

## RC 08 Abstracts

**NOTE: ALL THOSE WHO HAVE NOT PAID ISS MEMBERSHIP, RC MEMBERSHIP SHOULD SO IMMEDIATELY (Last Date 20 December 2016)**

### Backwards are back: Democracy and Caste Positioning in the Countryside.

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R C 08: Social Stratification, Profession and Mobility

LMI No: 3978

Indian society has long been structured around a single arrangement called '*Jati*' or caste. A caste society in India, broadly mean a hierarchical organisation of endogamous occupational groups on a hereditary basis. Caste has always enjoyed an astounding precedence in sociological treatment across the country. Some have retained it as a sociological item. Some other have tried to fight it out. Some discuss it just to discount it altogether. A diverse sociological position notwithstanding, caste is treated as an overly structural issue, and probably as the foundation of Indian social structure.

Taking a departure from treatment of caste as a structure, the present paper argues that caste is more an expression of power relations and political-economy of identity. The present day regimes of local democracy and the organisation of marginal men & women around dalit identity has fundamentally affected the core assumptions of caste as a structural functional structure. It is neither the caste structure nor the caste sentiment but it is the machine of mass mobilisation.

The paper examines caste & caste mobilisation through a rigorous search of modern Indian sociological literature with his own field notes from a study of Jamalpur block in Eastern UP. The conclusion of the paper points to important lessons for research on polarisation, politics and dalit mobilisation in the backdrop of local government in the countryside.

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**Number and Name of RC:** 08, Social Stratification, Professions and Mobility

**Title of abstract:** Women vis-à-vis Land: An Analysis of Social Mobility Among Women Cultivators

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The paper addresses the issue of mobility among women and gender inequality as a consequence of ever-increasing land transactions in Indian villages. On the basis of the intensive study of the two villages in the Lucknow district of Uttar Pradesh, it has been found that land transactions have been brought about change in the nature of access to the property providing opportunities for women to own, control and supervise land and agricultural activities. This is a fresh nature of women's relationship to land and agrarian activity/land. It has been found that it is not an exception, but a trend signifying the changing dynamics of women's work in rural India. In addition to it, this weakens the property dimension of patriarchy and male dominance and, in turn, affects the nature of gender inequality in rural India. The subsequent assertion by women leads to mobility among them as also domestic squabbles, both empower women in the domestic sphere. After selling their agricultural land in the village, peasants have purchased new land at other places, mostly in their father-in-laws' home and the practice has provided women a role in handling agriculture. In many cases the new land was purchased in the name of wife or jointly by both husband and wife due to small benefits as well as state policy of tax relaxation. Land transactions have added to the power and status of rural women, they were deprived earlier; it has also induced mobility in their status by weakening the patriarchal values and the male dominance to some extent.

**RC 08: Social Stratification, Professions and Social Mobility**

**LMI: Pending**

**Local Self-Government and Social Transformation: An Examination of Rural Caste & Politics**

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***Abstract:***

In India, Local Self-Government is popularly known as Panchayats. The Local Self-Government of ancient India has undergone several

changes and has been systemised in the modern period as Panchayati Raj Institutions. Rural caste is widely prevalent in Indian Society is a well established fact. It is also well known that those castes are not equitably placed. There is both a ritual and socio-economic hierarchy operating in the relationship between castes which impinges on their political role.

Decentralization is closely associated with the concept of inclusive development. SCs are struggling with their low caste untouchable status to assert their rights and their voices will be heard. What we tend to forget here is that villages of India don't have a homogenous community, and SCs are still being excluded on purity-pollution lines. It is true that SCs are being appointed as Sarpanchs but these positive developments are not without their loopholes and deficits.

Building leadership of the SCs and STs Communities in local governance institutions is one of main thrusts of Local Government Act. However the results are far from satisfactory. They are still deprived of their powers as elected representatives. For women belonging to these communities, it is dual oppression. Traditional panchayats worked as caste communities, and were dominated by men of the village elite. A number of elected SCs/STs representatives are dependent on the elite of the village and remained answerable to them.

In this backdrop this proposed paper will be based on data from secondary sources. The nature of paper would be qualitative in nature.

## **The Position of Women in Nepali Community: The Nexus between Patriarchy and Caste.**

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**M- 2419**

**RC Number- 8: Social Stratification, Professions and Social Mobility**

**&**

**RC Number-10: Gender Studies**

## **Abstract**

**Gender relations differ from one society to another where particular roles, rights and responsibilities are assigned to men and women along with their relative status. Such kind of an arrangement has traditionally been reflected in the patriarchal societies all over the world and continues to foster gender stereotypes in both extreme and subtle ways.** And with the existence of factors like caste system, the norms limiting and dictating women become more concentrated. Similar to any other Hindu society, the social order of the Nepali community is exclusionary due to its classification into groups as distinct castes within the broad framework of the Hindu system of *varnas*. Apart from this division there are other sub castes within them when it comes to the Nepali community, depending on the settings. This paper will try to study the exclusion as experienced by women of Nepali Community based on the caste group they belong to. How the norms, specially meant for women as dictated by caste as a whole is interpreted in different caste groups. And based on those norms how the concept of freedom and choice differ for women across caste groups within the Nepali community.

