

Sociology Daily Answer Writing

Week 7 - Day 2

Model Structures

1. Write short note on different forms of Dalit assertion.

10

Model structure:

Introduction:

- Dalit is a form of self-created identity which rejects the social identity given to them by society in form of untouchables, Achhoots, outcasts etc.

Main Body:

- Phases of Dalit assertion have been undergone different ideological perspectives. These assertion movements can be clubbed in following ideological categories:
 - Social reform movement- Anti brahmanist - Sri Narayana Dharma Paripalana Movement: This movement was based on the approach of reinterpreting Hindu religion in search of self-determination. Ezhava community of Kerala belonged to untouchable's category. They were considered to be unapproachable by the clean castes.
 - Rejection of Hinduism: This movement advocated that emancipation of depressed castes is not possible within the framework of Varna system which is hierarchical and integrated to Hinduism.
 - Thus the Mahar Movement rejected Hinduism completely and embraced Buddhism which was egalitarian and indigenous too.
 - Ideology of class conflict - Neo movements - Under the leadership of Namdeo Dhasal, Raja Dhale and J.V Pawar, the Dalit Panther movement emerged among the Mahars of Bombay and Pune in 1972.
 - Dalit Panther Movement is transformative movement. It cashed in on the frustration that the urban youth were experiencing when faced with diverse forms of discrimination against the untouchables and the oppressed.

- Dalit panthers adopted the ideology of class conflict and anti-caste Hindu feeling. The new identity that emerged based on these two principles enabled the young urban Mahars to attack the upper caste Hindu capitalists.
- Power determinism: This ideology believes that power determines economic and social status of any community. Thus dalit intellectuals and leaders created political parties exclusively concerned with dalit interest. They institutionalized caste conflict into competition between political parties. It increased their bargaining power and capacity of decision making. Ex: BSP.
- Dalit Capitalism: Under the leadership of Chandrabhan Prasad, Milind Kamble and in association with DICCY (Dalit version of FICCY), dalit entrepreneurs tried to break the image of Dalit from job seeker to job giver community.
 - Thus they can be considered as contributors in national development which will enhance their status in society. They drew inspiration from Black capitalism in USA and success of Dalit entrepreneurs outside India.
- Ambedkarite Movements since Pre independent India - Mahad Satyagraha, Bahujan Samaj Movement - Post independence RPI, BSP, etc
- Antithesis -
 - However, several scholars and activists feel that Dalits have been reduced to a pressure group within mainstream politics.
 - Gail Omvedt observes that the post-Ambedkar Dalit movement was ironically only that in the end- a movement of Dalits, challenging some of the deepest aspects of oppression and exploitation but failing to show the way to transformation.

Conclusion:

- Dalit Assertion have mobilised the State resources and Society to reverse the earlier notion of Purity and Pollution.

2. Discuss Yogendra Singh's thesis on Modernization of Indian Tradition. And evaluate its applicability in the present day context. **20**

Model Structure:

Introduction:

- Modernization is a value-laden concept which refers to a model of a progressive transition from a 'pre-modern' or 'traditional' to a 'modern' society.

Main Body:

MODERNIZATION

| SOURCES OF CHANGE | Cultural Structure | | Social Structure | |
|-----------------------|---------------------------------------|---|--|---|
| | <i>Little Tradition</i> | <i>Great Tradition</i> | <i>Micro Structure</i> | <i>Macro Structure</i> |
| HETEROGENETIC CHANGES | Islamisation | Secondary-Islamic Impact | Role-Differentiation | Political Innovation |
| | Primary-Westernisation | Secondary-Westernisation or (modernisation) | New Legitimation | New Structures of Elites, Bureaucracy, Industry, etc. |
| ORTHOGENETIC CHANGES | Sanskritisation or Traditionalisation | Cultural Renaissance | Pattern Recurrence, Compulsive Migration or Population Shift | Elite Circulation, Succession of Kings, Rise and Fall of Cities and Trade Centres |

TRADITIONALISATION

- According to Yogendra Singh, the sources of modernization are either internal or endogenous or from outside society.
- These two sources of modernization need to be analysed both at the levels of social structures and traditions.
- Yogendra Singh makes his point very clear when he says that it is not necessary that the processes which bring social change in the society also bring change in the traditions.
- He discussed two sources of social change and analysed their impact on the modernization of Indian tradition.
- Social Change
 - 1.Orthogenetic (Internal)

- a) Buddhism, Jainism b) Bhakti, Sufi
- 2.heterogenetic (External)
 - a) Islamic b) British
- Yogendra Singh advocated that Orthogenetic sources of change was reformist in nature and did not bring modernization.
- Islamisation does not have much impact on the modernization of Indian society as both are tradition directed society. He argued that Modernization in India started mainly with the western contact, especially through the establishment of British rule. It brought our far-reaching changes in culture and social structure of Indian society.
- Present society Examples :-
 - Legal system, urbanization, industrialization etc. Along with these modernization norms, structural modernization also took place like the rational bureaucratic system, judiciary, and army which have uniform character throughout the country.
 - Dipankar Gupta claimed that India has been undergoing modernization which can be termed as mistaken modernity. The growth of this process was selective and segmental.
 - In the present-day context, along with modernization, India has also been undergoing the process of rationalization. Primordial identity has transformed themselves to suit the present needs of modernization.
 - Eg- use of caste in politics for mobilization, Khap panchayats, the practice of untouchability, sex-selective abortion etc are.

Conclusion:

- Thus modernization in India has led to both continuities as well as change. It has also led to the reinforcement of tradition.