UNDERSTANDING
INDIAN SOCIETY

SOCIOLOGY
Standard Twelve

The Constitution of India

Chapter IV A

Fundamental Duties

ARTICLE 51A

Fundamental Duties- It shall be the duty of every citizen of India–

(a)   to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;

(b)   to cherish and follow the noble ideals which inspired our national struggle for freedom;

(c)   to uphold and protect the sovereignty, unity and integrity of India;

(d)   to defend the country and render national service when called upon to do so;

(e)   to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities, to renounce practices derogatory to the dignity of women;

(f)   to value and preserve the rich heritage of our composite culture;

(g)   to protect and improve the natural environment including forests, lakes, rivers and wild life and to have compassion for living creatures;

(h)   to develop the scientific temper, humanism and the spirit of inquiry and reform;

(i)   to safeguard public property and to abjure violence;

(j)   to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement;

(k)   who is a parent or guardian to provide opportunities for education to his child or, as the case may be, ward between the age of six and fourteen years.

SOCIOLOGY

Standard Twelve

**Maharashtra State Bureau of Textbook Production and
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(B)

The Constitution of India

Preamble

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

(C)

NATIONAL ANTHEM

Jana-gana-mana-adhināyaka jaya hē
    Bhārata-bhāgya-vidhātā,

Panjāba-Sindhu-Gujarāta-Marāthā
    Drāvida-Utkala-Banga

Vindhya-Himāchala-Yamunā-Gangā
    uchchala-jaladhi-taranga

Tava subha nāmē jāgē, tava subha āsisa māgē,
    gāhē tava jaya-gāthā,

Jana-gana-mangala-dāyaka jaya hē
    Bhārata-bhāgya-vidhātā,

Jaya hē, Jaya hē, Jaya hē,
    Jaya jaya jaya, jaya hē.

PLEDGE

India is my country. All Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

I shall give my parents, teachers and all elders respect, and treat everyone with courtesy.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

Preface

Dear Student-friends,

In today's digital world, you must have felt the need to understand your own culture and society. Many people across the globe are struck by the diversity and plurality of Indian society and its inner strength.

As learners of Sociology, you may often not have answers to questions like, "What does it mean to be Indian?" "What are the factors that influence Indian society? What are the segments of Indian society and how are they connected? How has digitalisation affected our lifestyle?" and so on. It is at such moments that we realise the need to be consciously aware of what is happening in our society, the types of changes that are taking place and the challenges that lie within and without.

There are several debates on the various social processes and movements that have been taking place in India today. Have these weakened our country? Have they made us stronger than before? Understanding our pluralistic society and processes of change are extremely relevant at this juncture.

The Standard XI Sociology course introduced you to various key sociological concepts. In Standard XII, the focus will be on understanding different groups within our society, various social problems, social movements and social change from the viewpoint of the Indian context. We will not only learn about diversities in Indian society but also learn to understand and respect each cultural group in its own setting, with a view to promoting national unity.

Information boxes, activities provided in the textbook and the material available in the QR code should make the process of self-learning easier, interesting and it will also encourage active participation. It is hoped that this Sociology reader will facilitate a fairly comprehensive understanding of Indian society with its multiple layers and divergent cultures. We hope, you will appreciate the dynamic nature of Indian society from a refreshing and new perspective.

Pune

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(Vivek Gosavi)
Director
Maharashtra State Textbook Bureau

- For the Teachers -

An Approach to Teaching Sociology

The course in Sociology introduces learners to Indian society. As Indian citizens, it is important for us to have a comprehensive understanding of the society in which we live – its various segments, its diversity and richness of culture, as well as social problems plaguing our society and various social movements that have pressed for changes that are taking place today. Such a study can be brought alive and made more interesting by using the instructional strategies suggested below:

