Chapter 2: Review of Literature

2.1 Introduction

This thesis is predominantly from a socio-anthropological perspective. The aim of the thesis is to explore the insiders' experiences of honour and power as played out in the khap regions of western Uttar Pradesh. Since this is to be explored through the processes and spaces of the making of honour and the processes of power accumulation with caste and patriarchy as the motivating factors, I had to look into the studies related to concepts of caste, culture, gender and power. The study ultimately focuses on the processes and forms of subversion and the spaces available for it. Subversion within these areas reveals not only a legitimacy crisis within khaps, but also that of the modern Indian state. For this reason, studies around state, citizenship and rights are also taken into account.

The categories of literature consulted could be summarised as follows: the studies directly related to khap explaining the region and practices; indirectly related works explaining the ‘dynamics’ of the region where khaps are located; and, finally, other relevant concepts and categories related to the phenomenon of khap -- i.e. literature on caste, patriarchy, power, etc.

Literature on caste takes into account the diverse aspects of caste in terms of dominance, power, its political economy and its changing protean relationships. Literature on gender takes into account the studies on ‘body’ as well. The idea of ‘body’ is not only traced through academic analysis of female body, but also from the ideas mentioned in certain scriptural texts. I also went through literature on state, citizenship and rights from a gender perspective. Literature on various claims and debates surrounding the concept of power was needed for the purpose of contextualising power as an entity.
2.2 Literature directly Related to Khap

The previous works on khap panchayats and, more generally, village life in north India, helped me get a hang of the field that I was about to experience. Prem Chowdhry’s work on khap set-up in Haryana is from a historical-economic and gender angle (Chowdhry, 2004; 2011). This work highlights mostly explicit cases of violence and dominance and has a revolutionary tinge. Unfortunately, it loses out on the subtleties involved in understanding the processes of concretisation of dominance. In some places she brings out how women pose a threat to male dominance -- say, for example, by collective singing -- but her research doesn’t bring out the idea of subversion very clearly: this collective singing performance, therefore, appears more like venting out of emotions than actual negotiations.

Work on the political system of Jats by M. C. Pradhan are carried out from the socio-political standpoint (Pradhan, 1996). It explains mainly the structure of khaps with some historicity. Then we have the classical work called *Village life in Northern India* by Oscar Lewis (Lewis, 1958). These studies are directly related to my field of research. Another recent work on love marriages and honour killings by Perveez Mody also proved relevant, but it was focused on eloping couples and the issues of law, and that too mostly focusing on areas in and around Delhi (Mody, 2008).

*Khap Panchayat and Modern Age* by D. R. Chaudhary traces history and nature of khaps through different time periods. It analyses khaps in the relatively modern context, and is more of a recommendatory book for khaps and civil society. It talks about the reforms that are needed in accordance with the changing times (Chaudhary, 2012).

A few other research papers and articles gave initial insights but after the fieldwork they appeared to be too recommendatory in nature, often displaying social scientists’ ethical biases. These works include Ravinder Kaur’s “Khap panchayats, Sex Ratio and Female Agency” (2010), Ranbir Singh’s “The Need to Tame the khap panchayat” (2010), Bhupendra Yadav’s “Khap panchayats: Stealing Freedom?” (2009). Ajay Kumar’s paper gave some good historical insights, including a discussion on ethical concerns related to khap panchayats
(2012). The historical insights I gained from this paper proved quite relevant to my research.

2.3 Indirectly Related Literature

Craig Jeffrey’s work is indirectly related to my field of research, as he has analysed caste and dominance in rural India (Jeffrey, 2001). His work is an intriguing analysis of the rural areas, and also includes a separate analysis of western Uttar Pradesh. This gave me much-needed insights after my first round of fieldwork.

Other important works that contributed indirectly to the analysis and understanding of the field and its inhabitants were by Gail Omvedt’s *Land, Caste and Politics in Indian States* (Omvedt, 1982) and Eric Stokes’s *Peasant and the Raj* (Stokes, 1978). These works helped me understand changing land relations and dominant status and social standings over the period.

Boris I. Kluyev’s work *India: National and Language Problem*, helped in understanding how the vicinities affect the life patterns and reactions to them. It talked about the economic ties between Delhi and the rural areas of Haryana and western Uttar Pradesh (Kluyev, 1981): most of the western Uttar Pradesh khap areas are very close to Delhi and this affects the life pattern and experiences in that area to a great extent.