Key words: Caste, Gender, Intersectionality, patriarchy.

**ISS Membership No.: 1786**

**Number and Name of RC: 8 Social Stratification, Professions and Social Mobility**

**Title of Abstract: DETERMINANTS OF SOCIAL MOBILITY IN URBAN INDIA: SOME OBSERVATIONS**

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This paper attempts an overview of social mobility in urban India, based on four social surveys in Pune and Kolhapur cities of Maharashtra. These surveys are conducted at settlements of nomadic communities. The traditional social structure of Indian society was closed and hierarchical. In the old stratification system, there was no scope for social mobility. The introduction of western education, urbanization, industrialization, rational bureaucratic systems of administration and judiciary, etc. has led to occupational changes in

modern India. With the concentration of industries, educational institutions and physical amenities, cities have also become the centres of social mobility. The state welfare programmes and protective discrimination policy i.e. public policies have played a significant role in the occupational and social mobility. However, Nomadic communities in urban area are experiencing downward mobility.

The key questions that are discussed in this paper are, first, what role does public policy play in social mobility? Why certain individuals or families from underprivileged sections could exploit the opportunities? What inhibit marginal groups from upward mobility? The determinants like public policies, social participation, anticipatory socialization and social ties are examined in this study to understand downward and upward mobility in urban India.

**ISS Membership: Applied**

**RC8: Social Stratification, Professions and Social Mobility**

**Prof. Mohammad Salim**

**Social stratification among Muslims in contemporary society of India**

### **Abstract**

This paper begins with brief note on caste among the Indian Muslims, provides an explanation of the phenomenon based on historical evolution of the Muslim community in India. It explain that how Muslim writings, and the Muslim ruling elites more generally, in collaboration with so called upper caste Hindus supported the caste system and the oppression of low caste Muslims, this paper is primarily based on secondary literature. It also talks about the caste system in Muslim communities, as prevalent in Indian society, its features and other issues related to it. But most importantly, it focuses on the characteristics of caste which are still continuing today, its features which have changed partly and also which have undergone complete changes. This paper also focuses on various Indian intellectual interrogations which talked about caste as an evil meant to be destroyed and eliminated from our society, This paper is an effort to bring to the fore the deep embedded institution of caste in Muslim communities of India and moreover the kind of importance given to it and the role that one's caste plays in our day to day life.

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## Prostitution, a Profession in Bedia Community

People of, every community and society, have their own way to conduct their life with their continuous traditional practices of culture and follows new incoming ways to make their life better. Culture composed by society, which provides meaning to human's life in societal normative order, and directs their natives to do accordingly, it also shifts their practices time to time but doesn't wholly. Although, many times some cultural practices becomes identity of particular community and society, due to continuous functional dependency. Then society uses individual discourse to retain those practices and justifies them too. How, such societies accept and reject changes in particular sense. However, in the era of globalization surrounding influences the culture, and one culture also influences to other, although, globalization focusing on homogeneity in the entire world. Despite all these circumstances society retains their features, as viewed, prostitution is an old profession, and it also associated with institutionalized practices like the religious prostitution of Devadasi or tradition and culture of Courtesans and linked to feudalism and other economic structure. Still, Bedia Community carrying forward same practices, their women involved in prostitution as professional workers since long ago, Bedia Community structured and legalized the prostitution as traditional profession (Khandani peshha), which carrying forward by their girls.

Bedia Community basically founded in central part of India, mainly located in Madhya Pradesh and Rajasthan states, they belongs to schedule caste, as per state schedule caste list. They have been, History that Bedia always took part in all kind ceremonies of Jamindaar and Jageerdaar of their region, like marriage, birth and other carnivals with their traditional folk dance '**Raai**', which is famous in Bundelkhand region. Besides traditional dance, their women engaged in prostitution and those landlords became their customers. In other words, we can say, those landlords provides them shelter for their own sexual needs. Hence, with continue process prostitution became their profession. Their women had no choice to do something else, because at the age of 13yr to 15yr, she involves in that process and once she entered there, then she doesn't withdraw herself. In this way, prostitution is the main earning source of this community therefore the birth of girl child

celebrated as a grand function in spite of patriarchal domain. Their male plays only role of agent, in between clients and prostitutes.

This practice prevailing in the community since feudal age till present, which has not changed even after a lot of efforts done by Governmental and Nongovernmental agencies. Therefore, through this paper, first, we would understand individual perceptions of society about their practice, second, personal outlook of those women, who involved in this profession, whether consciously or unconsciously and their cultural and psychological status in the society. Qualitative method has been using to find out the answers of these questions.

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RC8 : Social Stratification, Professions and Social Mobility

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Topic - Understanding Muslim Women : Some Questions and Debates on the Issues of Equality.

