which was urbanized and consisted of urban settlements.
- The Rig-Veda also has the mention of a people called the **Pani** who is portrayed as rich cattle breeders and traders. These are Non – Aryans and are mentioned as having dark – complexioned or proto – **Australoid features**.

#### **Indian Society during Post Vedic Period –**

- It seems that by this time lineages and clans which in the past were emerging as nascent political institutions had assumed the forms of either **republics or monarchies**.
- The institution of **hereditary kings**, who were mostly **Kshatriyas**, was still flexible but the formation of state, as a political body, had emerged. It soon consolidated itself into the **Mauryan Empire** which ushered in many significant changes in the social structure of society. The changes got further impetus with the new revolutionary cultural and religious accompaniments of **Buddhism and Jainism**.
- **These two religious movements constitute the core of social and cultural protest against orthodox Brahmanical emphasis on rituals and animals sacrifices. Both rejected the Brahmanical orthodoxy on caste, its social and cultural discriminations and ritualism which had assumed expensive and exploitative proportions.**

#### **Indian Society during Gupta and Post Gupta Period –**

- The period of Indian history which followed the disintegration of the Mauryan Empire (200 B.C A.D.300) brought many changes in society and culture. There was **decline in the influence of Buddhism and Jainism**.
- The weakening of the empire was marked also by incursion from central Asia of a host of invading groups such as the **Kushans, Indo–Greeks and Shakas etc.**
- The incursion of outside group also led to proliferation of new communities which had to be integrated within the caste fold. This incursion of outside groups also led to proliferation of new communities which had to be integrated within the castefold. It also contributed to **fragmentation of castes into sub castes**.
- Despite the fluidity of polity the economy and its social organization through guilds and business houses in cities and the peasant castes in villages flourished. This brought about ultimately the **renaissance in literature, architecture, art, philosophy, and Hindu thought**. It also consolidated **social codes and laws** governing Hindu society known as **Smritis**.
- The Gupta period led to the consolidation and expansion of social and economic institutions. Economically, there is evidence to suggest that revenue from land increased substantially, and there was expanded investment in business, commerce, and production of artefacts.
- The social organisation of guilds and their function were also reinforced. Socially, encoding of social laws through Manu’s Dharmashastra and consolidation of the positions of both Brahmanas and Shudras created more rigid caste hierarchy.

### **Indian Society during Medieval Period –**

- Major changes in the caste structure took place during the **reign of Sultans and the Mughals**. Not only were these changes due to an expansion of **economic and trade activities** or due to forces of internal differentiation but mainly due to the **contact between two major traditions and world views, that of Hinduism and Islam**.
- The former legitimizing caste hierarchy and cultural and social inequalities by birth and karma (deeds in past life) and the latter professing equality of

all within Islamic brotherhood or umma (the community of faithful's) – despite these differences of ideology or world view, however, we perceive that the institution of caste or caste like social grouping did come into being among the Muslims in India.

- system contributed too many changes in the function and structure of castes.
- Among the Hindu castes, the contact with the Islamic culture introduced not only adaptive new cultural processes in belief and rituals but also led to changes in the structure of caste.
- One major structural change took place by subdivision among castes due to growth of new role or occupational categories. The process itself gave upper caste status to many lower castes because evidence suggests that many Shudras among Hindus and members from low Muslims occupational groups or castes were accorded offices through land grants.
- Among the Muslim community caste – like structure emerged through the process of differentiation of racial or ethnic divisions, occupational hierarchy and the presence of converts with pre existing caste ranking.
- The original migrants like warrior group from central Asia who had distinctive racial features and constituted the ruling elite made the upper caste for the Muslim community. Sayyeds, Sheikhs, Pathans coming from Turko –Afghan, Persian and Mughals origin made the upper hierarchy.

### **Indian Society during Colonial Period-**

- The British conquest of India had brought tremendous change in the social, economic, political and ideological framework of society. The colonial impact on the one hand destroyed the self sufficient village economy and society, and, on the other hand, it introduced far reaching novel ideas of Western society like the concept of equality, liberalism, humanism and rationality.
- The social and economic decline continued in spite of several well meaning British administrators who attempted to reform the system but were held back because of “home interest” on the one hand and because they relied on the petty European Officers and Indian agents for the execution of their policies on the other.

- **The first change they brought about was in the area of agriculture.** The British administration revolutionised the existing land revenue system. It did away with the traditional rights of the village community over the village land. Instead it created individual ownership rights in land by introducing certain measures during the 18th century, such as, **the permanent settlement, the Ryotwari settlement and The Mahalwari Settlement.**

### **Indian Society during Post-Colonial Period-**

- The preamble of the constitution which provides its aims and objective, proclaimed India to be the sovereign Democratic Republic. Later on, the term **“Socialist Secular”** was also added. The Constitution aimed to secure to its citizens – **Justice, Liberty, Equality, and Fraternity.**
- The Policymakers of independent India should be credited with initiating the following measures –
  - **Abolition of untouchability through constitutional intervention.**
  - **A policy of reservation for depressed castes in the government jobs and legislatures as a part of the policy of protective discrimination, and**
- The post-colonial society was marked by an intense period of constructive changes, idealism, and optimism. The Five Year Plans were adopted to bring about economic developments through a socialistic pattern.
- The **Zamindari System was abolished after Independence in 1950** in order to remove the intermediaries from agriculture. The **Land Ceiling Act** was passed so that effective land distribution could take place and land could go to the tillers.

### **Indian Society during Contemporary Period –**

- Contemporary period which we may consider to be from 1980's onwards has seen a **shift from the earlier socialistic pattern with the selective opening of market and liberalization.**
- There have been changes in several areas. **Modern Mass Communication technologies** like radio, television, satellite television, transport system etc.

have brought Indian society close to the global society. **Computer and computer networking, fax and other electronic advances** are changing the every face of not only Indian society but other societies of the world, as well.

- The kind of social problems that still persists in India, in spite of rapid changes and growth in its economy, technology and access to new opportunities are related to –
  - **Problem of poverty – both absolute and relative, and**
  - **Rise in population, despite tremendous economic development.**
- Poverty and rise in population are inter – related phenomenon and form a vicious cycle. There are some new problems also arising today as a result of rapid urbanisation and industrialisation. There is growth in slums in cities, rise of unemployment, crime in urban areas, delinquency, dowry deaths etc.

**Thus we say that society in India changed in many respect yet the traditional roots of caste and ethnic identities, social and political culture continue**

## **Q.No.2. threats and challenges of unity in diversity on Indian society**

### **Introduction:**

India is often described as a land of “**unity in diversity**”, where people of different religions, languages, cultures, and regions live together under one nation. However, this unity is not free from challenges. The diversity sometimes creates tensions and conflicts that threaten national integration.

### **Meaning of Unity and diversity**

No country has a perfect homogeneous population, social differences, cultural and ethnic variations, political disorders, economic rivalries, historical antagonisms, prevail in almost all countries. However, such diversity need not be a threat to unity.

The diversity of India is obvious. It lies on the surface and anybody can see it. There is diversity in the physical appearances as well as certain mental habits and traits of the people.

The racial stock are not the same and they differ in their food habits, dress and of course, language. The factors of language, religion, regionalism and parochialism, caste system and the elites have been instrumental in the diversity of India.

## 1) Regionalism

Meaning: Preference for the interests of one's state/region over the nation.:

### Threats:

**Disrupting national identity:** Regionalism can lead to the fragmentation of the national identity, making it difficult for people to identify with a single unified Indian identity.

For example, in India people identify themselves based on their states like a Tamilian, a Bengali, a Bihari etc, more than the identity of an 'Indian'.

**Demands for separatism:** In some cases, regionalism can escalate into demands for separatism, which can seriously threaten India's unity and integrity.

For example, demands for a separate Khalistan state.

**Ethnic tensions:** Regionalism can cause tensions between different ethnic groups, leading to conflicts and violence, as seen in some separatist movements in states.

For example, ethnic tensions in Northeast India.

**Economic disparities:** Regionalism can create economic disparities between different regions, leading to feelings of neglect and resentment among people in less developed regions.

**Uneven development** → feelings of neglect; competition over resources (water, minerals, jobs, projects).

**Cultural–historical identity** (language, customs) mobilized by local elites.

**Political incentives** → parties gain by promising special packages, autonomy or separate statehood.

**Migration anxieties** → fear of outsiders taking jobs or altering local culture.

### Challenges

- **Secessionist Tendencies**: Intense regionalism can evolve into demands for complete separation, challenging the nation's integrity and sovereignty.
- **Conflict and Violence**: Regional pride often triggers inter-state disputes over water sharing (e.g., Cauvery issue), borders, and regional resources, causing law and order issues.
- **Linguistic and Cultural Conflicts**: Cultural chauvinism leads to conflicts over language (like anti-Hindi agitation) or immigration issues, discriminating against outsiders and weakening national cohesion.
- **Policy Paralysis & Economic Disruption**: Regional parties may pursue narrow agendas, hinder the implementation of national policies and impede overall economic development.
- **Weakening Federal Relations**: It can lead to the emergence of regional political parties that often operate on divisive politics, stalling national consensus.

Addressing these challenges requires equitable regional development, promoting economic cooperation, and managing regional aspirations through effective democratic and constitutional frameworks.

### **Threats of castism:**

The problem of different castes creates problem of unity in the country since ancient times. It can be seen as above:

- People give more importance to their own caste rather than other castes.
- Society has been divided into various categories which have broken the back bone of Indian society.
- In present time, the problem of reservation is also effect of caste system.
- Various political parties are formed on the bases of castes.
- People cast their votes on the base of caste.
- There are number of sub castes have been originated with passage of time.
- The concept of single ideology has brain drained.

### **Challenges:**

**1. Educational Reforms** Promoting awareness and inclusivity through education can challenge caste-based prejudices. Schools and colleges should emphasize values of equality, justice, and social harmony. Curricula should include lessons on the negative impacts of casteism and the importance of social unity.

## **2. Legal and Policy Measures**

Strengthening the implementation of anti-discrimination laws and policies, such as the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, is crucial to combating caste-based injustices. Ensuring timely justice for victims of caste-based crimes can act as a deterrent.

## **3. Encouraging Inter-Caste Marriages**

Government incentives for inter-caste marriages can help break down caste barriers and foster a more inclusive society. Programs promoting social acceptance of such marriages are essential to challenge traditional norms.

## **4. Strengthening Economic Opportunities**

Providing equitable access to education, employment, and entrepreneurial opportunities for marginalized communities can reduce economic disparities and weaken the hold of casteism. Reservation policies should be effectively implemented and periodically reviewed.

## **5. Promoting Social Movements**

Grassroots movements and initiatives led by civil society can challenge caste-based norms and advocate for social equity and justice. Leaders and activists must work towards creating a unified society by addressing caste-related issues.