2.4 Literature on Concepts Relevant to the Study

Since my research is from socio-anthropological perspective, I had to go through literature across disciplines as varied as semiotics, myth-making and cultural theories (Edwards, 2007; Eco, 1977; Attebery, 2013; Zimmer, 1946), to grand concepts of power (Foucault, 1970; 1988; Wolf, 1999), theories and debates on the nature and trajectory of the state (Kaviraj, 2010; 2005; Chatterjee, 2010; 1997), state policies and citizenship and hierarchy of citizenship (Scott J. C., 2009; 1998; Nandy, 1995). The other works on state, which explained the notion of State prior to colonial period proved to be of great importance. Works by Harihar Bhattacharyya explaining the notion of state as envisioned by Bhudev Mukhopadhyay (Bhattacharyya, 2010) and works by Ram Sharan Sharma
Sharma, 1996) and Jagdish Lal Shastri’s work on the political thought in the Puranas (Shastri, 1943) helped in understanding the origins, need and nature of the ancient state.

Other areas that touch the concerned research work needed a reading of the theories on law (Rawls, 1971; Gupta, 2001; Hames, 2006), as well as gender studies (Badrinath, 2008; Das, 2006; Kosambi, 2007; Menon, 2004; Nussbaum & Jonathan Glover, 1995). Martha Nussbaum explains three types of capabilities: basic, internal and combined. Nussbaum puts emphasis on the idea of justice for women not from a radical feminist perspective. She says that a female or any other person should be able to lead a life that is considered fully human. Martha Nussbaum gives out multiple ways in which a life can be considered completely human: bodily health; bodily integrity; senses, imagination, thought; emotions; practical reason; affiliation; other species; play; control over one’s environment (Nussbaum, 2000). Some of this diverse literature that was not directly related to my research, yet helped me in understanding the complexities and nuances, without which the fieldwork would have been incomprehensible.

My research also involves gender, as the khap region’s fabric is made up of elements of patriarchy. Male thought is taken as an idée recue in this region. Therefore, I had to delve into the issues of gender and performativity (Butler, 1993). Gender, as explored by Nivedita Menon from the angle of citizenship, was also useful (Menon, 1998).

There was also an attempt to capture the women’s imagination in other countries and cultures -- like in Mexico (Blake, 2008), Malawi (Phiri, 2007), as well as in some biblical narratives (Exum, 1993). Literature on women’s condition in cases of inter-group rivalry, like in the case of Rwanda genocide, also proved useful (Green, 2012). Women’s experiences during court proceedings and the attitude of the lawmakers have also been captured in the feminist writings: the need to see law from a feminist lens and the need for sensitivity in women’s issues that needs to be reflected in the laws of the countries also came through certain literature (Schneider, 2000; Lawyers Collective: Women’s Rights Initiative, 2008).
The concept of “law in action” is also looked into for the purpose of this thesis work: it has been evident that laws exist, but the conditions of women as well as other marginal communities do not get improved as promised in law (Pound, 1910). This thesis makes an attempt to understand the processes and conditions, which restrict and hamper the course of law in getting translated into effective real-life experiences.

While studying the khap region, I came across the notions of body as carriers of cultural symbols. I tried to delve deeper into the notions of female body through the sources like scriptures, Vedic texts and other classical Literatures. The texts taken into account range from Brahmanas (Griswold, 1990), Manusmритi (Buhler, 2004) and Dharmasutras (Olivelle, 1999) to Srimad Bhagavat Puarana (Vyas, 1940), Buddhist Vinaya Pitaka (Davids & Oldenburg, 1882) and other Buddhist works (Tsomo, 1999; Paul, 2014) to Tantric Literature (Doniger, 2009; Samuel, 2008) to Vastyayan’s Kamasutra (Tripathi, 2005; Vatsyayana, 2011; Doniger, On The Kamasutra, 2002). I also came across some works on Nagpanth (Barathwal, 2004). I also read a few legends -- like the Legends of Kabir (Lorenzen, 1991). Through literature like Legends of Kabir -- especially the anecdotes mentioned in this work -- one gets to know the caste and gender practices of earlier times. Some of the above mentioned texts, which are believed to have come into existence in opposition to Brahminical orthodoxy, also have the elements that could contribute in forming negative opinions regarding females and their bodies. I studied these works in order to trace the trajectory of the changing notions present in different contexts and time periods.

I also tried to look through these texts, into the spaces of protests and objections that might be available in all periods. I wanted to see if the idea of mimicry and hybridity that were posed by Homi K. Bhabha in context of “third space” (Bhabha, 1994) existed or not -- and, if yes, in what degrees -- in the writings of earlier times.

