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Q8(b)

Urban settlements in India tend to replicate its rural caste-kinship imprints. Discuss the main reasons

UPSC Civil Services Mains 2021 · Sociology GS 2 · 20 marks · Industrialization and Urbanisation in India
Industrialization and Urbanisation in India: Evolution of modern industry in India; Growth of urban settlements in India; Working class: structure, growth, class mobilization; Informal sector, child labour; Slums and deprivation in urban areas.

Core demand of the question

- Urban settlements in India tend to replicate its rural caste-kinship imprints. Discuss the main reasons
- Use Srinivas, Karve, and migrant city

Revision summary

Chain migration carries village jati into city work and rooms.

Housing and marriage reproduce caste more than the office does.

Informal occupations keep historic closures.

Kinship is urban welfare, proven when COVID sent people home.

Gated colonies and slums both cluster; they are not caste-free.

Introduction

Indian cities mix occupations more than villages do. They still often reproduce caste in housing, marriage, and care, and kinship as the real welfare state. The imprint is not a copy of Rampura's map. It is the same principles in a denser form.

Body

Main reasons

- **Migration is chain migration:** a jati and a village send people to a contractor, a chawl, and a festival committee. Karve's kinship zone travels in the trunk.
- Housing markets and societies use vegetarian rules, surname filters, and 'community' as caste by another name, so spatial untouchability urbanises.
- Marriage remains the hard imprint. Matrimonial apps are village exogamy and jati endogamy with a search box.
- Informal labour sorts sanitation, leather, and domestic work by historic occupation, Ghurye's closure in the municipal contract.
- **Kinship is insurance where the city offers no pension, which COVID reverse migration proved:** when work died, the rural house reclaimed its members.

Why replication is useful to people

- Srinivas's dominant-caste networks become urban associations and vote banks; they help jobs as well as they exclude.
- Religious trusts and caste hostels lower the cost of the city for students of one we.
- Women are policed through the same Seed and Earth honour, now in paying-guest rules and hostel timings.

What does not simply replicate

- Office and factory floors differentiate caste from class more than the lane does, as Beteille argued.
- Some mixed rental markets and campuses weaken everyday commensality rules.
- The replication is strongest in marriage, care, and neighbourhood, weakest in anonymous consumption.

Slum and gated forms

- Slums cluster by region and jati. Gated new-middle-class blocks cluster by money and still by marriage circle.
- Both are urban settlements carrying rural imprints at different prices.

Flow diagram

Chain migration kinship -> Urban settlement
Housing honour filters -> Urban settlement
Endogamous marriage -> Urban settlement
Informal caste labour -> Urban settlement
Urban settlement -> Rural imprint

Conclusion

Urban India replicates rural caste-kinship because people move as chains, because the city withholds security, and because endogamy and housing honour remain the family's business. The skyline changes faster than the wedding.

Facts & figures

Chain migration

Village-kin pipelines into specific urban trades and neighbourhoods.

Matrimonial market

Digital endogamy that keeps Karve's marriage rules in the city.

Sanitation contracts

Caste-typed urban labour as a rural imprint in municipal form.

Reverse migration

Proof that urban livelihood still leaned on rural kinship.

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