The status of women in Indian Society is a much discussed and debated issue. There are several issues come forward for defending or condemning the position occupied or imposed upon women by the Indian society. The position of women under Islam has been the subject of continues controversies among educated Muslims even after that they came under the impact of Western liberalisation. Equality of men and women and non discrimination on the basis of gender constitutes one of the necessary human right and

recognised by all international conventions as well as Indian constitution. In reality, however, Muslim women in India constitute one of the most deprived groups who are unable to fully enjoy their equal rights. Their deprivation and vulnerability derives from the following sources: (i) cultural and Religious (ii) Legal (iii) Socio-Economic and educational, and (iv) Violence against Muslim Women.

The paper is based upon the relevant review of literature and analysis of secondary data. Some of the main conclusions arrived at are presented towards the end of the paper like, (i) The role of women in Islam has been misunderstood due to general ignorance of the true Islamic system, the Islamic way of life, (ii) A new approach should be found, which will overcome the shortcomings and limitations of the previous approaches, (iii) Muslim women have to realise and enjoy their full human rights and start a process of reform within the community and empowerment through affirmative action programmes for their greater access to educational, economic and political institutions and opportunities, (iv) Nation should ensure the women from these minority community will get all opportunities for their own creative contribution to the process of nation building.

**Title of paper: - Social Stratification and the Policy of Protective Discrimination in Jammu And Kashmir.**

Submitted to: RC 08 (Social Stratification, Profession and Social Mobility)

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The state of Jammu and Kashmir is no different to the system of social stratification prevalent in other parts of the nation. It also has the social hierarchies of caste, categories of tribes in addition to the socially and educationally backward classes—a constitutionally assorted division, which is further sub classified into three categories as residents of backward areas (RBA), residents of areas adjoining the Line of Control (ALC), and weak and underprivileged class or social caste (SOC/SLC). All these groups of people are entitled to benefit in the form of admissions in educational and professional institutions, employment, promotions, etc, through the policy of protective discrimination. However, two main contentions arise from the application of these policies; that have the benefits truly percolated to the target groups or not? And thus, why there is not any restructuring in the design, application and assessment of this wide spread policy?

In this paper, an attempt has been made to evaluate this policy vis-à-vis social stratification, with special emphasis on one of the important category, RBA, employing secondary sources and the germane literature wherever necessary. The paper argues that there are many concerns with the stratification system in the state. Owing to the difference in the religion, race, and culture, the three divisions i.e. Jammu, Kashmir and Ladakh, the astute distribution of the benefits obtained through the policy of protective discrimination has always been questioned. Furthermore, the 'areas' that the state has marked as reserved are entitled for 20% reservation in admission and jobs. But time and again, there are continuous additions to the list of RBAs without any proper judicious appraisals.

[**keywords;** social stratification, protective discrimination, reservation, reserved areas, distribution]

Submitted To- RC 08

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### SOCIAL STRATIFICATION AMONGST MUSLIMS IN INDIA

India is famous for its diversity where people belonging to different religions live side by side. The history of Muslims in the country is well over a thousand years old today. They are the second largest religious community after Hindus, constituting about 12% of the total population. A verse from the holy Quran depicts that though Islam accepts differentiation based on gender and tribe but it does not recognize social stratification. But what reality shows is quite different and the fact is that Muslim community is a heterogeneous one. Muslims in India constitute a diversified, fragmented and a caste-ridden society.

This paper by the use of secondary data attempts to study the stratification pattern followed by the Muslim community and the socio – cultural changes that came into the religion Islam after it entered India, as a result of interaction and impact of the traditions of other religions especially the influence of the Hindu community. Therefore a great deal of diversity can be observed in the manner in which Islam is practiced and perceived throughout India.

**KEYWORDS:** social stratification, diversified, fragmented, heterogeneous.

## Structural Inequality in a Muslim Village

RC-08

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It is commonly believed that in consonance with Islamic Great tradition Muslims in India constitute a homogeneous community. In reality, however, Muslims in India have been found to be regionally differentiated and socially divided into various social groups with differing prestige and honour. Traditionally, Caste and Class in India converged and overlapped but with the onset of modernizing forces that were unleashed in the form of urbanization, Industrialisation and adoption of liberal and democratic framework of governance based on liberty, equality, justice and other humanistic values the social matrix has begun to change. The change in context offers an interesting opportunity to examine the nature of social inequality in a Muslim Village – an area of investigation that has not attracted adequate attention of sociologists. In the present paper, therefore, an attempt has been made to understand the caste and class configuration at a micro level. Evidence gathered from a Muslim village in Azamgarh district in U.P. show Muslims as being divided into various castes, locally known as *zaator Beradari*. The study further shows that though the rigidity of caste has undergone substantial changes and divergence of caste and class were becoming apparent yet, at interpersonal level, values and norms associated with caste are still strong and direct various aspects of social life to maintain social distance.

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