The subtleties involved in the veneration of women and still making them insignificant and invisible are dealt with in my work through the narratives emerging straight from the field. This line of thought I also came across in works
like Bhartraharivirchitam – Vairāgyashatakam (Bhartrhari, Vairagyashatakam, 2007) and Shringarashatakam (2007).

As initially said, the research is focused on the two aspects of khap panchayat i.e. caste and patriarchy in terms of power relations. Caste and Patriarchy both are guided by basic principle of power as an implicit phenomenon.

Caste as a fundamental social and an extremely variable phenomenon has been a concern for sociologist for long. Relations based on castes are asymmetric and upheld by institutions such as marriage, family, kinship ties, occupational structures, status mobility and the political systems. Each caste has built its own consciousness, which makes India a plural society (Banerjee-Dube, 2008). Many Sociologists have focused on different dimensions of this social institution, castes as culturally distinct (Karve, 1961) entities and caste systems seen as living environments for those comprising them (Berreman, 1967). Some studies, such as by Rudolph & Rudolph (Rudolph & Rudolph, 1967) and Rajni Kothari (Kothari, 2005) that have analysed the political economy of caste, were also useful. Christophe Jaffrelot’s book India’s Silent Revolution: The Rise of the Lower Castes in North India (2003) helped understand the idea of deepening of democracy through participation from below in terms of political economy of castes. These studies do need to be applauded for their contributions to the analysis of the power dimensions that exist within the public sphere. However, as far as sociological research in relation to caste is concerned, many research studies have been conducted but different dimension have not been covered, except by sociologists like Andre Beteille, whose work on caste, class and power in Tanjore village was quite useful (Beteille, 1965).

My research has focused on power relations that are manifested in the sphere of khap in-terms of caste and patriarchy. Weber defined power as the chance that an individual has in a social relationship to achieve his or her own will even against the resistance of others. Furthermore, Weber suggests domination as an alternative, or more carefully defined concept. Weber defines domination “as the probability that certain specific commands (or all commands) will be obeyed by a given group of persons” (Weber, 1968, p. 212). Features associated with domination are obedience,
interest, belief, and regularity. Weber notes, “every genuine form of domination implies a minimum of voluntary compliance, that is, an interest (based on ulterior motives or genuine acceptance) in obedience” (Weber, 1968, p. 212)

Previous studies have also reflected upon the concept of ‘power’ in connection with caste system in India. M. N. Srinivas’s analysis tells that rural peasant society was organised and structured around a single dominant caste, which exercised control over a village (Srinivas, 1955). This assertion of Srinivas is close to that of Bruno Latour’s imagery of power seen as the ‘centered’ conception of power, where a central source is responsible for the diffusion of power within and across society distributed down through an ‘organisational hierarchy’ (Latour, 1986). Srinivas saw the dominant caste not as the class with the highest ritual status, but as the one that “preponderates numerically over the other castes, and wields preponderant economic and political power” (Srinivas, 1955, p. 8) He acknowledged, however, that this caste “can more easily be dominant if its position in the local caste hierarchy is not too low” (Srinivas, 1955, p. 8). Scholars such as Louis Dumont (1970) subsequently argued that dominance was based more on economic realities than numerical preponderance, though this has drawn lot of criticism: he has been critiqued, for example, for ignoring the historical conjuncture (Singh H. , 2014).

Scholars like Bernard S. Cohn have traced the changes and influences historically surrounding the Indian society and culture. Cohn’s work -- with its comparative analysis of Indian, American and African societies (also keeping in view the pre- and post-colonial changes) -- helps in understanding changes as well as tracking those changes that societies with similar historical experiences undergo (Cohn, 1968). The historical changes that are tracked by Cohn are imperative for the understanding of caste and other feature of the society, but the factionalism that exists within contemporary castes and the fluid nature of current land ownership can only be captured with focused studies within its contemporary space, time and context. The role and function of caste in village life is changing with the changes in the sources of power and authority. It is too complex to study the power relations within the circumference of khap and, particularly, in the intra-caste relations that have been ignored so far in sociological research.
Khap is a traditional authority where the traditional rights of a powerful and dominant individual or group are accepted, or at least not challenged, by subordinate individuals. These could be religious, sacred, or spiritual forms, well established and slowly changing culture, family, got or gotra-type structures. The dominant individual could be a priest, got leader, family head, or some other patriarch, or a dominant elite might govern. In many cases, traditional authority is buttressed by culture such as myths or connection to the sacred, and by structures and institutions, which perpetuate this traditional authority. In Weber's words, this kind of traditionalist domination “rests upon a belief in the sanctity of everyday routines.” (Gerth & Mills, 1958, p. 297). Ritzer notes, “Traditional authority is based on a claim by the leaders, and a belief on the part of the followers, that there is some virtue in the sanctity of age-old rules and powers” (Ritzer, 1992, p. 132).

