

SOCIOLOGY (TEST CODE : 1210)

Name of Candidate	— Neha Bhosle		135596
Medium Hindi/Eng.	English	Registration Number	[REDACTED]
Center	—	Date	—

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	20	
(c)	10	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	20	
(b)	20	
(c)	10	
5 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6 (a)	20	
(b)	20	
(c)	10	
7 (a)	20	
(b)	20	
(c)	10	
8 (a)	20	
(b)	20	
(c)	10	

Total Marks Obtained:

Remarks:

Signature of Examiner

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH.
3. The number of marks carried by a question/part is indicated against it.
4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

1. (a) Secularization of caste is essentially a modern phenomenon. Discuss.

Secularization of caste means a decline in the ritualistic importance of caste. It is seen as a modern phenomenon.

Caste system in India has the following characteristics as per GS Gherge:

- (1) Segmental division of society
- (2) Hierarchy, ascriptive
- (3) Restriction on commensality
- (4) Disabilities and privileges as per the caste
- (5) Lack of choice in occupation
- (6) Restriction on marriages outside caste.

However, with modern times, each of this feature is seeing a change as follows:

- (1) Constitutional and legal provisions → have removed

disabilities and privileges and created equality in social sphere

(2) Occupational division has been broken by globalization, liberalization and Privatization.

We see cases like:

a) Non Brahmins becoming priests in Kerala.

b) All castes joining defence forces

c) Even Savarnas joining the so-called unclean professions like hairstyling, Fashion designing

(3) Affirmative action has helped in economic and political empowerment of the Shudras and avarnas.

(4) Modern urban habitats have broken the restrictions on social interactions.

(5) Marriages are also slowly being secularized.

Thus, a beginning towards class from caste has been seen, yet there is a long way to go.

कुछ ना

1. (b) Discuss the significance of Arya Samaj and Ramakrishna mission as reform movements in India.

The British rule saw many reformist and revivalist movements among Hindus and Arya Samaj and Ramakrishna Mission are 2 of them.

The significance of these reform movements are:

Arya Samaj:

(1) Founded in 1875 by Swami Dayanand Saraswati

(2) Declared that Vedas are infallible and stated that one should 'go back to Vedas' → thus it spoke of an equal society with no caste system

(3) It rejected the authority of Brahmins to interpret the texts and said an individual can interpret them on his own

(4) moreover, it also encouraged modern, scientific thinking

and gave it preference if clashing with Vedic principles
(5) It opened schools under the 'Dayanand Anglo-Vedic' banner which combined modern and Vedic learning. Schools were open to all castes and also to girls.

Ramakrishna Mission :

- (1) Founded by Swami Vivekananda
- (2) Unlike Arya Samaj, it did not oppose idol worship.
- (3) However, it rejected caste system and saw all humans as equal.
- (4) Through emphasis on service to mankind it focussed on action for social change.

Both these movements thus sought to banish the evils of untouchability, caste system, gender disabilities and reform the Hindu religion.

MN Srinivas was a Structural functionalist who borrowed the concept of Middle Range theories from USA and Field work from UK.

Village Studies by him came as a response to the colonial view. He showed:

(1) In "The Myth of self-sufficiency of Indian villages" he busted the colonial idea and showed:

- a) Marriage exogamy
- b) Weekly haats, festivals, fairs
- c) Agricultural land in other villages
- d) Movement of service-caste people, trade of goods.

e) Presence of gati Sabha, Gram Sabha and Local Council

as examples that even in ancient times, Indian villages were not self-sufficient or isolated.

(2) In "Religion and Society among the Coorgs of South India", he showed:

a) Concepts of Sanskritization, Westernization, Secularization, dominant caste.

b) This showed that caste system was not an static model and with secular mobility, ritualistic mobility is also possible, as seen among the Coorgs and Vokkaligas

c) we also showed modernization as seen in the Vokkaligas due to wartime profits and the urban contact brought about by development.

Critique :

(1) Village is too small a unit to represent Indian society
(2) Cannot explain revolutionary change. (3) Teleological.