1. **YouTube link-based discussion:** The teacher must first view selected YouTube clippings, share the link on the class WhatsApp group or screen the link in class/computer lab. Follow up immediately with a discussion or written assignment.
2. **Small-group Discussion:** Divide your class into small groups. Give a common topic for all groups for a 3-minute reflection followed by 10 minutes of group discussion. Each group should have a group representative who will present the three most significant points to the class. The teacher should prepare a blackboard summary of learning points.
3. **Peer Learning:** Learners can prepare PPTs or Charts on select topics of interest, which are directly or indirectly related to the Units of the syllabi. They should then present it in the classroom. The teacher can give relevant additional information.
4. **Debates:** Many topics lend themselves to discussion as there are often multiple points of view. This may be organized as a formal debate in the classroom.
5. **Cooperative Learning:** Collaborative learning strategies can be utilized for effective, creative and fun learning experiences. **Example:** Think-Pair-Share, Jigsaw, Inside-Outside Circle, etc.
6. **Activity Sheets/Exercises:** After every Unit, learners can undertake to develop revision exercises and share with the class. These can be discussed in class and can also be used as part of the revision for the Board Exam.
7. **Interviews:** Small surveys (Sample size=5) can be undertaken on a specific topic and report written on the findings of the study.
8. **Field Visit:** Small-group visits to an NGO, a village or tribal area, or a slum. Make a short film on your phone or write a report on the visit. Learners must share the film/findings with the class. The activity should be followed by a discussion.

At the end of each unit there are sample questions. It is not an exhaustive list. It is hoped that the teachers and learners will both develop a question bank *based on the pattern prescribed by the H.S.C. Board.* Teachers can encourage learners to apply their knowledge and develop skills rather than focus on rote-learning and memorisation. For this purpose, concept mapping, personal response questions and questions based on a passage have been included even in Class XII.

Best wishes for making the study of Indian society an exciting and memorable experience!

Competency Statements

No.	UNIT	COMPETENCY
1	Introduction to Indian society	• Describes the development of Indian society • Analyses factors that influence Indian society • Critically compares the influence of each period on Indian society • Infers the impact of various forces on Indian society
2	Segments of Indian society	• Describes the characteristics of tribal, rural and urban segments of Indian society • Compares the segments of Indian society • Identifies and categorises the challenges of Indian society • Considers solutions for problems of Indian society
3.	Diversity and Unity in Indian society	• Illustrates diversity of Indian society • Defends unity amidst diversity in Indian society • Critiques divisive factors in Indian society • Formulates ways to promote inclusivity and unity in Indian society
4.	Processes of social change in India	• Describes the processes of social change in Indian society • Assesses the impact of each process on Indian society • Compares the challenges posed by each process of social change • Proposes solutions to tackle problems that arise due to processes of social change in Indian society
5.	Social Movements in India	• Explains the meaning and nature of social movement • Describes various social movements in India • Assesses the usefulness of social movements • Evaluates the impact of social movements on Indian society
6.	Social Problems in India	• Demonstrates an understanding of social problems in India • Explains causal factors of social problems in India • Points out consequences of social problems on Indian society • Formulates solutions for social problems

Contents

(H)

1. Introduction to Indian Society

1.1 Ancient and Medieval India

1.2 Colonial Period

1.3 Post-Independent India

INTRODUCTION

As a student of Sociology, you will agree that the focus of Sociology is to understand the 'what', 'how' and 'why' of human social behaviour. Sociologists are interested in understanding the factors, conditions, circumstances and forces that have impacted human behaviour in the past and which still continue to exert influence in our lives. The numerous social relationships that we engage in influence how we behave. This refers to our thinking and acting, our preferences, likes and dislikes, prejudices, beliefs, practices and rituals of daily life and so much more. For example, if you are raised in a household that has a customary practice of a morning bath before prayers are recited, then, you are very likely to conform to such a practice, and the chances are that you may propagate the same too. Again, for example, if you have been conditioned to believe in the superiority of a particular sex, here too, the probability of you endorsing and transmitting such a view is high.

Our civilisation goes back several thousand years when Sociology did not exist as a discipline. You will recall that Sociology emerged in Europe in the mid-19th century CE. A question that you might then ask is, "How do we know about the social life of the people in the ancient past?" Indeed, this is a valid question. Our major sources of information about the past comes from artifacts that have been discovered by archeologists and field historians. Additionally, travelogues, memoirs, biographies, literature, edicts and inscriptions, court chronicles etc. By artifacts, we mean, material components of culture such as tools, utensils, jewellery, art, sculpture, paintings, excavated discoveries, tombs, coins, weapons etc. Then, there are human and animal bones, fossils, geographical locations which also provide clues about the time period. Through modern techniques it is possible to estimate the age and other qualities of material remnants. Based on these findings, many narratives and counter-narratives have shaped our understanding regarding the social life in this period.