## **6. Media and Awareness Campaigns**

The role of media in combating casteism cannot be overstated. Awareness campaigns highlighting the importance of equality and the negative impacts of casteism can shift societal attitudes and encourage inclusivity.

## **7. Strengthening Local Governance**

Empowering local governance institutions to address caste-based issues at the grassroots level can foster inclusivity and reduce conflicts. Community-driven initiatives can help bridge gaps and create a sense of collective responsibility.

8. Strict enforcement of laws; fast-track justice for atrocities.

9. Quality schooling, scholarships, skilling; economic mobility and land/credit access.

10. Social reform and inter-caste interaction; issue-based politics over identity alone.

11. Sensitization in administration, police, workplaces.

## Threats of communalism:

1. The common form of communalism is practiced byon everyday customarily beliefs. It can be in the form of religious prejudice, stereotypes of religious communities, supremacy of one religion over the other religion, as seen in our country. These beliefs are so common that we often fail to detect even when we believe in it.
2. It leads to a search for political dominance of religious community over others. It takes the form of majoritarian dominance for majority community, over minority community. It can take form of a desire to form a separate political unit.
3. The most frequent form of communalism is political enlistment on the religious guidelines. It involves the usage of sacred symbols, religious leaders, emotional appeal and creating fear in order to accumulate followers of one religious community in the political arena. It is materialized to gain advantage in electoral politics and it is very common in India. It often takes the form of communal violence, riots and massacre in our country. Our country has suffered many communal riots since its independence.
4. **Violent Social Fragmentation:** It fosters intolerance, hatred, and distrust between religious communities, often leading to violent riots and massacres.
5. **Erosion of Secularism and Democracy:** It compromises democratic principles of equality and justice, challenging the secular fabric of the Constitution.
6. **Political Polarization:** Religious identities are manipulated to win elections, creating a lasting atmosphere of animosity.
7. **National Security Threats:** Internal instability, including lynchings, mob action, and communal violence, makes the nation vulnerable.
8. **Economic Impact:** Communal tension disrupts the economy and forces authorities to divert resources toward managing conflict rather than fostering development.
9. **Examples of Impact:** Historical instances include the 1969 Gujarat riots, the 1980s extremism in Punjab, and the 2002 Gujarat violence, all highlighting the severe danger to communal harmony.

## **Challenges of communalism**

### **1. Economic disparities**

Certain groups can face discrimination in employment and business opportunities, which can impede the country's economic progress.

### **2. Political instability**

Communal politics can exploit divisions, leading to instability and ineffective governance.

### **3. Casteism**

During elections, a large number of voters give weight to the caste and religion of the candidate. Political parties also keep in mind the caste or religion of a person while distributing tickets for the election.

### **4. Communal violence**

Communal violence involves people belonging to two different religious communities mobilized against each other. It can lead to the loss of lives and property, displacement of people, and social tensions.

### **5. Hatred among different religious sections**

Communalism causes hatred among different religious sections in the society and disrupts the peaceful social fabric of our society.

### **6. Internal peace**

Due to communalism, the internal peace of the country is threatened. Communal forces often indulge in promoting their religion and denouncing other religions.

- 7. Hindrance to Development:** It diverts public resources toward maintaining law and order, hindering development projects, as seen in economic disruptions where violence potentially impacts GDP.

## **Terrorism in India Challenges**

Terrorism in India poses serious challenges, including cross-border infiltration, radicalisation, lack of coordinated intelligence, porous borders, and difficulty balancing security measures with civil liberties and human rights protections.

**Prime Focus on Using Force:** Since the rise of terrorism in India, it has primarily focused on the use of force to tackle the terrorists. For example, AFSPA has been

primarily implemented in the regions affected by terrorism, such as Jammu and Kashmir and the Northeastern states.

**Lack of Universal Definition:** There is no universally accepted definition of terrorism, making it challenging to classify specific activities as terrorist acts. This gives terrorists an advantage, allowing some countries to remain silent or veto any action at global institutions.

**Human Rights Concerns:** Civil society groups' allegations of human rights violations by security forces have often prevented them from taking direct action and limited the political establishment's involvement. Laws such as the Armed Forces Special Powers Act (AFSPA) have been controversial and criticised for causing excesses and alienating local populations.

**Budget Constraints:** Despite significant efforts to improve counterterrorism capabilities, budgetary constraints frequently limit their effectiveness. For example, while India's defence budget has increased, there are still challenges in allocating sufficient resources to counter-terrorism operations and technological upgrades.

**Lack of Coordination:** There are issues of coordination between the state and central governments regarding counter-terrorism operations. For example, in the Northeastern states, there still exists a lack of coordination between the central and state governments to counter terrorism...

### **Threats to Linguism (Language Diversity)**

- **Language Endangerment:** Approximately 43% of the world's 6,000+ languages are endangered, often driven by the dominance of larger, "killer" languages (such as English, Spanish, or Chinese).
- **Digital Extinction:** Online content is predominantly in dominant languages, causing lesser-used languages to become "digitally extinct" as they are not used in new media, apps, or technology.
- **Cultural Homogenization:** The shift toward dominant languages leads to the loss of unique cultural identities, traditions, and knowledge systems attached to native tongues.
- **Deliberate Policy Shifts:** Governments and private institutions may foster "bigger" languages through official acts, such as making them mandatory in schools and job requirements, forcing the gradual abandonment of indigenous languages.

- **Sign Language Endangerment:** Small, localized sign languages are threatened by the influence of larger, national sign languages or by the dispersion of the deaf community.

## Challenges of lingualism

- **Identity Confusion & Displacement:** Multilingual individuals may experience complex cultural identities, leading to a sense of not fully belonging to any single culture.
- **Language Mixing and Confusion:** Speakers may unintentionally mix vocabulary or switch languages, which can cause communication issues, especially when talking to monolinguals.
- **Maintenance Effort:** High proficiency in multiple languages requires constant practice and exposure. Without it, individuals face language attrition (losing fluency).
- **Social and Emotional Pressure:** Individuals may face pressure, ridicule, or accusations of "showing off" for using their other languages, potentially resulting in social isolation.
- **Mental Load:** Constantly switching between languages is mentally taxing and can lead to fatigue or slower retrieval of words, as they are managing multiple vocabulary sets.
- **Language Dominance:** People may find it difficult to choose which language to prioritize in multilingual settings. Language dominance issues, in which one language is preferred over others, may result from this, making it more difficult to communicate with loved ones.
- **Proficiency:** Achieving high proficiency in multiple languages requires consistent practice and exposure. Maintaining proficiency in all languages can be challenging, especially if some languages are not used frequently.
- **Switching and Mixing:** People who speak many languages may inadvertently change the subject of a discussion or combine vocabulary from other languages. Although this is a typical communication technique, it might cause miscommunication, especially when working with monolingual individuals.
- **Confused Identity:** Multilingual individuals often have complex cultural identities, which can lead to a sense of displacement or confusion about

where they truly belong. Balancing multiple cultural affiliations can be emotionally challenging.

- **Social Awkwardness:** In some cases, individuals who speak fewer common languages may find it difficult to connect with others who share their linguistic background. This can result in social isolation and limited social networks.
- **Educational Troubles:** Multilingual pupils may encounter challenges in educational settings if the curriculum is largely tailored for monolingual learners. This may result in problems like poor performance or restricted access to learning materials.

**Conclusion:** Regionalism, casteism, communalism, extremism/terrorism, and linguism all **segment society along region, caste, religion, ideology, and language**. They feed on **inequality, fear, and political incentives**. The antidote is **inclusive development, impartial rule of law, cooperative federalism, civic education on constitutional values, and platforms for dialogue**—so diversity strengthens, not fragments, the nation.

### **Q.No.3. Indological or textual perspective:**

Indology meaning: -

Indology is both an approach to study the Indian Society and also an independent discipline with Indian Society as subject matter. In both the form Indology consists of studying language, beliefs, ideas, customs, taboos, codes, institutions, rituals, ceremonies and other related components of culture.

Indology demands inter-disciplinary, multi-disciplinary \_and cross disciplinary approach. Indology, more specifically, the branch dealing with interpretation of ancient texts, and linguistic studies of problems of ancient Indian culture would be more fruitful if supplemented by archaeological, sociological, anthropological, numismatic and ethnographic evidence and vice versa.

The Indological approach rested on the assumption that historically, Indian society and culture are unique and that this "contextually specificity of Indian social realities could be grasped better through the "texts".

It may also be viewed that Indological approach refers to the historical and comparative method based on Indian texts in the study of Indian society. Therefore, Indologists used ancient history, epics, religious manuscripts and texts etc. in the study of Indian social institutions.

The texts basically included the classical ancient literature of ancient Indian society such as Vedas, Puranas, Manu Smriti, Ramayana, Mahabharata and others.

It is antique in its origin owing its origin to 1784 by Sir William Jones of Calcutta. It was in the year 1830 that Sir William Jones founded the Asiatic Society of Bengal where he introduced the two departments of Sanskrit and Indology. It is the beginning of Indology in India, which has been followed by several other scholars.

### **G. S. Ghurye: Life Sketch of G. S. Ghurye:**

**G. S. Ghurye** stands as the commander in the Indian Sociological frontiers. He has often been acclaimed as the 'father of Indian Sociology'. Ghurye was the first scholar, who had built up the entire first generation of Indian Sociologists in Post-independence period, almost single handedly.

Ghurye backs the credits of being the founders of Indian Sociological Society and the Sociological Bulletin. Ghurye is often accredited as "Theoretical Pluralist" because he tried to study Indian Society and culture through multiple methods.

He relied on both the empirical and textual methods for studying Indian Society. Ghurye's Indological Approach hovers around the study of Indian Culture and Social Structure drawing its sustenance from Sanskrit literature base.

Ghurye tried to make a judicious blending between Ghurye's "Caste and Race in India" tried to make a reconstruction of a very orthodox traditional and age old social institution of India i.e. Caste. In this landmark work he made a long journey from the traditional textual interpretation of caste from Sanskrit literature base to its modern social reality with changing function.

According to Ghurye Sociology of India is not static, it emanates from the ancient India, travels through medieval India and reaches Modern India. Ghurye realized that if an institution cannot be studied in those three distinct phases then we

cannot make a claim that we have made a study in totality. Ghurye viewed that an institution should be studied on the basis of three things that are transition, transplantation and transformation.

### **Methodological approach of Ghurye:**

In describing Ghurye, two approaches may be approximated. First, one may divide the entire range of Ghurye's writing into a number of broad themes and analyze each of these items showing how Ghurye discussed the institutions and processes. His major writings have been arranged thematically. Thus caste, tribes, family and kinship, culture and civilization, religious institution, social tensions etc have been separately analyzed in the body of this unit.

