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Q1(e)

Patriarchy as a form of dominance.

UPSC Civil Services Mains 2016 · Sociology GS 2 · 10 marks · Perspectives on the study of Indian society
Perspectives on the study of Indian society: Indology (G.S. Ghurye); Structural functionalism (M.N. Srinivas); Marxist sociology (A.R. Desai).

Core demand of the question

- Patriarchy as a form of dominance
- Keep the note to a 10-mark length

Revision summary

Patriarchy dominates by controlling descent, property, and women's sexuality.

Seed and Earth is the Indian kinship code of that dominance.

Brahmanical patriarchy ties it to caste honour.

Law can proclaim equality while the household still ranks the father.

It is structural dominance, not only prejudice.

Introduction

Patriarchy is dominance through the organisation of kinship, sexuality, and labour so that men command line and surplus. In India it is a caste form of dominance, not a free-standing male culture.

Body**As dominance**

- Leela Dube's **Seed and Earth** makes men the seed and women the field; dominance is the right to name the child and guard the body.
- Uma Chakravarti's **Brahmanical patriarchy** shows honour as caste power over women.
- Property, vote by household head, and **unpaid care** are material dominance, which Walby would split into structures.

Not only the home

- The state, temple, and informal labour market extend it. Informal women workers meet patriarchy as wage theft plus honour.
- **Beteille's disharmony**: the Constitution names equality while the lineage names the father.

Variation

- Class and some matrilineal pockets change the mix. Dominance remains the pattern in much of the North Indian belt.

Flow diagram

Patriarchy -> Seed line property

Patriarchy -> Honour sexuality

Caste -> Patriarchy

Conclusion

Patriarchy is a form of dominance because it allocates voice, land, and body. Indian sociology must treat it as kinship-caste power, not as private attitude.

Facts & figures

Seed and Earth

Dube's model of male line and female field as gendered power.

Brahmanical patriarchy

Chakravarti's link of caste purity to control of women.

Unpaid care

Labour that sustains households without counting as economic power for women.

Disharmony

Beteille's clash of equal citizenship and ranked family.

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