It would be impossible to summarise the culture of a civilisation that is several thousand years old, and yet there is much to learn and draw from specific strands or themes that have characterised the people of this land over this time-frame.
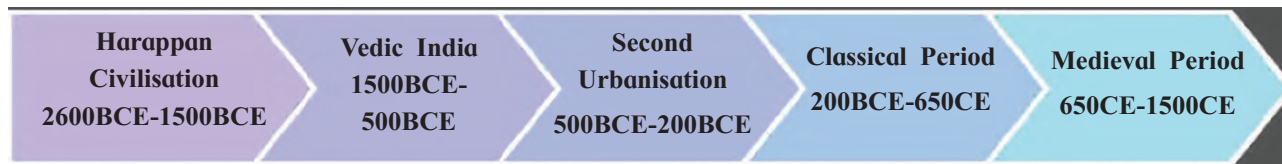
For the purpose of convenience, this Unit is divided into three sub-units, namely,

(i)   Ancient and Medieval India,

(ii) Colonial Period, and

(iii) Post-Independent India.

It is hoped, that you as a learner of Sociology in the 21st century, will reflect on, understand, appreciate, as well as critically examine these strands of information about Indian society. Naturally, to do this, one can't help but go back a few thousand years through a historical framework. By touching upon specific themes and significant landmarks, it should make you wonder about myriad ways of human living, societal-environmental relations, practices, rituals, injustices, blunders, migration and exodus, as well as enabling factors etc. It is a mixed bag and there is plenty to draw from. Our knowledge of the past has shaped our present and indeed has a bearing on what, why and how we think and behave. Such insights we

hope, will excite you, as they could well give you a sense of the plural roots of our heritage, diverse past and the present, as well as the near and distant future.

of time, possibly, some of the hymns came to be associated with the veneration of deities such as *Indra, Agni, Surya, Yama* etc. Indigenous tribal communities would have

Harappan Civilisation 2600BCE-1500BCE	Vedic India 1500BCE-500BCE	Second Urbanisation 500BCE-200BCE	Classical Period 200BCE-650CE	Medieval Period 650CE-1500CE

1.1 ANCIENT AND MEDIEVAL INDIA

The above time line is indicative of how scholars have divided the study of early Indian History into different periods. Note that the years indicated in the above figure are approximations. As a learner of history, through your days in school, you may recall that each of these periods have been touched upon and discussed. So, what are we as learners of Sociology hoping to understand, through a reading of our social histories?

For the purpose of this Sociology course, few strands (or themes) have been selected to understand the Ancient and Medieval Period. They include,

(i) **religious beliefs and practices,**

(ii) **status of women in society,**

(iii) **nature of education,**

(iv) **social life, and**

(v) **urbanisation.**

These themes have been briefly outlined as follows:

(i) **Religious beliefs and practices :** Scholars suggest that the available discourses on religious practices are layered and complex. As far back as the Harappan civilisation, figurines of male Gods, Mother Goddess and animal deities have been found. However, there is no evidence for the existence of temples nor idol worship. Natural elements such as sun, rain, water, thunder and so on were venerated. With the passage

had their own systems of religious beliefs. Tribal religions had no labels nor any written scriptures. Thus, most of what is known about tribal belief systems is based on references made in ancient religious texts, medieval records and colonial ethnographies. Anthropologists have classified tribal belief systems by various terms like animism, totemism etc. which you will read about in the following Unit.

Harappa site

Anthropology : As a discipline, Anthropology emerged during the Colonial period, with the purpose of studying non-European, 'exotic' societies and cultures. It is classified into two broad fields, namely, Physical Anthropology and Social/Cultural Anthropology.

A critique of Anthropology as being part of a colonial project is found in the scholarly work 'Orientalism' by Edward Said.

As regards the Hindu way of life, there are many literary sources that shed light on beliefs and practices of the Vedic period –

some are written and some are oral traditions, such as Vedas, Upa Vedas, Vedangas, Brahmanas, Aranykas, and Epics etc. The Vedic period is usually divided into - Early Vedic Period (c.1500 BCE to c.1000 BCE) and Later Vedic Period (c.1000 BCE to c.500 BCE). One of the reasons for this is there are significant changes that take place, about which we shall discuss as we go long.