### **Works & Writings:**

#### **The various writings of Ghurye include:**

- Caste and Race in India (1932)
- Indian Sadhus (1953)
- Bharatnatyam and its costume (1958)
- Family and Kinship in Indo-European culture (1955)
- Social tensions in India (1968)

The few broad areas that have been identified in Ghurye's writings are,

- 1. Caste.**
- 2. Tribe.**
- 3. Kinship.**
- 4. Culture and Civilisation.**
- 5. Religion.**
- 6. Sociology of Conflict and Integration.**
- 7. Family and Marriage.**

- 1. Caste in India**

Ghurye's understanding of caste is comparative, historical and Indological as well. Unlike his contemporaries he doesn't glorify or condemn caste, rather he considers caste as a product of Indian culture, changing with the passage of time.

Ghurye considers it as unfortunate that caste system is mostly understood in terms of Brahminic domination.

Caste has gone through the process of fusion and fission in different ways in Indian history.

During Vedic period caste was a product of race. Aryans distinguished themselves from non-Aryans just in terms of color but subsequently different ethnic groups developed alliance/relationship with each other and Hindu culture and values moved from Aryan community to non-Aryan communities.

Aryans never introduced themselves as Brahmins or as a superior race as against non-Brahmins. Aryan society itself practiced different kinds of occupations which were allocated to different individuals and families. On the basis of their occupation caste names were allocated to different groups. Therefore Aryans society had architects, peasants, warriors, artisans and their society was highly disciplined, organized and progressive.

Ghurye tells that it may be a matter of fact that caste evolved in India with the advent of Aryans, as their racial character was different from Indians. But at the same time there were different racial categories present in India prior to coming of the Aryans. India was not the homeland of one racial group. Aryans advent added one more race to the already existing ones.

### **Features of Caste:**

Ghurye explains caste in India on the basis of six distinctive characteristics:

- Segmental division of society;
- Hierarchy;
- Civil and religious disabilities and privileges;
- Lack of unrestricted choice of occupation;
- Restriction on food, drinks and social intercourse;

- Endogamy.

## **2. Tribes in India**

Ghurye considers that multiple ethnic groups were present in India prior to the entry of Aryans. Hindu culture was not imposed on tribal communities; rather an interaction Aryan culture that was mystical, magical and spiritual got entangled with Tantric culture, magical culture and materialistic culture of different ethnic groups gave way to evolution of Hinduism. Therefore, considering Hindu culture as Aryan culture is nonsensical.

The tribal deities like Ganesh, Kali, and Shiva were getting equal space in Hinduism with Aryan deities like Indira, Vishnu, Brahma. Animism, totemism, naturalism for establishing synthesis between multiple culture present in Indian society. As a result the tribes of India consider the Hindu society and its cultural tradition a new home for them. Therefore, voluntarily they assimilate themselves within the folds of Hindu society.

## **3. Rural- Urbanization**

Ghurye says that urbanization in India was not just due to the industrial growth; rather it started within the rural areas itself. He took the references from Sanskrit texts and documents to illustrate the growth of urban centres from the need for market felt in a rural hinterland.

Development of agriculture needed more and more markets to exchange the surplus in food grains. So in many rural areas, one part of a village started functioning into a market. This led to a township, which in turn developed administrative, judicial and other institutions. In the past, urban centres were based on feudal patronage, which had demands for silk cloths, jewellery, metal artifacts, weapons etc. this led to the growth of urban centres such as Banaras, Kanchipuram, Jaipur, Moradabad etc.

In brief, it may be said that Ghurye's approach to 'rural-urbanization' reflects the indigenous source of urbanism. During colonial times, the growth of metropolitan centres altered the Indian life. The towns and cities were no longer the outlets for

agricultural produce and handicrafts, but they became the major manufacturing centres.

For Ghurye, the large city with its big complexes of higher education, research, judiciary, health services, print and entertainment media is a cradle innovation that ultimately serves cultural growth.

#### **Q.No.4. Advantages and disadvantages of Hindu joint family**

##### **Introduction:**

family is a second social institution of Indian society also it called as universal institution. family were bloodline, sexual mating, ancestors, generational leased society can be notified.

Simple meaning of joint family means where husband and wife with their children, grandchildren, grandparents and their uncle and aunties who residence on a common roof.

##### **Definition of joint family:**

According to Iravati karve: A group of people who resident by generation to generation with common kitchen, common hall, common pooja ghar and separate bedroom share their duties and right following religious and culture activity and preserved this heritage.

##### **Family have dimensional behaviors. It shows some advantages and disadvantages in joint family;**

1. Support financial resources
2. Develop ethics and moral behavior in children
3. Division of labor
4. Security, support in emotional and care from elderly
5. Preservation in culture
6. Karta system
7. Richness in family values
8. Multi generation
9. Better health and disease prevention

10. Secure economics growth

11. Social control.

**1. Support financial resources:** In the family karta maintains the financial resources. In families more than 10 or 20 people are resident they get help from elder of the family for upliftment. Joint purchases of household needs also result in savings.

**2. Secure economic growth:** In the family contribution has given more priority to make welfare and progress in economics of the family members. By providing the basic needs of shell, food, clothes and basic necessary of its members. Here more labor work gets easier to develop productivity, especially in agriculture communities.

**3. Develop the ethics and moral behaviors in children:** many scholars have determined that " A child first school is lap of mother " where child learn basic concept of enter life . Then members of family who help him to develop his cognitive skills, develop his physical strength and learn the concept of respecting the elder. Religious and ritual Rites perform with high devotional. Where child has strongly connected with God.

4. Division of labor: when members of family are large there is low pressure of work. And work has been done very fast. Especially it's help in agriculture community also in marriage and religious festival to also. Where men and women share the work and got leisure time to also. Where they can develop other skills. Learn in concept of house holding and decorating concept.

5. Security support in emotional ease from elderly: joint family is also known as strong guarding family when a child learns and develops under the elder support. Develop their emotional behaviors in positive manners. Everyone is notify under the karta. Avoiding misguiding and misleading behaviors in society.

6. Social control: karta has strong rules and regulations where they all are under control of karta. Also develop discipline behaviors specially a child Infront of elders. So, time restrictions are more less freedom can observe at here.

7. Karta system: joint family has karta system. Karta, which is known as head of the family who controls the property and he only have authority over property to distribution to family. He manages and takes direct action over marriage ceremony and festival. Whole family must obey the words of karta.

8. Better health and disease prevention: junk food and outside hang out food were totally restricted. Whatever type of food need is only provided or prepared at home. Any member of family who suffered from any disease, their entire family supports and helps them with healing.

9. Common kitchen: prepared food in one common kitchen where every one family member has gathered and eat at same food and punctual time.

10. Multi generation: joint family has multi generation there like grandfather, father, son and grandson.

11. Sense of tolerance can develop: large number of members results in expression of divergent view on a variety of uses. Their member can learn respect and manners with each other. Sense of tolerance can help to deal with the issues.

### **Disadvantages of joint families:**

1. Disturbance in privacy
2. Less personality development
3. Promote quarrels
4. Adversely affects children's socialization
5. Give priority on higher reproduction
6. Social Mobility are limits
7. Delays in deciding
8. Efforts on status of women

It is not that the joint family system only has positive things to offer. It also suffers from many demerits. Some of such demerits or disadvantages are as follows:

**1. Disturbance in privacy:** personal privacy had bad effects on individual person in joint family. Especially on newly married couple. They get less time to develop their desired intimacy and share their feelings of love. It can see effect both by emotionally and psychologically.

**2. Lack of personality development:** due to overbearing responsibility from head of the family. Others have less opportunity to show their skill or develop their skill many were shrink with their own talent.

**1. Retards personality development:** Due to the overbearing nature of the family head in a joint family, the younger members fail to develop any leadership quality. They remain protected and become weak and shaky in life. They never get a chance to show their talents or develop strong personalities.

**2 Kills individual initiative:** The joint family does not allow its members to develop their talents. Individual enterprise gets killed in such an environment. The young members do not get a chance to show their originality or creativity.

**3. Promotes lethargy:** The joint family does not provide much incentive for hard work because everybody is assured of his food, shelter and clothing. This results in promoting a dependency syndrome, which is bad for the economy and society.

**4. Disincentive savings:** Since basic needs of every member is assured, there is no incentive to save money and invest the same in quality assets. Besides, savings is not easy for the earning members as there are a large number of non-earning members who have to be taken care of.

**5. Hampers privacy:** Personal privacy is badly affected in the joint family system due to the presence of large number of family members in the house. This is especially true in case of newly married couples who do not get the desired privacy to know each other intimately and share their feelings of love. This affects them both emotionally and psychologically.

**6. Promotes quarrels:** In a joint family, chances of frequent quarrels among the family members are more due to the presence of a number of persons. This is truer in case of married women of the family as they come into this large family from different families with different upbringing. They usually do not get along well with each other and end up spoiling their relationships.

**7. Adversely affects children's socialization:** Since, the parents are not able to devote exclusive time to their children in a joint family set-up, the socialization of the children does not take place in a proper way. Children remain aloof to their parents and get more attached to their grandparents. The values instilled by the grandparents may sometimes be not in tune with the modern times.

**8. Promotes higher reproduction:** A joint family system promotes higher reproduction as there is no disincentive of giving birth to more children. Irrespective of the number of children that they have parents are assured that the basic needs of their children – food, health, education, clothes etc. – would be automatically taken care of by the family.

**9. Adversely affects status of women:** A joint family system is unfavourable for women. They are treated badly in the patriarchal joint families and are made to work like servants of the household. They do not get any respect for the work they do and have no financial or social autonomy. Sometimes, they do not even have a say in matters personal to them like their health, higher education, visits to their parental homes etc.

**10. Promotes litigation:** Due to the presence of common property in a joint family system, there is bound to be a lot of litigation and it does happen. A plethora of cases are filed by family members against each other to gain control over the family assets.

**11. Limits social mobility:** Joint families restrict the social mobility of their members. They are not encouraged to adapt to the modern world and are forced to remain bound by traditions. This prevents them from accepting changes and moving ahead in life.

**12. Delays decision-making:** Due to the presence of a large number of family members, decision-making is very slow in a joint family set-up. There are discussions and deliberations before taking any major decisions. While such discussions are good and help in taking the right decisions, its slow pace frustrates the younger members.

#### **Q.No.5 difference between cast and class:**

In India, the caste system is a special type of social stratification found mostly both in ancient and modern period. The English word 'caste' is derived from the Spanish word 'Casta' which means breed, race, complex of hereditary qualities. There are the Polynesians, the Americans who adopted caste system with different characteristics but having some similarities with the Hindu caste system. Castes are ascriptive groups, membership of which is determined by birth. An individual is born into a caste, and this status is more or less permanent. The Portuguese applied this term to the classes of people in India known by the name of 'jati'. 'Homo de boa casta' means a man of good family. The first use of the word caste is in 1563 by Garcia de Orta in his book in the sentence of "no one changes from his father's trade and all those of the same caste (casta) of shoe makers are the same".