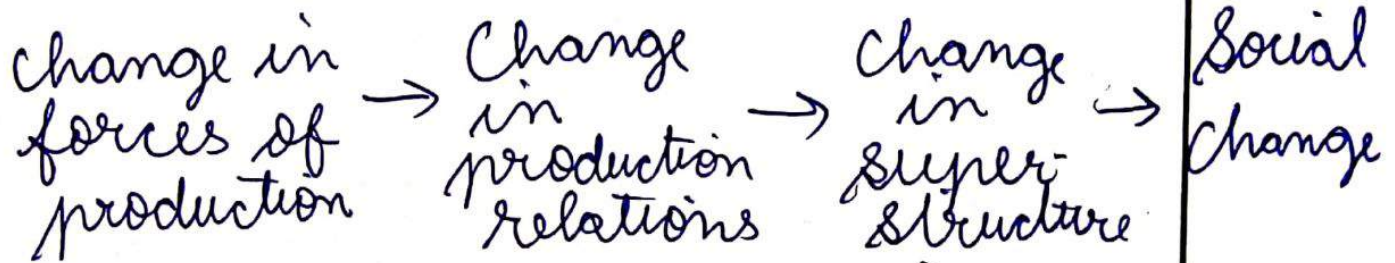
However, the field work tradition led to rich learning of Indian society.

1. (d) A.R Desai's understanding of Indian nationalism

A.R Desai in 'Social Background of Indian Nationalism' presents a Marxist analysis of the Indian nationalism.

The theory says:

(1) Social change in India is a result of:



(2) He divides Indian history into 3 distinct phases and says that the peasants, the middle class, the traders, the industrialists, the Zamindars, all had different demands and reasons to go against the British.

(3) Hence, nationalism was driven by economic survivalism and was a conflict driven by bourgeoisie and petty-bourgeoisie.

(4) Applying historical materialism, he says that the British rule destroyed the pre-capitalist forms of production relations and introduced modern capitalist property relationships
→ This led to rise of nationalism
The stages identified are:

① Pre-colonial stage and MOP:

a) Village land was collectively owned. b) Self-sufficiency and no surplus. c) ROP based on reciprocity and so no conflict. However, due to importance of caste system, Desai calls this feudalism and not primitive communism

② Colonial stage and MOP:

a) Capitalism b) Commodification of land c) New classes like Zamindar, money lender. d) Spread of Western education

③ Post-colonial stage and MOP:

Capitalism in guise of socialism, it attributes the rise of nationalism to purely economic factors.

1. (e) Tribal revolts in colonial period

British and their Forest Policy ended the isolation of tribals and changed their nature of habitation and mode of livelihood.

This resulted in many tribal revolts during the colonial period like:

- (1) Santhal Rebellion of 1856
- (2) Kol uprising
- (3) Rampa Rebellion
- (4) Birsa Munda's Ulgulan from 1895-1900 in Jharkhand
- (5) Jana Bhagat movement.

The features of these revolts were:

- (1) Violent in nature
- (2) Against both, the colonial officers and the Indian outsiders like moneylenders who were called "dikus"
- (3) An element of supernatural

belief - Sidho and Kanhu,
Bisa Munda claimed magical
powers.

The movements were a
reaction against:

- (1) British efforts to destroy
forests and bring forest
land under commercial cultivation
- (2) Restriction on slash and
burn agriculture
- (3) Restriction on collection of
minor forest produce.
- (4) Alienation of land.
- (5) Introduction of Gamindars
- (6) Usury of moneylenders.
- (7) Influx of Christian
missionaries who were seen
to be destroying tribal culture
- (8) Policies like Reserve Forest,
Protected Forest

Thus the colonial rule
broke the voluntary isolation
of tribals, leading to many
conflicts.

3. (a) Discuss the Louis Dumont's concept of purity and pollution. Comment on the suitability of applying these concept to the study of Indian society. 20

Louis Dumont applied the ideas of Hegel, Heri Strauss and Bougle to study the caste system in India.

He starts with Bougle's definition of the caste and sees it as a system that divides Indian society into a large number of hereditary groups, characterized by:

- (1) Separation on basis of caste rules in matters like contact, marriage
- (2) Interdependency of work, division of labour.
- (3) Gradation of Status or hierarchy

From Heri Strauss he borrows the idea that structure is a product of roles. Thus, Dumont sees caste structure as a product of caste roles where the Brahmins play a pure role and the

role of untouchables is impure

These are opposite roles.
driven by cultural prescriptions
and hence, culture helps the
maintenance of the caste
positions.