For Hindus, the Puranas and Dharmashastras laid out a Code of Conduct based on the Law of Karma (Action), which is also known as the law of cause and effect. You may have heard the phrase, "As you sow, so shall you reap." Hindus believe in a cyclical world-view, that is, they believe that the deeds in one life determine the next life. The *atman* (soul) is trapped in the bondage of birth and rebirth, until it can attain *moksha* (salvation). The four aims of Hindu life (*Purusharthas*) are:

DHARMA	ARTHA
• doing one's duties by following the path of righeousness, without the expectation of a reward	• refers to acquisition of wealth through the path of righteousness through hard work

KAMA	MOKSHA
• sensuous pleasure or sexual union through the path of righteousness	• ultimate goal of salvation from the cycle of birth and rebirth

Scholars suggest that society in the Early Vedic period was less rigid with respect to occupation-based divisions. Over a period of time however, the rigidification of varnas (discussed later) into a fixed, closed system of stratification emerged. This came to be called *jati* (assigned by birth). The *Jati* system was anchored in Brahminism that suggested that hierarchy was subsequently based on the principle of "purity and pollution". This meant strict endogamy, excessive ritualism and the emergence of discrete boundaries of inclusion and exclusion.

Against this background of Brahmin supremacy there emerged the philosophies of Vardhaman Mahavir and Gautama Buddha. Though both initially belonged to the Hindu-fold, they rebelled against excessive ritualism, animal sacrifices and social-based hierarchies. Their teachings got established in the Indian ethos, as Jainism and Buddhism.

Jainism is believed to have a very ancient origin. The religion is said to have been revealed by 24 *Tirthankaras* (spiritual teachers) of which Vardhaman Mahavir was the last. Similar to the Hindu Doctrine of Karma, Jain teachings are also based on the Theory of Karma. However *ahimsa* (non-harming) and *tapas* (penance) are important and integral components of the Jain way of life. Vardhaman Mahavir did not speak of God in his teachings, but he emphasised the state of nirvana. His teachings were in the language of the common people, namely, Ardhamagadhi.

Be aware!

Of the *Sola Sati* (i.e. 16 virtuous women) in Jainism, five are shared with Hinduism, namely, Draupadi, Kausalya, Sita, Kunti and Damayanti.

If, the Hindu system of belief gave importance to the performance of sacrifices and Sanskritic rituals, Jainism advocated an austere and strict lifestyle based on penance.

Buddha, with his teachings seems to advocate the middle path based on the Four Noble Truths and the Eight-fold Path.

Like Jainism, the teachings of Gautama Buddha did not make reference to the concept of God. Also, the sacred literature (*Tripitkas*) were written in the language of the common people, namely, Pali. Buddha made monasticism an inseparable part of his creed. The function of monasticism was to provide suitable conditions for personal and societal development.

Do you know?

The Jataka Tales (300 BCE - 400 CE)

These are a voluminous body of literature indigenous to India. They are concerned with the previous births of Gautama Buddha in both, human and animal form. The future Buddha may appear as a King, an outcaste, a God, an elephant etc. Whatever form he takes, the Buddha exhibits some virtue and moral that the tale thereby inculcates.

In these tales, there are numerous characters who interact and get into trouble whereupon the Buddha intervenes and resolves their problems. There is an inherent reference to naturism in these tales.

Thus, Jainism and Buddhism are perceived as "protest religions". Both these religious traditions opened their doors to all sections of society. The right to salvation was no longer limited in a particular stratum of society. Understandably, Buddhism with its less rigid rules and regulations in comparison to Jainism was embraced by many; Buddhism thus spread far and wide even beyond the boundaries of India because of the patronage of the Mauryan emperor, Ashoka. As a missionary religion, Buddhism spread to foreign countries like Tibet, China, Japan, Mongolia, Burma, Java, Sumatra and Sri Lanka. Even today, India is considered a holy place and the source of their religion by these countries. Jain and Buddhist *Sanghas* (schools) for religious learning were established people who chose the ascetic way of life (as nuns and monks).

Buddhism gave great importance to moral upliftment of human beings and directed people to lead moral lives. It insisted on virtues like charity, self-sacrifice, control over passions and non-injury in thought and action. These virtues are also advocated in the *Upanishads* and also widely practiced through the Buddhist way of life.

Over a period of time Jainism and Buddhism also split into sects. The smaller following invariably were those who adhered more strictly to the teachings of the leaders. The larger sect were people whose practices of the teachings were made more practical and doable. Jain sects include – *Digambaras* (sky clad) and *Shvetambaras* (white clad) whereas Buddhist sects include – *Hinayana* (Lesser Vehicle) and *Mahayana* (Greater vehicle), *Vajarayan* which comes much later in the 8th century CE.