#### **Definitions of Caste**

There are a number of definitions of caste which points to its complex and intricate structure. They are:-Green-"Caste is a system of stratification in which mobility, up and down the status ladder, at least ideally may not occur." Anderson and Panker-"Caste is that extreme form of social class organisation in which the position of individuals in the status, class organisation in which the position of individuals in the status hierarchy is determined by descent and birth."

**MacIver and Page** "When status is wholly pre-determined, so that men are born to their lot without any hope of changing it, then class takes the extreme form of caste."

**Sir H. Risley**-"Caste is a collection of families or groups of families bearing a common name which usually denotes or is associated with a mythical ancestor, human or divine, professing to follow the same hereditary calling, and regarded by those who are competent to give an opinion as forming a single homogeneous community."

**E.A.H. Blunt** Caste is "an endogamous or collection of endogamous groups, bearing a common name, membership of which is hereditary; imposing on its members certain restrictions in the matter of social intercourse; either following a common traditional occupation or claiming a common origin and generally regarded as forming a single homogeneous community."

**C.H. Cooley** "When a class is somewhat strictly hereditary, we may call it a caste."

**Marundole and Monachesi**-Caste is "an aggregate of persons whose share of obligations and privileges is fixed by birth, sanctioned and supported by religion and magic."

**Ketkar** "A caste is a group having two characteristics: (i) membership is confined to those who are born of members and includes all persons so born; (ii) the members are forbidden by inexorable social law to marry outside the group."

**Dr. V.A. Smith**-Caste is "a group of families internally united by peculiar rules for the observance of ceremonial purity, especially in the matter of diet and marriage."

**Lundberg**-"A caste is nearly a rigid social class into which members are born and from which they can withdraw or escape only with extreme difficulty."

**Madan and Majumdar**-"A caste is a closed group."

**A.L. Krober-**"Caste is endogamous and hereditary subdivisions of an ethnic unit occupying a position of superior or inferior rank of social esteem in comparison with other subdivisions."

Caste and class have the following fundamental differences:

**Caste:**

- Castes are perceived as hereditary groups with a fixed ritual status according to Max Weber's phraseology.
- A person belonging to certain caste has to follow certain traditions, rituals and customs
- According to Anthropologist Louis Dumont and Social Anthropologist Edmund Leach, caste is unique to the Indian sub-continent.
- The caste system does not promote democracy, since it severely limits equal opportunity to rise from an individual's station
- Occupational mobility is one of the biggest banes of the Caste system. A person has to continue in the line of work of his ancestors irrespective of his interest, education and skills.
- The Social Gap between people belonging to different castes is very wide which is not healthy for the overall progress of a nation.
- Caste System is static.
- Caste system works as a political force.
- Cumulative Inequality is a distinctive feature of the caste system.
- Caste is a social system in which people are born into specific groups that often determine their occupation, social status, and relationships. In India, the Hindu caste system is the most well-known example. It divides Hindus into four main groups: Brahmins, Kshatriyas, Vaishyas and Shudras. Over time, these groups developed 3,000 major subgroups and around 25,000 sub-castes, based mostly on traditional professions.
- This system historically did not include Dalits (also called Untouchables), who were considered outside the main caste hierarchy. Among the main castes, Brahmins and Kshatriyas were considered the highest, while Dalits faced severe social discrimination and were the most vulnerable.

- The caste system has its roots in ancient India, and the strict social divisions have shaped community life for centuries. Even today, these divisions influence social interactions, marriage, and politics in some areas, though urbanization, education and legal protections have reduced its economic and social impact.
- In modern India, while caste continues to affect social identity, there are increasing opportunities for education, employment, and mobility, which allow people to move beyond traditional caste roles. This makes caste less rigid than it was in the past, though its cultural and social influence remains significant...

### **Class.**

- A person's Class is based on social status, wealth and power acquired, level of education and other achievements.
  - A person belonging to a certain class is not bound by customs, rituals or traditions.
  - Classes are usually found in highly industrialized countries located in Europe, North America.
  - Class system does not necessarily act as a hindrance to democracy, since classification is based on education, social status, and the work one does.
  - Social class does not act as a hindrance to occupational mobility. A person belonging to any class can change his occupation based on his skills, education and interests.
  - The Social gap between people belonging to different classes is narrower when compared to the gap that is prevalent among people belonging to different Castes.
  - the class system is dynamic.
  - Class system does not act as a political force.
  - Dispersed Inequality is a distinctive feature of the class system
- Class refers to a person's social and economic position in society. It is mostly determined by factors like wealth, occupation, education, income and sometimes caste. Unlike caste, class is not fixed by birth and allows social mobility. People can improve their position through education, hard work or business success..

- Social classes are usually seen as groups of people who share similar economic conditions and lifestyles. For example, some people belong to the ruling elite, educated elite, middle class, working class, or lower class, depending on their income, education, and occupation.
- According to Karl Marx, class is also about relationships in production the way wealth and resources are distributed between the rich and the poor. Marx highlighted the idea of class conflict, where workers often have little control over their work and have to follow the instructions of those in higher classes, while the rich benefit from their labor.

In modern society, class influences opportunities, access to education, healthcare and living standards. However, unlike caste, class is flexible. People can move up or down based on their skills, effort and achievements.

### **Some more differences of caste and class.**

(1) An individual gets his caste from his very birth and usually he is not capable of changing it. But a person does not inherit class but finds his place in the class on the basis of his ability, virtues and qualifications.

(2) Caste is a closed system of organisation. A person cannot change his caste. No one can be admitted into or leave his caste. Caste is hereditary. Hence, caste has inflexible structure. In a society which has a caste system, social stratification becomes caste based. On the other hand, class system of organisation is an open one because membership is on the basis of acquiring money, power or both. One will forego one's class on losing money or power. As such class is not hereditary.

(3) Caste system is an endogamous group which means that the choice of marriage partner is limited to the caste. The members of a caste should not marry outside the caste without social or caste annoyance. However, the people can marry out of their class without earning any social disreputation or being thrown out of the society.

(4) Caste system imposes some restrictions on edible items as religions do, whereas there are no restrictions on edible items in any class and it is the choice of members who decide what to eat and what not to eat.

(5) In caste system there is no opportunity to choose profession or occupation as each caste has its own occupation. But, in a class system, all the professions and

occupations are open to all qualified persons, and an individual can choose his profession or occupation.

(6) Caste system is derived from varna. Stratification of society is religious and divine. On the other hand, the division of society based on classes is a secular one.

(7) Caste system used to have caste panchayats to arbitrate the disputes, pronounce judgments on the disputes among the members of the same caste. But, in class system disputes are referred to civil and criminal courts for action and the decisions of these courts are binding

## **Q.No.6. Impact of Islamic culture on Indian society.**

### **Introduction**

The impact of Islam on Hindu Society during the medieval times can be greatly observed from the historical pieces of evidence although it cannot be estimated into numerical terms but can be studied and examined by categorizing the impact of Islam into several areas such as the impact on the food, clothing and social life of the people; ideals, beliefs and values; purdah system; language and literature; art and architecture and music and painting.

Before the emergence of Islam, for many years the Arabs had trade relations with the southern part of India. In 712 A.D., the Arabs invaded Sindh making it an important event in the history of India because it was the first time, under the leadership of Muhammad Bin Kasim, the Muslims had attacked India, gained political supremacy to rule over the Indian territory, and ruled for the next five centuries.

The Muslim invaders were very conscious of having their own identity and thus remained as a separate unit throughout instead of being merged or involved with the majority of people following Hinduism.

The Arabs gradually tried to spread and thus, expand their religion in India. The period ranging from the 13th century till the arrival of the Mughals in 1526 A.D. brought a stupendous and remarkable change in the socio-cultural scenario of India. It all happened due to the happening of two religious movements – the Bhakti and Sufi Movement.

Many historians believe that from the 13th century, the definite impact of the Islamic culture on Indian society can be observed. Generally, when two different cultures such as Islam and Hinduism, come into contact and continue to sustain

alongside, they leave an impact on each other.

Islamic impact on Hindu society during medieval times can be seen as both a positive and a negative view. Indian culture was largely influenced by Islamic tradition although it cannot be said that Islam left a very robust impact on the Hindu society wholly.

Thus, examining the extent of Islamic influence will give the true picture of its Impact on Hindu society during medieval times.

### **Concept**

#### **1. Social Impact**

The social impact of Islam was very much remarkable for the Indian society comprising majorly the Hindus. The popular dresses of North India, Salwar and Achakan, were introduced under the Muslim influence. The dress fashion by the Muslim nobles was copied by the elite class of Hindus. Moreover, their food culture and social ethics, habits and manners were greatly impacted by the Islam. Like Muslims, Hindus started taking non-vegetarian dishes like kebab etc.

The habit of drinking was adopted. Also, many food habits of the Hindu people undergo a change during that time. However, the majority of Hindus and priestly class remained opposed from such influence of clothes, food and social manners of the Muslims.

The Muslim people who commanded a position of authority often kidnapped young beautiful Hindu girls. This act of the Muslims forced parents to go for child marriages. And it is considered that mainly child marriage is the result of Muslim rule in India. Moreover, the position of women in the society became worse due to inequality with men. Women were not allowed to move out freely and attend social functions and ceremonies of the society.

The state of women during that time under the Islamic influence was deteriorated.

Slavery rose tremendously during the Muslim rule. This impact of Islam destroyed the social life of people where they were forced to work as bonded labourers as a symbol of power, position and status in the society.

Both men and women were slaved wherein the number of slaves rose to over 2,00,000 under the Tughlaq rule. The Royal Rajput [families](#) used women slaves in dowry practices which was an inhuman act and highly miserable.

## 2. Impact of Purdah System

The Purdah system was earlier unknown to India and women could move freely. The Muslim rule brought the practice of Purdah much prevalent in India. Women rarely moved outside their homes and were forced to live in seclusion in their homes. Palanquins covered with curtains or Purdahs were used by the women to go out. During that time, kidnapping of Hindu women was considered as an act of Jihad and the Hindu women used the Purdah to protect themselves against the evil practice of Jihad.

## 3. Religious Impact

Islam influenced the Hindus in two ways: (1) In the Hindu society, few of the democratic principles of Islam found their way. (2) Hindus learnt conservatism as the Islam was aimed at maximum conversion of Hindus to Islam. Therefore, the Hindu leaders adopted more orthodox beliefs to save their religion and emphasis was laid as per the Smritis on strict religious life. Islam gave the concept of the "Unity of God" to India and mainly the Hindus. Many scholars often regard it as the gift of Islam to India. The Hindu and Islam reformers influenced the Bhakti movement to a large extent wherein they addressed fundamental equality of all religions. Sufi saints attracted the attention of the Hindu society where also Sufism laid considerable influence over them.