Also borrowing Weber,
Louis Dumont says that
social behaviour is driven
by ideas. Culture provides
these ideas and hence caste
is a product of cultural
ideology

Thus, combining all this,
in Homo Hierarchicus:

- (1) India is one and this
unity is found in ideas.
- (2) Caste is the fundamental
idea and the opposition of
pure and impure is central
to it - hierarchy and
separation are its 2 aspects
- (3) Change in India can only
be "organizational" rather

than "structural"

Suitability of this approach

- (1) New perspective - emphasized relations between castes than the attributes of caste -
- (2) showed caste system as rational due to opposition between pure and impure

Critique :

- (1) Madan sees it as an example of deductive logic
- (2) Beteille criticizes Dumont for being culturalist and ignoring the material and structural factors.
- (3) Yogendra singh says Dumont does not acknowledge change which comes from outside the culture
- (4) Gould says he assumes that all castes have internalized Brahminical values which is false. Dumont is seen as an armchair theorist with no field work that could show the dynamics of caste system. However, his perspective helps explain the sustenance of caste system for so long.

3. (b) "Customary agrarian relations are undergoing dynamic changes". Analyse. 20

India is an agrarian economy and changes in agrarian relations lead to large-scale social change.

(A) Pre-British :

The agrarian relations were based on the 'gajonami system' whereby the 'gajman' or patron and the 'kamin' or service provider were bound in a reciprocal relationship across generations.

(B) British era :

- (1) ~~It~~ Created new social classes like Zamindars, absentee landlords, tenants, sharecroppers, landless labourers.
- (2) Due to legal policies, now the Zamindar could evict a tenant
- (3) Customary land rights were not recognized anymore.

- (4) Commodification of land and monetization of economy broke the gajinani system.
- (5) It increased the vulnerability of the poorest sections like landless labourers.

(C) Post-independence:

- (1) Zamindari was abolished.
- (2) However, Zamindars used various means to retain their land and power.
- (3) Land Ceiling Act was introduced but loopholes used.
- (4) Tenancy reforms were partially successful and Dominant Castes rose due to gaining land ownership.
- (5) Green revolution, reforms

[PC Goshi] sees:

- (1) A decline in feudal type of tenancy and its replacement by a more exploitative lease arrangements.
- (2) Rise of commercially oriented landlords.

	Daniel Thorner sees it as		
	Malik	Kisan	Mazdoor
① Land	owner	Controller	worker
② Labour	^{own} No	Occasionally	Yes
③ Production	for profit	for income	for livelihood
④ Profit	Re-invest	Save	no profit
⑤ Caste	Upper	Middle	Lower

Kathleen Gough sees capitalism has evolved in Indian agriculture however, Utsa Patnaik sees conspicuous consumption as against capitalism and calls it an Indian form of Bullock Cart Capitalism

Thus, various economic and legal changes have led to change in the customary agrarian relations in India. The stages to be seen are:

Feudalism → Colonial Capitalism → Progressive Capitalism → Globalization

3. (c) "Indian agriculture has been the victim of its past success". In the context of the statement, discuss the social and economic implications of Green revolution. 10

Green Revolution of the 1970s, while making India self-sufficient in food production also had several socio-economic repercussions.

They can be stated as:-

- (1) The affluent farmers see increased profits but the real wage rate for agriculture labour has declined.
- (2) Sharecroppers have become landless labourers as less availability of small holdings for leasing.

Rudolph and Rudolph see the benefits being cornered by rural rich and a rise in rural inequality in Green Revolution areas.

- (3) Rise of Dominant Castes like Jats, Lyjars.

Marco Crossi sees the caste

identity becoming stronger and ethnic divisions becoming concrete in Green Revolution areas.

(4) Laxmi Menon sees the use of technology as the reason for fall of status of women in the Green Revolution belt. Dowry due to conspicuous consumption rose. Domestic violence, sex-selective abortions also rose.

(5) Vandana Shiva talks about ecological damage due to commercial monoculture → soil salinity, groundwater pollution, cancer epidemic.

(6) labour migration from poor states like Bihar to Punjab → cultural alienation, exploitation.

(7) Jan Breman sees rising regional disparities due to GR

Thus, an ever-green Revolution is needed to correct the ill effects of the Green Revolution

Gandhi as a Savarna and Dr. Ambedkar as a Dalit, viewed caste system differently.

Their perspectives can be elaborated as :

(1) Gandhi saw the varna system as functional and based on individual talents.

However, he rejected the concept of untouchability as a corruption of the caste system in modern times.