Activity 1
Find out about the Eight-Fold Path of Buddhism.

Following the nirvana of Mahavir and Buddha, the spread of their teachings also diminished. For a period of about twelve hundred years there was no emergence of newer and impactful religions. Historian R. S. Sharma holds that there was a "period of flux leading to a continuous process of fragmentation and decentralization" during this period.

We will now pick up the strand of religious practices and beliefs that were significant during the **Medieval Period** (c. 650 CE – c. 1500 CE), which saw several religions come to India from outside. These include Judaism, Christianity, Islam and much later Zoroastrianism.

The **Sangham Period** (6th century BCE to 3rd century CE) is the period of history of ancient peninsular India (which approximates the present-day Tamil Nadu and Kerala States). It is named after the famous *Sangham* academies of poets and scholars centered in the city of Madurai. Religion played a milder role during the *Sangham* Age. Both ritualistic and supplicatory aspects of religion were practiced by the *Sangham* people. Rituals were related to animism and other forms of deity worship. Tree, stone, water, animals, stars and planets were worshipped. The Tamils of the Sangham Age were aware of certain spiritual and philosophical truths. They believed that life is distinct from body. While life can function independently of the body, the latter cannot, when divorced from life. Their entire philosophy of ancestral worship, reincarnation etc., was related to death and the afterlife.

The roots of Zoroastrianism is found in the Middle East region. Persecution of the people of this faith brought them to the Western coast of India, near present-day Gujarat, into which they culturally assimilated. Zoroastrianism is the only outside religious community that still practices endogamy; it did not permit proselytisation i.e. conversions into their faith. Also, entry into their Fire temples is restricted to members of the community.

> **Zoroastrianism :** It is one of the world's oldest and continuously practiced religion. It is centered on a dualistic cosmology of good and evil (Heaven and Hell). Their sacred scripture is Avesta in

which it is stated that the supreme creator is Ahura Mazda, from whom Asha (cosmic order) originates. Fire and clean water are agents of ritual purity. Fire temples are their place of worship. The Holy Flame was brought by priests from Persia to Navsari in Gujarat (c. 9th century CE).

While maintaining their strong sense of identity and culture, despite their diminishing numerical strength, Parsis have contributed in all walks of life. Personalities like Dadabhai Naoroji, Pherozeshah Mehta, Field Marshall Sam Maneckshaw, Zubin Mehta are some of the significant Parsis. Tata, Godrej and Wadia are important names in the building of modern industry in India. Dr. Homi Bhabha was instrumental in making India a nuclear power. The works of top lawyers from the Parsi community like Nani Palkiwala, Soli Sorabji and Fali Nariman continue to enlighten civil society.

People of Jewish faith are believed to be one of the early foreign religions to come to India. They came for the Hebrew King Solomon's merchants for the purpose of trade. Conversions of people in Kochi to Judaism led to the identity of Kochi Jews. Till today, the Jewish Synagogue is found in Fort Kochi.

Jewish Synagogue, Kochi

The number of Jews have dwindled. In Mumbai too, there is a small community of Bene Israel Jews and it is believed that some tribes in Mizoram too have Jewish identity. Jewish people follow the Torah (which includes the Books of the Old Testament of the Bible). Judaism is a monotheistic religion. They believe that the Messiah (Saviour) is yet to come. The Holy Sabbath is a sacred observance of Jews. You will recall that the Jewish people were the most persecuted community in human history.

You should know!

The Holocaust : Since 1945, the word 'holocaust' has taken on a new and gruesome meaning. It was used to refer to the genocide (i.e. mass murder) of around 6 million European Jews, other communities and groups including gypsies, homosexuals, socialists, communists among some others. This was carried out by the German Nazi Regime in the Second World War. The total death toll was estimated to be around 11 million.

Find out more about the Concentration Camps that were spread across Europe during World War II.

From 1948-1951, 1,36,000 Jewish displaced persons immigrated to Israel. Others re-settled in United States and other nations outside Europe.

For centuries, they did not have a land of their own, but lived on many continents. It is only in the 20th century that they have come to identify with a territory of their own, Israel, after years of political struggle.