Gradually, under the influence of Islam, the Hindu society realised the need to abolish untouchability and discrimination within their own society and liberal treatment of such people in the interest of Hind community.

## 4. Economic Impact

The economy of India was largely dominated by the Hindu society although the Muslims rulers established their authority in the political field. The Hindus were the peasants and worked on farms and fields. They also worked over the sphere of trade and commerce largely because the Muslims were less conversant with commercial practices in the market place and the Baniya (Hindu) continued to act as a vital feature of the economic structure of India during the medieval period of time. Moreover, the Baniya used to advance or lend money to farmers, craftsmen, artisans

and other workers and earn interest from them.

Because of the dominant stake of the Hindu society over the field of commerce, business and trade, the Muslims were forced to depend on the Hindus. But the overseas commerce and trade which came to an end earlier came to existence again with the impact of the Islam on the Hindu society. India began to trade with foreign countries especially the Middle East countries. Such activities rose tremendously. Although the administration and political supremacy was more in the hands and influence of the Muslims, but the economic life and growth of the economy continued to be under the control of the Hindu society more.

#### **5. Impact on Language and Literature**

Language also felt the impact of Islam which is evident from the presence of large number of Arabic, Persian and Turkish words in the local culture of the people. The mixture of the Hindu and Muslim culture led to the emergence of new language, Urdu. Urdu was a synthesis of Arabic, Persian and Turkish language of Sanskrit origin which became a shared language of communication used by people.

The Hindu society paid no attention to the Persian and Arabic study and the initial impact of Islam on the Hindus were negligible. But, later with the passage of time, Hindus started studying the Persian literature and the real growth of the literature was under the Tuglaqs between Islam and Hinduism. Some Muslim scholars presented Sanskrit romances into Hindi wherein the script used by such scholars was in Persian language.

Soon, the synthesis between the two literatures emerged where many Hindu literary men broke faith with the influence of Islamic ideas in their literary works and thus, Hindu scholars did not rendered any independent works in the Persian form of literature. But later, during the time of Shah Jahan, independent works in Persian literature were produced. For example: the works of Chandra Bhan Brahman.

#### **6. Impact on Art and Architecture**

It is considered that a strong impact of Islam was in the field of fine arts and architecture during the medieval times. The blending of the Hindu and Muslim art culture led to the emergence of a new type of art wherein the primary elements like the craftsmanship, the ornamental richness, etc.

were of Hindu and the external form or the exterior part like spherical domes, open courtyards, arches, etc. was of the Persians. Qutab Minar, Tomb of Humayun at Delhi, Taj Mahal, Jama Masjid, etc. were built with such Islamic architecture. The Rajput rulers adopted the Mughal style of architecture in their palaces. Even, the Hindu temples could not abstain from the influence of Islam.

## **7. Impact on Music and Painting**

Music had a great impact on the Indian society. The Muslim rulers were greatly fond of music and during their regime, growth of musical culture emerged rapidly. Qawwallis became very popular. New notations emerged with the mixture of the Persian Indian music. The blending of the Iranian Tambura and the Indian Veena were produced by some of the musical instruments - Sitar. Moreover, Tabla was the musical modification of Hindu musical Mirdang.

Painting had its own culture, ideas, techniques and forms in India largely practiced by the Hindus. The Islam mostly influenced this field which was not only bordered to ideas but also techniques and forms of painting. The Islamic impact was mainly in the art of laying gardens because they had very sharp geometrical designing skills which was adopted all over India by the Hindu people.

Two schools of painting, namely Mughal and Rajput School of Painting, were the result of amalgamation of Persian and Hindu ideas. The Hindu artists closely worked on the Persian techniques, detailing in every form, resulting in outstanding art and paintings.

### **Critical Analysis of The Subject**

The impact of Islam on Hindu society during medieval times has primarily influenced the Hindu society. The Islam brought with it its culture, tradition, ideas, value system, beliefs, etc. whose impact can be studied in different fields such as the religious, social, economic impact, impact of purdah system, impact on language and literature, art and architecture, music and painting, cloth, food, lifestyle, etc.

Rulers like Babur, Akbar, Aurangzeb, Shah Jahan, Jahangir, Firoz Tughlaq, Sultans of Delhi, Mughals, etc. expanded the Islamic influence in India. They were the driving force of the Islamic culture and religion to amplify itself in

the country and establish a position of command and authority. They brought with them certain practices, ideas and beliefs of their culture.

## **7. kinship organization in India:**

### **KINSHIP SYSTEM:**

Man does not live in isolation. He is surrounded by people from the moment of his birth. People are related to one individual either through blood relationship or through marriage. This bond of blood or marriage that ties people together in groups is called kinship. Kinship system represents one of the basic social institutions. It is universal and plays an important role in the socialisation of individuals and the maintenance of group solidarity. It is contended that kinship systems are grounded on two conceptual systems: the logic of genealogical tracing and the logic of kin-term products.

#### Definitions

"Kinship is simply the relations between 'kin' that is persons related by real putative or fictive consanguinity".

- Robin Fox

Kinship is "a system of dynamic relations between person and person in a community, the behaviour of any two persons in any of these relations being regulated in some way, and to a greater or less extent by social usage".

- AR Radcliffe Brown  
Iravati Karve uses a comparative analysis to examine the four cultural zones and conclude on a regional pattern of social behaviour in society. The different regions may show different local patterns. Due to the hierarchy and caste division and separation, there are different types of caste. Karve looks after all the processes of accommodation and acculturation in the field of kinship.

To understand the pattern of kinship in India, Karve explains the configuration of the linguistic areas, caste institutions, and family organizations as the most essential. She breaks down the whole nation into central, northern, southern and eastern, keeping in mind the languages used, caste and family organization.

### **North Indian kinship systems**

In north India, there are (a) terms for blood relations and (b) terms for affinal relations. There are primary terms for three generations of immediate relations,

and the terms for one generation are not exchangeable with those of another generation. All the other terms are derived from the primary terms.

The northern zone consists of the areas of Sindhi, Punjabi, Hindi (and Pahari), Bihari, Bengali, Assami and Nepali. In these areas, caste endogamy, clan exogamy and incest taboos regarding sexual relations between primary kins are strictly observed.

### **Family**

The rules of marriage are highly exhaustive because a large number of people are excluded from alliance relationships. A person must not marry in his patri-family and must avoid marriage with spindle kin. Gotras, in the old Brahmanic sense of the word, are exogamous units. Sometimes, a caste is also divided into endogamous gotras or exogamous gotras, as well as gotras that do not seem to have any function in marriage regulations.

### **South India kinship systems**

There are five regions in the southern zone consisting of Karnataka, Andhra Pradesh, Tamil Nadu, Kerala and the regions of mixed languages and people. The southern zone presents a very complicated pattern of kinship system and family organization. Here, patrilineal and patrilocal systems dominate. However, some sections have matrilineal and matrilineal systems, and they possess features of both types of kinship organization. Some castes allow polygamy, whereas some have both polygyny and polyandry. In Karnataka, Andhra Pradesh, Tamil Nadu, and among some castes of Malabar, patrilineal and patrilocal joint families dominate in the northern zone.

In southern Indian kinship systems, no distinction is made between patrilineal and matrilineal. Therefore, a father's brother is equated with a mother's sister's husband, and both their children are parallel cousins, so no marriage is allowed between them. In contrast, a father's sister's group is equated with a mother's brother's group; hence, a mother's brother is equivalent to the father's sister's husband.

### **Central India kinship systems**

The central zone comprises the linguistic regions of Rajasthan, Madhya Pradesh (now Chhattisgarh also), Gujarat and Kathiawad, Maharashtra and Orissa with their respective languages, namely, Rajasthani, Hindi, Gujarati and Kathiawadi, Marathi and Oriya. All these languages are of Sanskritic origin, and therefore, they

have an affinity to the northern zone. But there are pockets of Dravidian languages in this zone. There is also some impact on the eastern zone. Tribal people have unique and somewhat different situations compared to other people in the region.

About the central zone, the following points may be noted:

i. Cross-cousin marriages are prevalent, but they are not witnessed in the north zone. Cross-cousins are children of siblings of the opposite sex, and parallel cousins are children of siblings of the same sex.

ii. Many castes are divided into exogamous clans like the north zone.

iii. In some castes, exogamous clans are arranged in a hypergamous hierarchy.

#### Eastern India kinship systems

The eastern zone is not compact and geographically contiguous like other zones. Besides northern languages, Mundari and Monkhmer languages are also spoken. The main communities are Korku, Assamese, Saka, Semang and Khasi. The other languages are Mon, Khmer and Chain. The area consists of a number of Austro-Asiatic tribes.

People with Mundari linguistic backgrounds have the patrilocal or patrilineal system. Ho and Santhal practice cross-cousin marriage, but only when the father's sister or the mother's brother is alive. Marriage with the daughter is not allowed. Therefore, cross-cousin marriage is rare. For example, Bondo people do not follow cross-cousin marriages.

Hence, kinship is a complex component of society and its most fundamental principle. Different regions in India follow different types of kinship systems, and many factors, such as migration, education, and mobility, have changed kinship.

#### FUNCTION OF KINSHIP

1. Regulation of Social Behavior: Kinship provides guidelines for interactions between individuals, defining acceptable roles such as parent-child, sibling, or in-law relationships.

2. Maintenance of Social Solidarity: It fosters cohesion within families and larger social groups, ensuring mutual support and cooperation.

3. Determination of Rights and Obligations: Kinship defines inheritance, property rights, and responsibilities in religious and cultural practices from birth to death

4. Marriage and Alliance Formation: It regulates marital relationships, specifying who can marry whom and establishing alliances between families.

5. Socialization of Individuals: Kinship plays a key role in teaching norms, values, and cultural practices to children, shaping their social identity.

6. Economic and Political Organization: In many societies, kinship networks influence production, resource distribution, and political authority.