(2) Gandhi saw untouchability as a crime against God and humanity and appealed to caste Hindus to reject it.

(3) He urged them to do 'penance' to correct the wrongs caused due to the system of untouchability.

(4) However, he was not in favour of mixing the issues like commensality and

inter-caste marriages in the battle against untouchability
(5) Gandhi wanted to reform the caste system and not reject it.

(6) He opposed the classification of the untouchables as a separate 'minority' group eligible for separate electorates. Instead he demanded joint electorate with reservation for them.

Dr. Ambedkar

(1) He advocated a radical change and called for 'annihilation of the caste system'

(2) He rejected the patronizing term 'paria' and used the term 'Dalit' which means 'broken' as a form of assertion.

(3) He saw commensality,

and inter-caste marriages as important tools to fight untouchability

(4) He did not believe that the caste system can be reformed. It must be destroyed.

However, their diverse perspectives do meet a common end as seen by:

(1) Both advocated equality of all human beings

(2) Both supported non-violence as seen by Dr. Ambedkar's use of Satyagraha in Mahad.

(3) Both lay emphasis on education. Dr. Ambedkar's call of "educate, agitate, organize" is similar to

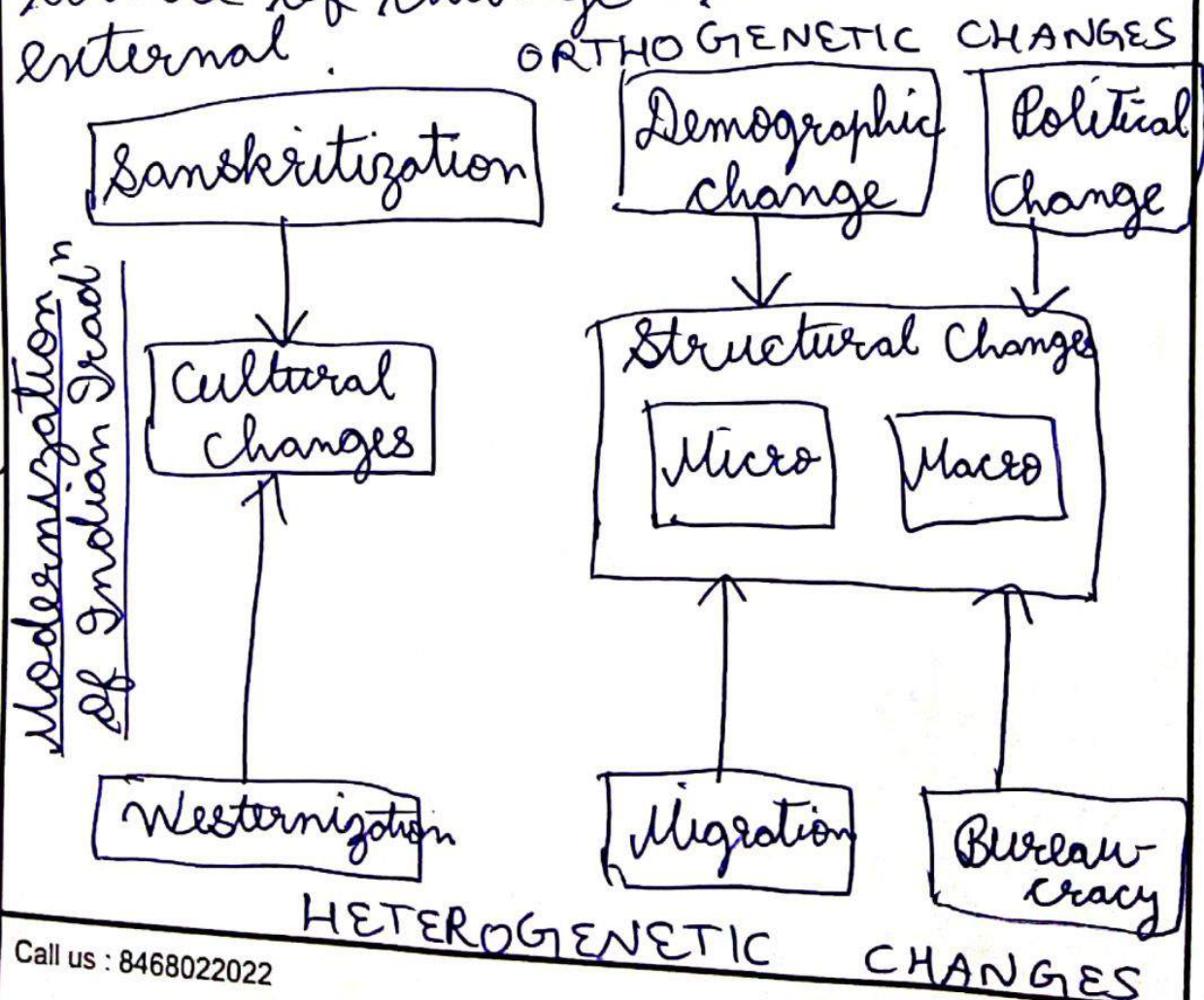
Gandhian values.