It is in the 1st century CE that Saint Thomas, an Apostle of Jesus Christ, brought Christianity to the shores of Malabar in South India. Followers of Christ came to be called Christians. The local people who converted to Christianity then, are called the Syrian Christians. Christianity is a monotheistic faith and like Judaism, it holds a linear view of life, that means, people believe that they have one life; their life on Earth determines if they will go to Heaven. The essential foundation of the Christian faith is the principle of love and all Christians believe in the Death and Resurrection of Jesus Christ, their Saviour. The impact of Christianity is especially notable during the Colonial period.

Cross founded by St. Thomas Syro-Malabar Church at Palayoor

Even though Islam first came to India in the 8th century CE, the impact and influence of the religion is seen only much later. Like Judaism and Christianity, Islam also preaches monotheism and the faith centres on the Holy Quran. Muslims believe in the Five Pillars of Faith. It guides their beliefs and behaviour.

During the Medieval period, Islamic teachings spread far and wide. Several rulers made special efforts to propagate the faith. The Delhi Sultanate was an Islamic Empire that ruled a large part of India for almost 320 years (1206 CE - 1526 CE) over Five Dynasties.

| Mamluk Dynasty or Slave Dynasty | Khilji Dynasty | Tughlaq Dynasty | Sayyid Dynasty | Lodi Dynasty |

During the rule of Akbar, he started a religion based on ethical rationalism, called Din-i-Ilahi. It was a synthesis of all religions and was based on Akbar's philosophy of universal toleration. It was a system without a priesthood, no rituals, beliefs nor books. It was inspired by the teachings contained in different sacred texts.

Social interaction of local people with Christians, Muslims and Jews led to conversions. Missionaries were especially known for their educational and social service to all people, irrespective of one's identity – sex, caste, creed, community etc.

Sikhism emerged in the late 15th century CE and was founded by Guru Nanak (1469 CE - 1539 CE). Like Hinduism, Jainism and Buddhism, Sikhism too preached the Karma theory. Sikhism flourished in Punjab (North India) and was largely contained there. It rejected caste-based social hierarchy. It supported equality of all persons for religious worship and other fields of life. The teachings of the ten Gurus constitute the faith of Sikhs and their sacred literature is the 'Guru Granth Sahib'.
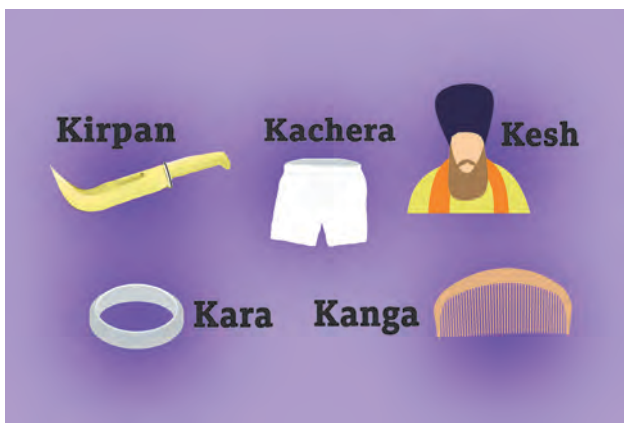
5 K's of Sikhism (Panj Kakkar)

Langar is the Punjabi term for community kitchen which was institutionalised by the founding Guru during the 16th century CE. It is a unique symbol of charity and equality, designed to provide a free vegetarian meal to all people irrespective of caste, creed, age, gender or social status. All Sikh gurdwaras operate langars where volunteers (sevadars) render courtesy, care and hospitality to all visitors.

Langar

The Bhakti movement emerged with the need to bring religious reform in Hinduism during the medieval period. It rejected the caste system. It criticised excessive ritualism and advocated simplicity in worship. It professed that all human beings were equal in the eyes of God. The focus was on devotional singing and repetition of his name (namasmaran). Sufism also preached the unity of humanity and believed in the equality of all human beings in the eyes of God. Some important exponents of this are Kabir, Rahim and Guru Nanak. Kabir and Rahim denounced external observances of religion such as rituals, superstitious practices, idolatry and pilgrimages. Guru Nanak decried the caste system, ritualism and idol worship.

Bhakti Movement in Maharashtra: This movement began in the 13th century CE with Dnyaneshwar. The centre of this movement is located at the temple of Vithoba at Pandarpur. Namdev was his contemporary (1270-1350) who criticised fasts, pilgrimages and all other external forms of religious practice.