7. Inheritance and succession: It determines how property, titles, and wealth are passed from one generation to another.

8. Emotional support and security: Kinship provides love, care, and psychological support, especially during crises.

9. Social control: Family and relatives help enforce norms and discipline members, maintaining order in society.

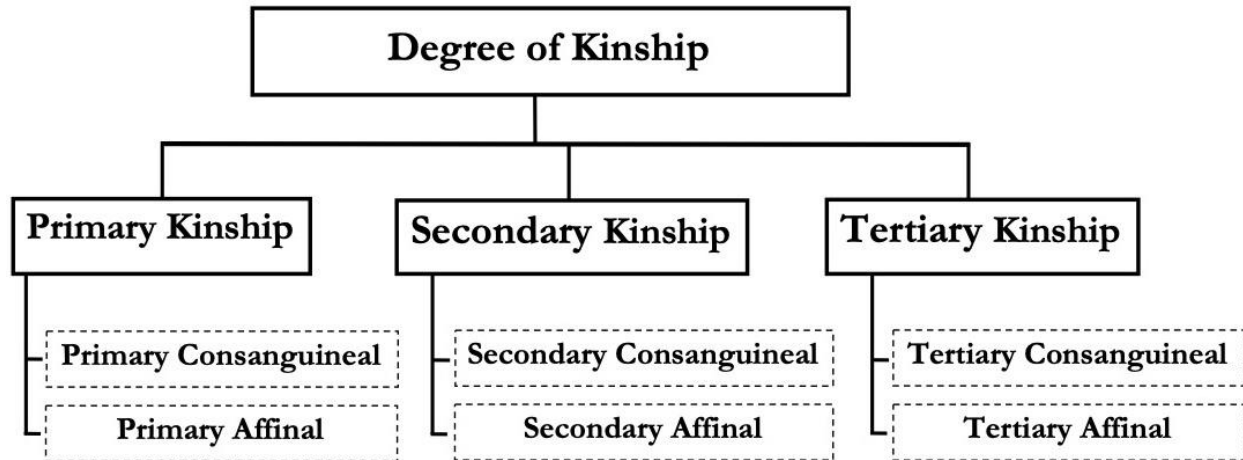
### **8. explanatory note:**

#### **a. terms, Degrees of kinship**

Any relationship between two individuals is based on the degree of closeness or distance, which depends on how individuals are related. Kinship basically has three degrees, as explained below:

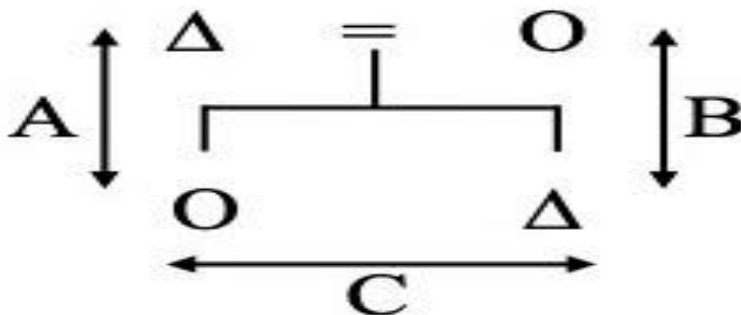
#### **1. Primary Kinship**

Primary kinship refers to direct relationships. People who are directly related to each other are known as primary kin. There are basically eight primary kins - husband-wife, father-son, father-daughter, mother-son, mother-daughter, brother-sister, and younger brother/sister. Older brother/sister. Primary kinship is of two kinds:



**a. Primary Consanguineal Kinship**

primary consanguineal kin is directly related by birth. The relationship between parents and children and between siblings forms primary kinship. In the figure given below, A and B reflect the relationship between parents and children, and C is the relationship between siblings. These are the only primary consanguineal kin found in societies all over the world.



**b. Primary Affinal Kinship**

Primary affinal kinship refers to the direct relationship formed as a result of marriage. The only direct affinal kinship is the relationship between husband and wife.

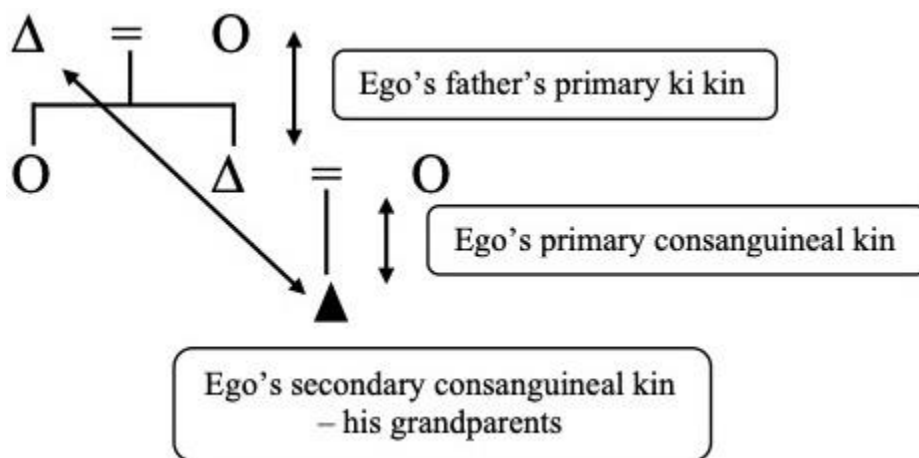


## 2. Secondary Kinship

Secondary kinship refers to the primary kin of primary kin. In other words, those who are directly related to primary kin (primary kin's primary kin) become one's secondary kin. There are 33 secondary kins. Secondary kinship is also of two kinds:

### a. Secondary Consanguineal Kinship

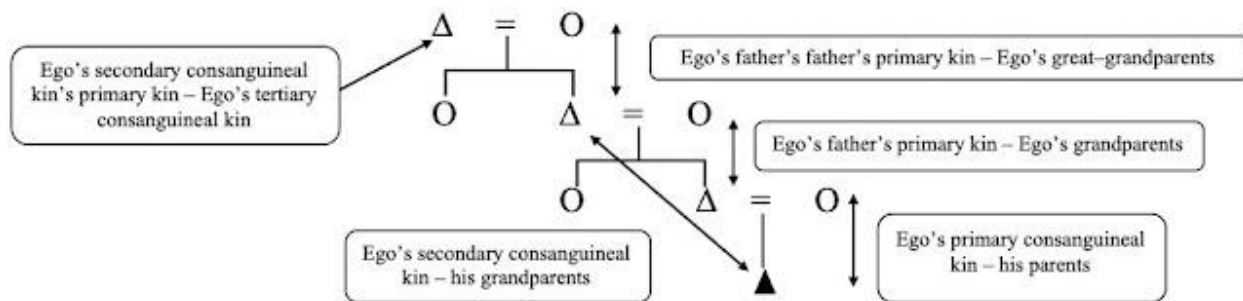
This type of kinship refers to the primary consanguineal kin. The most basic type of secondary consanguineal kinship is the relationship between grandparents and grandchildren.



The above figure shows a direct consanguineal relationship between ego and his parents. For Ego, his parents are his primary consanguineal kin. However, for Ego's parents, their parents are their primary consanguineal kin. Therefore, for Ego, his grandparents are his primary consanguineal kin (his parents) primary kin. For him, they become secondary consanguineal kin.

### b. Secondary Affinal Kinship

Secondary affinal kinship refers to one's primary affinal kin's primary kin. These kin relationships include the relationships between an individual and all his/her in-laws-sisters/brothers-in-law, and parents-in-law. For an individual, his/her spouse is his/her primary affinal kin, and for the spouse, his/her parents and siblings are his/her primary kin. Therefore, for the individual, the parents or brother/sister-in-law will become his/ her secondary affinal kin. Similarly, any sibling's spouse or sibling's parents-in-law will become secondary affinal kin for an individual.



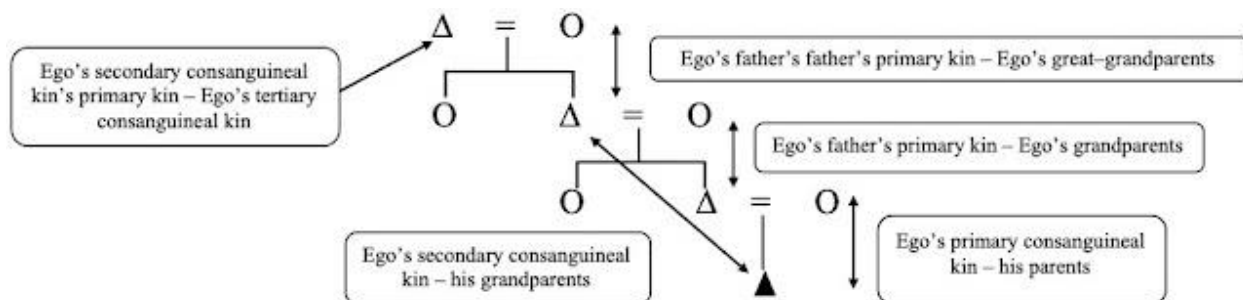
### 3. Tertiary Kinship

Tertiary kinship refers to the primary kin of primary kin of primary kin, or the secondary kin of primary kin, or the primary kin of secondary kin. Roughly 151 tertiary kins have been identified.

Like the other two degrees of kinship, tertiary kinship also has two categories:

#### a. Tertiary Consanguineal Kinship

Tertiary consanguineal kinship refers to an individual's primary consanguineal kin (par. ents), their primary kin (parent's parents), and their primary kin (parents parent's par. ents). Thus, the relationship is between great-grandchildren and great-grandparents, and great-granddaunts and uncles, and consequently, the relationship between great grand uncles and aunts and great-grandnieces and nephews.



In the above figure, Ego's primary kin are his parents; their primary kin is his grand-parents; his grandparent's primary kin, who are Ego's primary kin's primary kin's primary kin, are his great-grandparents. Thus, tertiary kin is primary kin's primary kin's primary kin. This relationship can be seen in different ways. Ego's tertiary kin is his primary kin's (parents) secondary kin (father's grandparents), thus showing that tertiary kin is primary kin's secondary kin. Another way of

looking at this same relationship is by showing that Ego's tertiary kin is his secondary consanguineal kin's (his grandparents) primary kin (grandfather's parents), which proves that tertiary kin can be secondary kin's primary kin.

### **b. Tertiary Affinal Kinship**

Tertiary affinal kinship refers to primary affinal kin's primary kin's primary kin, of secondary affinal kin's primary kin, or primary affinal kin's secondary kin. There are many of these relationships, and some examples will suffice at this stage.

Tertiary affinal kin can be a spouse's grandparents, granduncles and aunts, or brother or sister-in-law's spouses or their children.

### **b. Forms of Hindu marriage in India:**

In India Marriage is legally, -,socially and culturally recognised union between two individuals like men and women, as known as legal sexual partners in this personal relationship. This is universal social institution in human societies.

In simple terms marriage means a formal and permanent relationship between two genders maintain the law, customs, ethics rituals, obligation rights and duties toward each other and their children.

### **Definition:**

**According to Robert Howie** " Marriage is a relatively permanent bond between permissible mates".

### **Forms of Hindu marriage:**

Hindu marriage is not a contract leased marriage its sacrament marriage.

According to Manu smriti in his "Smirithas text" that marriage has fulfilled with – key aims of life: Dharma(Duty), Artha(prosperity), Kama(desire) and moksha(liberation) . Hindu marriage is social acceptance and spiritual values .