Thus, inspite of their differences, both strove to improve the condition of the down-trodden classes.

4. (b) "Yogendra Singh's contribution to the exploration and analysis of social change in India in general and cultural changes in the context of globalisation in particular is immense". Discuss. 20

Yogendra Singh in 'Modernization of Indian Tradition' elaborates the typical Indian form that modernization has taken in India. His study on the social change in India discusses:

- (1) A combination of cultural as well as structural changes.
- (2) He also focussed on the source of change - internal or external.



(3) He states that the previous theories of sociologists like MN Srinivas Sanskritization, Westernization or Wilton Singer and McKim Marriott's little tradition/great tradition are only partial as they only explain cultural change.

(4) Structural changes like a democratic polity, Bureaucracy, industrialization had pan-India macro-level effects.

(5) On the other hand, cultural change was not just endogenous but also exogenous and the Islamic and Western influence were the two macro level cultural impacts.

Yogendra Singh's analysis of cultural changes in the context of globalization says:

(1) He says, Islamization and Sanskritization both brought changes at micro and macro levels both.

(2) However, this was a selective and segmental modernization and did not largely impact structures like family, caste system.

(3) Infact, the caste system got absorbed in Islam too

(4) However, with globalization, the discontinuity between structural and cultural change as well as micro and macro structures is narrowing fast.

(5) Constitutional and legal measures have led to change in caste system, gender status, rural economic relations

(6) Similarly modern ideas are percolating to villages.

Yogendra Singh concludes that changes in India have been adaptive changes and a form of neo-traditionalism co-exists along with modernization

4. (c) Discuss Andre Beteille's account of the relationship between caste, class and power as a change from symmetrical to asymmetrical one. 10

Inspired by Weber, Andre Beteille proposed the trinitarian model of stratification along the three axes of caste, class and power.

In the past, he sees the caste system as a harmonic system. In 'Caste: Old and New' he writes:

- (1) Upper caste had access to maximum wealth and power
- (2) The lower castes were deprived on all three axes.

Thus, a closed social system existed in the past.

However, this symmetrical relationship between the three factors has now become asymmetric due to:

- (1) Constitutional and legal norms have abolished caste

discrimination and caste-related disabilities.

(2) Occupational division of labour has been broken and now, everyone has access to high paying occupations, at least in theory.

(3) Affirmative action has created reservation in ULBs and Panchayats, as well as State, central assemblies. Political power is now dispersed among various groups.

Thus, from a closed system, caste has now become an open system of stratification and in a disharmonic system as conflict now arises in the access to wealth and power. He also blames media and politics for strengthening caste consciousness.

5. Write a short note on each of the following in not more than 150 words.

10×5 = 50

5. (a) "Patriarchy is a result of socialization". Comment

Patriarchy, literally 'rule by father' is a system which values men more and gives them power over women.

It is seen as a result of socialization as:

(1) Michelle Rosaldo in study of Mbuti Pygmies of Africa showed that an egalitarian society is possible when both men and women share domestic responsibilities.

(2) Frederick Engels sees it as a result of emergence of private property and states that in primitive communism, women had a higher position.

(3) Gender is a social concept while sex is a biological one.

(4) Mary Daly sees the upbringing of girl child is different - taught to be submissive, soft-

Spoken and trained for household responsibilities.

(5) However, [Parsons] sees the expressive role of females and instrumental role of males as functional for the society.

(6) Media images also serve to reinforce the typical behaviours expected from girls and boys.

In the Indian context:

(1) Rising female enrolment in higher education has not translated into increase in labour force participation of women - shows patriarchy still holds ground.

(2) [Uma Chakrabarty], [Bina Mazumbar] have differentiated between Hindu patriarchy, Muslim patriarchy, Brahmin patriarchy, Dalit patriarchy, etc. Thus, biological differences when hierarchized give rise to patriarchy.