Caste is one of the structural factors in perpetuating subordination of those who fall at the bottom of its hierarchy. Inter-caste and intra-caste conflicts increase when the subordinated group resists the structure and ideology of dominance and the dominant castes counter/oppose the resistance from below. Consequently, one of the pertinent ways to understand the social reality is to look at the question of subordination of certain sections of society and the underlying factors that make them subordinates. Caste retains, both as a concept and practice, critical importance in terms of its multiplicity, complexities and dynamics (Shah, 2002).

Power is exercised by khap by way of rule of marriage. Within castes the clans/gotra/got/sub-castes are structured hierarchically as dominant and subordinate. Gotras impose higher and lower ranking within the caste fold and strengthen the iniquitous power relations which are hierarchical, discriminatory and exploitative. Gotra is the nomenclatural identity, an exogamous unit within an endogamous jati, and serves the function of regulating marriages in terms of exclusion (Mehta, 1999, p. 39). The got is an exogamous patrilineal clan (most commonly used as gotra) within a jati. All members of a gotra share patrilineal descent from a common ancestor: “People from different jatis might carry the same gotra name and claim descent from the same legendary sage or deity” (Mehta, 1999). Since marriage within gotra is considered incestual, the custom is retained by khap. By disguising themselves as cultural police, they establish hegemonies.
particularly of caste and patriarchy. A. L Basham’s work was useful in understanding gotra (Basham, 1954). Astadhyayi of Panini also gave a detailed understanding of gotra system (4.1.162; 4.1.114; 4.1.163) (Panini, 1989).

For a better understanding of gotra system I referred to P. V. Kane’s The History of Dharmasasstra: Ancient and Medieval Religions and Civil Law in India, quoted in Patrick Olivelle, ed., Dharmasutras The Law Codes of Ancient India (Olivelle, 1999, p. 369). The concept of gotra as explained by P. V. Kane, quoted in Patrick Olivelle’s Dharmasutras - Gotra is referred as:

“A family line that is connected to a single ancient teacher as a common ancestor. The definition of this relationship is quite vague and often confused in the literature.”

“Gotra is connected to another ancient Indian kinship category called pravara based on having the same ancestral seer. Each gotra may have several pravaras. ‘Connection of gotra and pravara may be stated thus: gotra is the latest ancestor or one of the latest ancestors of a person by whose name his family has been known for generations; while pravara is constituted by the sages or in some cases the remote ancestor alone. Two persons related through one or the other are not permitted to marry each other.’”

In the case of Jats the latter explanation of gotra appears to be more close to their system of gotra. Jats do not see any seer as their ancestor. They believe in an ancestor from whom they could trace their lineage, but claim that the ancestors belonged to warrior classes and were not Brahmanical sages. Here is an example of the gotra system of Baliyan khap, one of the dominant and influential khaps of western Uttar Pradesh.

Baliyan khap’s cultural profiling tells us that in the gotra set up they belong to the Raghuvanshi gotra. They trace their Raghuvanshi gotra to a king, Ramchandra’s son Lav. They say their gotra system is different from the Brahmanical gotra system. They do not follow the rishi gotra system. For marriages they do not look for the rishi gotra, they instead enquire about the khap’s name or vansha (dynasty) name, which is considered as their gotra. For
instance the *Baliyan khap’s* rishi *gotra* is traced to the ancient sage Kashyap, but that is insignificant to them. The rishi *gotra* holds no importance in their culture. The *vansha* they follow, they claim, came from king Raghu of Ikshvaku. In the dynasty system also they follow a system of upper *gotra* and lower *gotra* -- upper and lower are not hierarchically arranged rather they stand for the first ancestor and the last ancestor in order. The closest in order becomes their immediate ancestor and they tread the closest ancestor’s line.

For the young men in the villages I visited, *gotra* simply meant a sense of belongingness. When I asked the young people whether they were clear on the concept of *gotra* in their area, most of them said *gotra* meant ‘apanapan’ (belongingness). The true meaning goes much beyond that, of course.