According by smiths has Hindus marriage in eight forms:

Approved marriage

- **Brahma marriage**

- **Daira marriage**
- **Arsha marriage**
- **Prajapatye marriage**

Un-Approved marriage

- **Gandharva marriage**
- **Asura marriage**
- **Rakshasa marriage**
- **Paishacha marriage**

**Brahama vivaha:** this marriage has widely accepted and still practiced in our society. This is also known supreme among all other forms of marriage because it is strongly mentioned in the Manu smritis. Here bride father give full armaments to selected man for his daughter. the groom does not offer any materialistic to the bride's family. The groom must handsome and good character and learn Vedas also. This marriage possibly leading them to attain moksha or liberation from the cycle of rebirth. In the Supreme Court, the Reema Agarwal vs Anupa and ors(2004) - that Brahma Vivaha is the origin of the dowry system in India.

**Daiva Vivaha.** This form of marriage is related to the right of the God, where father had chosen groom for his daughter, the daughter got married to god. Here father gives his daughter as a Bakhshina to the god, also known sacrificial fee. According to Manu, the woman who marries as in form of dhairya rites, she can liberate seven generations of their ancestors and descendants.

**Arsha Vivaha.** Here father married to his daughter to a sage, Tapas. The father of groom gives two bulls to the bride's father and like bride's father gives something to his daughter. It's depending on this financial condition, no force and no demands. Can see this marriage was totally differed to other approved form of marriage. However, this form of marriage was not much appreciated because people believed that it was a kind of exchange practices.

**Prajapatya Vivaha:**

This form of marriage has similarity with Brahma Vivaha. The only difference is there is no Kalyana. Father only search groom for his daughter. Their father put some condition that couple has to perform their rights, duty and regulations, obligation. Father of bride requests the groom was that he must treat his daughter as partner, fulfill their religious obligation.

### **Unapproved forms of marriage:**

#### **Asura Vivaha:**

These forms of marriage have highly condemned or unacceptable also criticized in society. Girls have given in marriage after the bridegroom gives all possible wealth to the father of the bride. It's highly condemned marriage because it's known as business transaction-based marriage and this kind of marriage still can be seen some parts of Rajasthan villages.

#### **Gandharva Vivaha:**

Gandharva Vivaha has highly different in all forms of Vivaha where bride and groom can select as or choose by itself. There is need not any permission or presence of parents. Even priest also can see up option. There is need not any such a ritual and rites during in this marriage. Only exchange of garland is enough. The best example of the marriage is Shakuntala and Dushyanta. They married at forest without any presence or also Swayamvaram marriage also called a Gandharva Vivaha, where a bride take a garland and two groom in court hall of king, where many prince stand in row with their qualities, the bride has to choose one of them. Present these forms of marriage is called as a love marriage. Sometimes it leads to inter-caste marriage, which were not approved much in society. This marriage is not considered as solemnised under section 717 of the Hindu Marriage Act.

#### **Rakshasa Vivaha:**

This form of marriage is also known as kidnap-based marriage. and Brahmins, Vyshyas and Shudras has not practiced this kind of marriage. Where kshtryas has only allowed this marriage. groom forcibly captured or kidnaped the bride and married, there is no concept of kanyadana & exchange of gift. During in Rashtre

kutas dynasty this marriage has mostly noticed. The “king Indira” abducted & married a chalya princess “Bhavagana”. In the early 8<sup>th</sup> C. Sometime this marriage disturbs or destroy the house of bride. Even there lose the life to also.

### **Paishacha vivaha:**

This marriage is highly disturbing marriage. There man drug to girl or in toxic to her & sexually assault or Rape to her during her unconsciousness behaviour then make her forceable to parent to marry. Sometime parents were get shame on society after this behaviour. with or without they had to married this daughter According to “Arthashashratha” & “Manusmirithi” these forms of marriage is called sin full marriage According to Indian law this marriage is called criminal Act.

Totally in Indian society marriage is given high status or called most important. Social institutions which lead to next institution with systematically.

## **9. Any two of the following**

### **A. Sanskritization and modernization by M N Srinivas**

#### **Introduction:**

**MN Shrinivas** was well known for structural functionalism on Indian society. he was sociologist and anthropologist. his most field work on Indian tradition and cultural mobility for understanding the social reality and it can also to be understand about as “contextual or field view” perspective of the social phenomena.

Social change as a theme to understand the dynamic behaviour on society from pre independent and post-independence period. his attempts to construct the macro level analysis using in large number of micro level of findings on the process of westernization and Sanskritization.

#### **Social change**

‘Social change’ as a theme continues to be a significant concern of Indian sociologists. This hold true not only for the pre-independence phase but also for post-independence period Srinivas attempted to construct a macro-level analysis using many micro-level findings on the processes of ‘Sanskritization,

'westernization' and 'secularization'. Interestingly enough. Srinivas returned to his micro-empirical setting a village- after nearly a quarter of century and in a diachronic frame highlighted the nature of social change in that village over period.

### **Sanskritization:**

M N Shrinivas hat introduced the term Sanskritization into Indian sociology. the system of mobility in cost which stopped in later Vedic period, then it restarted in medieval and colonial period. where lower cast collectively try to adopt upper caste practice, acquired to higher status and believes. this process is indicating of cultural mobility and its took place in the traditional social system of India.

### **Meaning of Sanskritization:**

Sanskritization is not a new occurrence. it's an Indian history of cultural change major process, its every part of Indian sub-continent and still continuous process where lower cast try emitted the lifestyle of upper cast in their attempts to raise their social status.

### **An analysis of the process of Sanskritization:**

1. Sanskritization is a process of upward mobility. here cost is trying to increase their position in the cost hierarchy not it once it's a continuous process. hence it take time by period of one or two generation.
2. Mobility over on cost involved in the process of Sanskritization positional change cultural chain not changing the structural concept like race structure of body and their lineage its change only the process of living lifestyle behaviour on socially, economically, politically and cultural way.
3. This Sanskritization is a cast mobility is group mobility. where cast member cannot find any difficulty regarding on marriage partner and neutralised treat from one caste to other caste. It's also known as group mobility.

### **Impact of Sanskritization:**

1. Impact of new education like Western and Islamic which help them to understand the equality Liberty and ranking behaviour on knowledge.

2. People started to understand that Manu Smriti Shradha aur manmade text not a command from God
3. Upliftment in lower caste people throw by social movement and religious movement like Raja Ram Mohan Rai Dayanand Saraswati their Brahmo Samaj Arya Samaj has helped to many people to understand caste behaviour in India
4. Westernization after Sanskritization India had Sa new concept on cast mobility that is westernisation. this phenomenon has started when Britishers came to India and began their missionary is to convert as many Indians as possible into Christianity and settled there East India company in India to first trade then later to increase their political power in India. in 1858 finally British Empire rule had successfully settled.

#### **Impact of westernisation:**

1. New concept and ideology have opened the door of the new knowledge
2. After renaissance moment of middle Age in Europe, it's impacted on Indian to New liberal thoughts philosophy new vision has started in India.
3. most of the social movement was impacted on Indian caste behaviour like education for all including the girls.
4. Evil practices were highlighted by the modern education. rigidity and harshness of many social customs practice ethics were prevalent during that time over on weaken section of the society. Like untouchability ability and inhuman treatment to women like sati, polygamy, child marriage etc.
5. Realization of the worth of liberty and freedom through western exposure philosopher, thinkers and intellectuals like Mill Rouss. Voltaire spences and Burke.

#### **B.Ashrama dharma:**

##### **Introduction:**

The Ashrama dharma or Brahmanical society was found around the fourth century (BCE). The concept of Ashrama dharma has divided into the four stages of life And

this concept was written in [the Indica Sastra or the Sastra] has broadly explain about four stages of Man where he was considered as in relation.

1. Desh(place): where he regional approach for study.
2. Kala(time): where constitutes the historical approach for study.
3. Srama(effort): where he nurtures and developed in his environment.
4. Guna (naturalities): which refer to the inheritance psychological and natural environment of a man.

### **Meaning of Ashram:**

The word Ashram has derived from Sanskrit word which means " halting" for some time or stay for while for learning. Also known work place during one's Journey to another on the way to destination.

### **Ashrama dharma is four in number:**

1. The Brahm Acharya Ashrama stage of Student life
2. The grihastha Ashrama stage of marriage and house holding
3. The Vanaprastha Ashrama retired life or abandoning the home and – to complete renouncement of worldly relations.
4. The sanyas Ashrama complete renunciation from life toward worldly relations and attachment.

Its considered unusual for person to attain the age of 100 in today's circumstance. The age has divided into four stage like from childhood to up to 25 years. This age is called as Brahmacharya Ashrama from 26 to 50 year this age is called Grihastha Ashrama , and 51 to 75 year this stage is called as Vanaprastha Ashrama from 76 to 100 year this age is called Sannyasa Ashrama.

The Brahmacharya Ashrama: when a child enters the early childhood they allowed Brahmacharya Ashrama. They do first upanayana Sanskara where teacher (Guru) do the ceremony to enter shishya in gurukulla. This ceremony known as "Dwijas" twice born. here a child learned and get observed under the guru.

There is food restriction Shrama always exerting and controlling the senses.

Tapa (practicing meditation) Deeksha (practice of Bheeksha also part of Disciplined life)

Here a pupil not only learn meditation. They learn how to balance or maintain Royalty. Develop the Administration and learn the tricks of warfare. How o develops international relation with other kingdoms. Learn veda, granthi.

There were many strictly rules and regulation has – in “Dharma Sutras and Manu. Samhita to be followed by the Brahamachari .

Early morning Guru got up and Strikly observed. There was punishment also very strict like full day fasting and whole day they “chanting gayatri mantra . per day there was two times of meal.

**\*Importance of the Brahamacharya Ashrama:**

- Develop the knowledge
- Physical and Mental Development
- Learn values and life patterns
- Develop role in controlling human sence

**\*Grahaste Ashrama:** After Brahamacharya Ashrama they entered Grihasthe ashrama. they performance marriage ceremony. Such as vivaha is supposed to significant physical samskara. It is essential that every male female had married specific age and maintain sexual relationship . they had to follow progony ceremony. [they become parents] here prusharthas has a basic role that she is not only help in dharma Artha and Kama, but also serve as mean achieving moksha.

**\*Importance of Grihastha Ashrama:**

- This Ashrama is Important ashrama which – to remaining 3 Ashrama.
- There are three purushasthas are followed unless Ashrama (Dharma,Artha and Kama)
- Grihasthe Ashrama help to a person to become free from all three Rina (debt) pitra Rina, Rishi Rina and Deva Rina.