5. (b) Family as an "agent of social control". Discuss

Family, according to GP Murdock is a social group characterized by common residence, economic cooperation and reproduction.

Family acts as an agent of social control as:

- (1) Parsons sees family play a role of adult personality stabilization.
- (2) Eli Zaretsky argues that family is a major prop to the capitalist economy, as the compulsion to feed a family prevents labours from revolting, thus maintaining capitalistic social order.
- (3) Margaret Benston also sees family as reducing the potential for revolution and committing a man to wage labour.
- (4) David Cooper sees family as an 'ideological conditioning

device' which prepares children to submit to authority and maintain social order.

In the context of Indian Society:

- (1) Family plays a major role in making decisions about education, career, marriage.
 - (2) A child's or adult's behavior is seen as a reflection of family honour.
 - (3) Caste endogamy is seen in 95% marriages in India → this is a result of family control over the institution of marriage.
 - (4) 'Honour killings' are a horrific side of family control over an individual.
- Thus, family acts as an agent of social order and social control by cultural reproduction.

5. (c) Emergence of the working class

Working class is defined as a group which shares similar economic situation which is distinct from bourgeoisie and white-collar workers. They are majorly blue-collar workers or petty bourgeoisie.

The emergence of working class in India:

(1) Arrival of British → brought in new industries like railway, cotton mills, jute mills, iron and steel, Indian workers were hired for cheap labour and exploitative work conditions.

Factory Acts 1881 and 1891 tried to regulate child labour and working hours for women and children.

(2) Partition of Bengal → in 1905 was the beginning of mass mobilization and workers played an important role in it. Bandhs, hartals,

strikes were used as a way to express dissent with the colonial policies.

(3) Unionization → In 1920, the All India Trade Union Congress (AITUC) was formed. This coincided with rise of left wing within the Congress. Workers now became an important pressure group.

(4) Post-Independence → the era saw nationalization of major industries and many laws to protect labour. However, with LPG in 1991, there is a shift towards white collar jobs.

Make in India seeks to revive the manufacturing sector in India - This is expected to lead to the emergence of a new 21st century working class.

कुछ बा
5. (d) Explain the reasons behind the growth of sects and cults in India.

A sect is a sub-group that broke away from the dominant religion due to disagreement over the interpretation of the religion.

A cult is a loosely knit group organized around some common themes and interests but lacking any sharply defined belief system.

The growth of sects and cults in India can be explained as:

(1) Steve Bruce sees their rise due to modernization and secularization. Articles 24 to 28 guarantee freedom of faith and hence sects and cults can flourish.

(2) Weber calls a sect as 'A Theodicy of Disprivilege' → many deprived sections join such sects. In India, inspite of

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constitutional measures, Dalits are not treated well in upper Caste temples and hence many join sects like Nirankari Baba who promise equality and respect.

(3) Bryan Wilson also attributes chaos and uncertainty of modern life as reason → this can be true for the increasing following of Sri Sri Ravishanker and Sadhguru

(4) Material needs are satisfied by certain groups. Example: Ram Rahim Baba's ashram provided free food, education, medical facilities

(5) High economic inequality, poverty, relative deprivation → seek solace in sects and cults

(6) Easy access to political patronage → as religion and politics are intertwined here.

Thus, India is seeing a rise in sects and cults.

5. (e) Examine the role of 'Middle class' in contemporary world.

'Middle class' refers to professional working class (white collar) and petty bourgeoisie.

In the contemporary world, in the context of India, the role of 'Middle Class' can be elaborated as:

(1) Through their saving habit, contributed to capital formation that helped finance the growth of industries in post-British era.

(2) Consumerism → led to increase in consumption and demand for consumer goods.

(3) Frank Parkin says that the middle class goes for 'Dual closure' and thus is self-perpetuating in character and isolates itself from other 2 classes.

(4) In India, the middle class has been at the forefront of

social movements for gender rights, environment concerns, anti-corruption movements.

(5) Education was prioritized by them and led to creation of a pool of talent which enabled India to exploit the IT Boom

However its criticism is:

(1) Ramran Varma in 'The Great Indian Middle Class' shows the declining social responsibility of the Indian middle class.