The contemporary subaltern perspectives that have emerged in the writings of Gloria Goodwin Raheja (1994), P. Hershman (1974), Badri Narayan in *Fascinating Hindutva: Saffron Politics and Dalit Mobilisation* (2009), have brought out the processes and forms of ethnicisation and assertion. Henry Orenstein’s work on the grammar of defilement helps in understanding caste and cultures from the historical as well as scriptural analysis of symbols and laws (Orenstein, 1968).

*The Invention of Tradition*, edited by Eric Hobsbawm and Terence O. Rangers, helped understand how the traditions that are considered to be surviving the test of time and the lash of forces of change, happen to be implanted rather recently in the historical time (Hobsbawm & Ranger, 1983). The understanding was necessary while involving in research related to the history-writing projects of Jat communities and identity claims by various other communities. Recently, the dominant Jat community of the region under study appears to be waking up to the idea of history writing and making itself visible in a particular way in the history of the region.

Since the relationship between caste, power and patriarchy has been a major concern for sociologists working on gender, they saw caste through a feminist lens and illustrated how the caste system upholds the patriarchal values and ideology which are used to justify the dominant, hegemonic, hierarchical and
unequal patriarchal structures. As repositories of community’s honour, women are vulnerable to killings in the name of honour, which reinforces patriarchy. Caste and gender are closely related and the sexuality of women is directly linked to the question of purity of race. Ideologically, concepts of caste purity of women to maintain patrilineal succession justified subordination of women. The work by Neera Desai and M. Krishnaraj showed how caste system and caste endogamy is used for the purpose of having control over the labour and sexuality of women (Desai & Krishnaraj, 2004): the authors showed how women’s position is changed and made adaptable to the position of men through the social systems like gotra and vansha. Uma Chakravarti, in her book Gendering Caste Through Feminist Lens (2003), refers to the Sanskrit scriptures to bring out the continua in the position of women in contemporary society by taking the vision to the original codification of the caste and cultural systems in Hindu religious texts.

The literature on power was sieved through to understand its nature. Power is seen as observable exercise by Robert Dahl, whereas power is seen as latent force in interest and actions by Steven Lukes (Allen, 2003). Power is also seen from dispositional perspective by Ted Benton (Allen, 2003). Foucault sees power as having an immanent existence (Foucault, 1970; Allen, 2003). Bruno Latour sees power as a ‘centered’ source in organisational hierarchy (Latour, 1986). The concept of organisational power by Eric Wolf was useful in understanding group dynamics and power play (Wolf, 1999).

I also picked up some literature from the members of khap panchayat regarding the cultural claims and histories of the region and the inhabitants. I also got some material from the khap panchayat minister of Sisauli village who maintains the records of the panchayat and its history. I also collected some magazines that are in circulation in the region -- like the Jat community’s mouthpiece Jat Ratna, and others are also collected. I also collected various CDs and other recordings of Ragini songs, the local folk songs of western Uttar Pradesh, claimed by Jats as part of their culture. Raginis written by people belonging to Dalit community were also consulted from the compilation of books like that of Dr. Rajendra Bargujar (Singh P., 2013).
2.5 Literature giving Leads for the Research

Some works that gave leads for this research include the works by John Allen (2003), David Scott (2004) and Gurminder K. Bhambra (2007). John Allen suggests that there is a need to go beyond the vocabulary of power like “power in things”, “power through mobilisation” or “power as an immanent affair” (Allen, 2003). David Scott, in his work *Conscripts of Modernity: The Tragedy of Colonial Enlightenment*, gave insights into the relation of past, present and future and how things have to be understood in their present-centeredness i.e. present not in isolation but present as the center of past and future (Scott D., 2004). Reinhart Koselleck also gives a similar idea about the present in his work, *Futures Past* (Koselleck, 1985). Gurminder Bhambra says, in *Rethinking Modernity*, that the claims to normalcy of culture -- the normal i.e. the usual standards of a community and culture -- frequently entail resistance to their dominant norms and forms of power and representation (Bhambra, 2007). This gave me the idea to look for the spaces and possibilities of construction of norms and forms at variance with the usual standards.

2.6 Gaps in Available Literature

Since my research is focused on khap, I saw the existing studies on khap by scholars like Prem Chowdhry and M C Pradhan, which seem to point towards a resurgence of the phenomenon of khap through intricate ethnographic analyses. The inflection of themes -- like panchayats vs courts, clan exogamy vs Hindu Marriage Act, and even subordinate *gotras* vs dominant *gotras* -- do posit interesting questions about the ‘invention’ of traditions in the wake of modernization. But, while these accounts bring to light the fuzziness of power structures amongst the Jats and other inhabitants of the khap region in northern India, they do not portray how this present form and condition of power got shaped and what it holds for the future.