**\*vanaprastha Ashrama** : there is no specific age to enter vanaprastha Ashrama. Its depend on these physical capacity. There needs of continuing or giving up there married life and pleasure of having within family. Mostly this commence after 50 years of age.

In this stage a king who retained his Administration be seated behind king . he can guide to new king but not involved in any decision or judgment . During grahasthe whatever he called the wealth . ha used in vanaprastha Ashrama. Most of king left the home and move to forest to love life. Restriction on food no sweet and meals depend on forest food like vegetables and fruits.

**\* Importance of Vanaprastha ashrama:**

- Here culture of society are transfer from one generation to another generation
- Work and free from worldly concerns
- Explore the knowledge to other people

**Sanyasi Ashrama:** this stage is the last fourth Ashrama of man's life where he completely disappeared from this world. When vanaprastha Ashrama completed rest of life he enterd the Ashrama and followed the role of this Ashrama.

**Important:**

1. He abandon attachment wants, greed, hutrid ect from the society
2. Remove the temptation of – in people and present the ideal of a life of sacrifice.

Note: Some time a person can directly entered in sanyasa Ashrama After grihasth Ashrama without following vanaparshthe Ashrama .

**C. Theories of caste system:**

**Introduction:**

There are many theories behind the formation of the caste system. But the exact and original one is is unknown to everyone. Whatever it may be it can be said that the caste system began in India. The origin of caste system is often

understood of starting after the Aryan invasion or after the establishment of Indo-Aryan societal system.

➤ **Racial Theory:**

Anthropologist Dr. D.N. Mazumdar gave the racial theory of caste in India. As per him caste system started in India after the Aryans entered. As Mazumdar says the concept of Varna or color came to use by these people. The other practice that came to practice is the 'Dasa Varna'. The difference between Aryans and Dasas has been highly strongly discussed in Rig Veda. This literature has discussed various racial features between Aryans and non Aryans like, colour, features, practices, speeches. It is further said that mentions have been made many times regarding Brahmin, Kshatriya and Vis in Rig Vedic literature. The reference to Sudra is just once in it.

In the hierarchy, Brahmin and Kshatriya occupy the first two positions. Similarly, in social hierarchy these two groups were identified as priests-with knowledge, Rulers- the warriors. The other caste Vis or Vaisya referred to common people while Sudras are the service providers. Though Rig Veda has little mention about the caste hierarchy, but it is believed that Brahmins were conferred the top position in the society.

➤ **Political Theory:**

The political theory of caste is more convinced that Brahmins are the formulators of this whole caste system and further molding it as per their needs. They placed themselves at the top of the hierarchy. Prof. GS Ghurye said, "Caste is a Brahminic child of Indo-Aryan culture cradled in the land of the Ganges and thence transferred to other parts of India".

This political theory says the caste hybridization or the coming up of Caste Sankaras is illegitimate and out groups in caste system. According to this theory, the Brahmins are identified as Dwijas. Along with Brahmins Kshatriya and Sudras were also identified as Dwijas or twice born castes. It was defined that these three castes had went through the process of rebirth while the Sudras are considered once born. Here it is worth mentioning that the term jati henceforth started to define substructure in Varna system though the word is simultaneously used for Varna.

Another most important aspect is increase in supremacy of Brahmans in society. The acts and social roles of other three castes were set by Brahmans. The concept that Brahmans born from the great words of the god, with Kshatriyas from His arms and Vaisyas from His thighs and Sudras from the feet was conceived.

The high influence of Brahminical tradition started to develop complicated practices with respect to religion and worship in order to maintain higher hold on the society. Caste rigidity started to be realised. Strict rules were incorporated in religious practices and social divisions. Distinctive division between purity and impurity started to come up.

➤ **Occupational Theory:**

The occupational theory defines caste in the line of social or societal function further leading to various occupational groups being defined as caste or sub castes like, blacksmith, goldsmith, barber, washer man etc. That means this theory defines the individual's position and status in society based on his or her work pattern as placed in societal hierarchy of superiority and inferiority. Newsfield in his observation on caste said, "Function and function alone is responsible for the origin of caste structure in India".

➤ **Traditional Theory:**

The traditional theory of caste system brings in the divine origin of caste system. It refers to the formulation of caste system by the divine creator , Brahma in his process of creation of world and a human society. Dr. DN Mazumdar says, "if, however we take the divine origin of the Varna as an allegorical explanation of the functional division of society, the theory assumes practical significance".

Further Denzil Ibetson defines caste as the customized forms of guilds. He opines that while tribes, guilds and religion interacted with each other Caste came to the form. By adopting specific professions in a fixed format, the tribes were transformed to guilds. Taking the queue from the priests, the tertiary position in the society the other guilds started to practise similar practices like endogamy with giving rise to a caste in a period of time.

### ➤ **Religious Theory:**

The religious theory of caste is mainly advocated by Hocart and Senart. Hocart defined social stratification as a result of religious principles and customs. He generalised that the predominant role of religious priest and the kings with a godly figure played a pivotal role in formation of various functional organelles in the society. Senart, taking the clue from religious prohibition, said the caste system originated with particular local god who accepts a particular food as offerings. Believers of different deities are parts of different groups.

### **Other theory : under caste**

### ➤ **Evolutionary Theory:**

Evolutionally theory with the assumption of social evolution as the very process explains the caste system is an outcome of long process of social evolutionary process rather than any other way.

This theory defines following factors as few influential ones in caste formulation process:

- (i) Common occupations running through generations
- (ii) The Brahminical desire for puritanism
- (iii) Absence of strict state control
- (iv) The liberal ruler giving space for various customs to prevail than common code
- (v) The concept of Karma as the driving practice with strong faith in reincarnation
- (vi) Ancestor worship, Ideas of exclusive family and the sacramental meal
- (vii) Growing confrontational practices and intolerance between the patriarchal and the matriarchal systems
- (viii) Confrontation of various racial groups, increased social prejudices
- (ix) Heavily customised social policies without stability
- (x) Communication barrier
- (xi) Largely stagnant social system
- (xii) Attack by intruders.

(xiii) Lack of modernisation in structure of the society

➤ **Theory of Sanskritization**

The theory of sanskritization was given by MN Srinibas. As Srinibas defines sanskritization as a process by which a 'low' Hindu caste or other tribal group changes its customs, ritual, ideology and way of life in the direction of a high and frequently, 'twice born' caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to claimant caste by the local community. The claim is usually made over a period, in fact, a generation or two, before the 'arrival' is conceded. Occasionally a caste claims a position which its neighbors are not willing to concede. This type of agreement between claimed and conceded status may be not only in the realm of opinion but also in the more important realm of institutionalized practice. Thus Harijan castes in Mysore do not accept cooked food and drinking water from the Smiths who are certainly one of the touchable caste and therefore superior to Harijans.

➤ **Theory of Dominant caste**

Understanding dominant caste is crucial to the understanding of rural social life in India. A caste may be said to be 'dominant' when it preponderates numerically over other castes, and when it also wields preponderant economic and political power. A large and powerful caste group can be more easily dominant if its position in the local community is not too low. Occasionally a caste is dominant in a group of neighbouring villages if not over a district or two, and in such cases, local dominance is linked with regional dominance. When a caste enjoys one form of dominance, it is frequently able to acquire other forms as well in course of time. Thus a caste which numerically strong and wealthy will be able to move up in the ritual hierarchy if it sanscritizes its ritual and way of life and also loudly and persistently proclaims itself to be what it wanted to be.

➤ It is further not worthy that the Indian caste system is a social institution in itself than simply being a Hindu practice. Most importantly, cast system is not a simple Indian concept it is also practised in other parts of the world. The feudal medieval Europe also functioned like a caste based system.

### ➤ **Theory of fission and fusion**

These two theories are the latest and land mark theories in the process of explaining caste system. The first theory i.e. theory of fission was proposed by Iravati Karve that most castes are tribe in origin. Like a tribe, a caste is an extended kin group traditionally spread over a definite geographical region. And, as in a tribe, members of a caste which used to be or still is regulated by a caste council. Karve's idea of caste system is that caste system is not an outcome of Aryan tradition rather it was there in pre Aryan time. As Karve defined the caste as a caste cluster rather than caste like Brahmins is a caste cluster along with sub castes as the castes. She further explained that castes in the caste clusters could successfully elevated themselves to the same social rank through time and continued to maintain their endogamous character. So she said these groups in a caste cluster can be culturally different significantly along with without any genetically diffident. With the changes in the social economic arena, there has been a substantial change in the caste system in different parts of India. Conceptually the Change pattern in the caste system can be identified as structural, functional band attitudinal.

### **The Theory of Mana**

The theory of Mana was propounded by **JH Hutton**. The term Mana' is associated with supernatural power or divinity. The Mana' has the ability to do good or bad deeds to people. The tribal people believed that 'Mana' can be attached to objects, places and even to individuals who can use this mysterious impersonal power to perform good or bad deeds upon whoever they want to. The power of 'Mana' can be transmitted through social interaction and association. Tribal belief in "Mana" is also attached with the belief in the value of taboo because 'Mana' has its own corresponding taboos. Taboos are followed on commensality, inter-marriage, interaction etc. as protective measures to save the members of one tribe from the 'Mana' of the other tribe. Tribal people consider the food of the other tribe may be unsafe due to the belief that food and contacts are connected with the soul matter of others that can be dangerous to the one at the receiving end.

Hutton argued that caste elements were present in India before the Aryans invaded the country. In his study of certain tribes, he found that each tribal group had their own village area which was an independent political unit and had found various occupations in the village. Some villagers were experts in pot-making, some were good in weaving clothes and some villages were known for blacksmiths. They used to exchange their products following barter system. According to Hutton, this has probably been the social scenario throughout the pre-Aryan India. The exogamous clans began drifting from one village to another due to political, were experiencing. The social and natural disturbances that they villages also welcomed such migration as it was beneficial for them with regard to the availability of different goods and services. The migrants were not allowed to practice the profession of the village which they migrated to because of the taboo on profession. The tribal people held that if the outsiders were allowed to practice the ancestral occupation of the villagers, that would invite the anger from their ancestors. Since the ancestors were alleged to have the 'power' of 'Mana', they would destroy the crops and fruits of the earth.

**DN Majumdar's view:**

DN Majumdar, traced the origin of caste system to the 'Varna' system. The term Varna is the Sanskrit term for complexion. In the beginning, three classes were formed on the basis of complexion of the people. These three classes were emerged from the association between two different races; Pro-Dravidian and Proto-Mediterranean. This mixing of different races emerged out of the desire of Aryans to establish family and a settled life with Dravidian wives. In his book, "Races and Culture in India", Majumdar mentions that in ancient literature, there are notes of an identical division of caste system where the society was comprised of the priest, the charioteer, agriculturists and the artisans. In course of time, the higher castes took certain professions that the lower castes were refrained from practicing