Its withdrawal from public schools and hospitals is seen as a reason for its deteriorating quality

(2) Indifference towards socio-economic problems of the poor → example: they oppose farm loan waivers

(3) Conspicuous consumption

(4) hypocritical morality -

however, it serves as an aspirational class to large masses

Nuclear family refers to a family with only two-generation consisting of a couple and their offsprings.

IP Desai in his study in Mahua in Gujarat found:

- (1) Increase in nuclearity
- (2) Spirit of jointness is retained
- (3) The radius of kinship relations within the circle of jointness is becoming smaller

KM Kapadia in Narsari saw:

- (1) Higher castes have predominance joint families while lower castes have greater nuclear families
- (2) In the urban community, greater number of joint families were seen, due to economic factors.

However, Sacchidanand in a study in Shahabad, Bihar:

- (1) Nuclear families were more

in upper castes than in the middle and lower castes.

(2) Nuclearity tends to rise with education.

Pauline Kolenda sees a higher proportion of joint families in Gangetic plain than in Central or Eastern India.

(2) She also sees it as a characteristic of upper and land owning castes than of lower and landless castes.

Ram Ahuja says that while nuclear families are rising, the members living separately continue to fulfil their traditional obligations towards their parental families.

MSA Rao in case of Bangalore sees that: (1) When one comes to city to find work they depend on kinship.

(2) Ethnicization of occupation happens and such kins

who are generally distant relatives, soon become a 'neo joint family'.

TN Madan spoke of the 'Money Order Economy', thus showing that jointness is retained irrespective of locat

Hence we see a functional jointness being retained even in nuclear families.

Thus, inspite of rising nuclear families, India is still dominated by jointness. Improved communication means are further aiding the same.

AM Shah rightly concludes that family structure in India is cyclic in nature



6. (b) Discuss the regional variations in kinship in North and South India with particular emphasis on rules of marriage. 20

Kinship system is the way in which relations between individuals and groups are organized in any family.

The relationship may be consanguine or affinal.

Iravati Karve has done extensive studies on the patterns of kinship and rules of marriage in North and South India. It says:

(1) Northern Zone sees caste endogamy, clan exogamy and taboos being observed strictly. Marriage among close kin is not permitted.

(2) Marriage rule also follows village exogamy. (3) Monogamy, hypergamy

(B) Thus, in-law's house is a new place for a bride and several restrictions are placed on her.

(5) Only when she becomes a mother does she achieve a position of respect and power and restrictions are reduced.

In the Southern Zone:

- (1) Though like North, major society is patrilocal and patrilineal, certain matrilineal and matrilocal communities like Nayars also exist
- (2) Tribes like Toda practice both polygyny and polyandry
- (3) Preferential marriage system exists - the first preference is given to elder sister's daughter, then to father's sister's daughter, then to mother's brother's daughter

Thus, marriage among kins is allowed.

- (4) Cross-cousin marriage is allowed. However parallel cousin marriage on maternal side is not allowed.

(5) Thus, many times, the in-laws home is already familiar to a new bride

(6) This leads to a better status of married woman in her husband's home.

Thus, in North India, marriage is arranged to widen the kin group.

But in South India, it is arranged to strengthen the already existing bonds.

Family of orientation and family of procreation can be overlapping in South but it is a taboo in North

However, with education and modernization, urbanized the rules are seeing a change in both areas.

6. (c) Tribal are the worst affected by the various developmental related displacements. In this context, critically examine the objectives of Forest Right Act, 2006.

10

According to Walter Fernandes, Tribals who constitute about 8% of the population, constitute over 40% of the displaced population due to development related projects.

Forest Rights Act 2006 is one law that seeks to empower and reduce vulnerability of the forest dwellers.

Its objectives are:

- (1) Title rights upto 4 hectares to land being cultivated by forest dwellers for 3 generations or 75 years.
- (2) Right to use and commercialize the minor forest produce.
- (3) Joint Forest Management rights
- (4) Gram Sabha approval needed for development projects in the Tribal areas.

However, certain challenges in the implementation are:

- (1) Inadequate records and data.
- (2) No recognition of community rights, but only of individual rights
- (3) Multiple control agencies - Tribal department, revenue department, forest department
- (4) Attempts to dilute FRA to facilitate ease of Doing Business
- (5) Non-recognition of tribal role in wildlife conservation
- (6) Low awareness, literacy
- (7) Benami transactions to transfer land to non tribals

Thus, the need of the hour is to implement FRA in letter and spirit to uphold tribal rights