They fail to give us insights into the institution of khap, which in recent years has emerged as a strong and visible cultural force in the ‘territorial spaces’ of Haryana and western Uttar Pradesh. The phenomenon has not been detailed out to throw light on the new trends of ‘culture steading’ within the democratic
configuration of India. The struggles of women as subaltern insiders, both as members of a culture and that of the state, remain invisible. The forms in which the struggles or subversions are taking place on the ground are generally bypassed in most of the studies.

The processes of subversion, which have the potential of challenging the accepted, more visible dominant reality, are mostly ignored in these studies. To understand subversion in other parts of the world, I looked at some African and Latin American feminist literature (Blake, 2008; Phiri, 2007; Green, 2012). El-Sayed El-Aswad’s work on Egypt, explaining its religious and folk cosmology, also gives glimpse of possibilities of subversion through folk tales and belief systems (El-Aswad, 2002).

The three major questions that emerged from the literature review and pilot field study, were: How did this present form and condition of power get shaped in the khap regions of western Uttar Pradesh, and what does it hold for the future? What kinds of experiences are opened up by the interface between historical forces like the state, the khaps and civil society? What are the spaces, forms and processes of subversion by women and other marginal groups in the khap region of western Uttar Pradesh?

2.7 Theories Consulted

A few theoretical perspectives were taken into consideration to get to the answers of the central research questions of the thesis. Initially, the idea was to completely base the work on Eric Wolf’s theory of organisational power i.e. one of the three forms of power propounded by Wolf (Wolf, 1999). Later, there was a need felt to move beyond the 1960s and 1970s debates on the analysis of power. The debates around power only concerned themselves with either power in terms of ‘observable exercise of power’ as explained by Robert Dahl or ‘power as latent interest and actions’ as explained by Steven Lukes (Allen, 2003). In this thesis work, I examine power as a separate entity. Power as a separate entity creates a web in its present time, space and context i.e. its temporality. The question is: what are the multiple realities that emerge from this web of power?
Some aspects of Eric Wolf’s concept of ‘organisational power’ come closest to the power arrangement in the khap region. On one hand, the Marxian conceptualisation in this regard puts a lot of onus on the unanimous model of ‘class-for-itself’ orientation, Foucault’s views on the other hand riddle themselves in the universal indoctrination of ‘a discourse’. These accounts tend to presume at least a certain degree of consensus in a collectivity. But the khap problem throws numerous challenges to the study of power relations within the ambit of fixed and predictable variables. It is here that Wolf’s notion of power becomes relevant. For him, power is manifested in relationships, operationalised in settings and domains and even orchestrated through the direction of energy flows. A third modality is power that controls the contexts in which people exhibit their capabilities and interact with others. This sense calls to attention the instrumentalities through which individuals or groups direct or circumscribe the actions of others within determinate settings. This mode is referred to as tactical or organisational power (Wolf, 1999, p. 5).

The main theories consulted for guidance in the research work are rational choice theory (Homans, 1961), hybridity theory (Bhabha, 1994; Pieterse, 2004; Kraidy, 2005), feminist theory on intersectionality approach, and dramaturgy (Goffman, 1959).

It is believed that ‘rational choice theory’ is compatible with the structural explanations regarding social structures and constraints and its relevance in understanding social interaction (Scott J., 2000; Satz & Ferejohn, 1994). George Homans was the pioneering figure in establishing rational choice theory in sociology. Theory of Hybridity is also seen from the perspective of cultural knowledge of globalisation (Pieterse, 2004; Kraidy, 2005) apart from its post-colonial perspectives (Bhabha, 1994). Feminist theory is seen from the perspective of ‘intersectionality’. Kimberle Crenshaw coined the term “intersectionality theory” in 1989. Intersectionality combined various issues of marginality and came as a critique of radical feminist approach. Dramaturgy theory, which was adapted into sociology by Erving Goffman, gives insights into the social interactions in everyday life (Goffman, 1959).
The above-mentioned literature and theoretical perspectives are not the strict frameworks on which the thesis is based, rather these are broad frameworks or perspectives to guide along the explorations in the field. The thesis work is emergent and mostly exploratory, grounded in the field set-up and real-life narratives.

References