(ii) Status of women in Indian society : Religious scriptures as well as historical studies indicate that Indian women enjoyed a comparatively high status during the early Vedic period. This is not to be understood as if women enjoyed an equal status with men. Patriarchal value systems were in operation then and they still continue to this day.

Women during the Early Vedic period had access to Vedic education; they were entitled to the *upanayana* (thread) ceremony which enabled them entry into the Gurukul system of education. The Rig Veda renders the highest status to qualified women.

Educated women were divided into two categories: *Sadyavadhu* – those who pursued their education just until they were married and *Brahmavadinis* – those who never married and continued studying and imparting education throughout their lives. Vedas and Vedangas were taught to women too, but later became limited to religious songs and poems necessary for rituals. Some notable Vedic and Upanishadic women scholars were Apala, Indrani, Ghosha, Lopamudra, Gargi and Maitreyi.

Women were considered as useful and productive members of society. They could participate in social assemblies (vidath). They were also permitted to choose their life partners for marriage. Marriage was considered a sacrament and was irrevocable, though not compulsory. The main form of marriage was monogamy. There is mention of Anuloma and Pratiloma marriage in the Upanishads.

In the Later Vedic period, the caste system and Brahminic supremacy became entrenched. Caste groups became rigid with the passage of time. The varna system now turned into an oppressive Jati (caste) system. In all this, women became doubly oppressed. Since education for girls was stopped, so was the sacrament of upanayana (thread ceremony) which initiated them into the Gurukul. It was replaced with marriage (*'vivaha'*) and more so, child marriage. Marriage now became the only sacrament *(samskar)* permissible for women.

You will observe that even though women had a relatively better status in the Early Vedic period, when compared to the Later Vedic period, as regards social and legal aspects, they did not have equal rights with their male counterparts. They did not possess the right to property. The Later Vedic period witnessed a decline in the status of women in society. Women were now restricted to household duties and were barred from attending social assemblies. They were reduced to a subordinate status in the household. The family system continued to be patriarchal and descent was patrilineal. Hence women were more rigidly subjected to the three obediences, viz. father (before marriage), husband (after marriage) and son (after the husband's death). The birth of a daughter began to be looked down upon and there is evidence to suggest the beginning of the practice of dowry. The Gautam-Dharma Sutra advocated that girls should be married off before attaining puberty so as to ensure purity and chastity.

Activity 2

Discuss whether there are similarities between the status of women in the Later Vedic period and modern Indian women. To what extent are there changes? Do some beliefs and practices still continue in 21st century India?

Jainism, being a religion of religious equality, is devoted to recognising the rights of all living creatures. Thus, it accepts that women are able to play a role on the path to liberation. The views of the two sects' viz. Digambara and Shvetambara differ on this issue. The Shvetambara sect acknowledges that many distinguished women played important roles. The 'Sola Sati' (16 virtuous women) highlight exemplary religious qualities

which are emulated as role models by Jain women. However, in the monasteries for women, there are codes of conduct for nuns that are far more difficult than those laid out for monks. At the same time, Mothers of Tirthankaras have been revered and worshipped for fulfillment of desires like progeny, wealth and health. Several Jain nuns have played a very active part in the abolition of sati practice, abolition of *daasi* system of slavery of women and in the prohibition of animal sacrifices. Several Jain nuns and exemplary women are highly respected and praised in the literary and oral tradition.

Digambara Jains believe that the principle of nudity is an essential element in the path to liberation. Vardhaman Mahavir himself had advocated this.

Gautama Buddha permitted women to join his monastic community and to fully participate in it. The various schools and traditions in Buddhism hold differing views regarding the possibilities of women's spiritual achievements. Buddhist doctrines do not differentiate between women and men since everyone, regardless of gender, status or age, is subject to old age, illness and mortality; thus, suffering and impermanence applies to all.

Buddhist Bhikkhunies

Though early Buddhist texts state that women can gain enlightenment, it is clearly stated in the Vinaya Pitaka that there could never be a female Buddha. But women were ordained as Bhikkhu into the Sangha. In this text, Buddha states his positive view that the birth of a daughter should not be a matter for worry nor despair.

The Buddha has emphasised the fruitful role that women can play in society. In family affairs, the wife was expected to be a substitute for the husband if he was indisposed. In fact, she was expected to acquaint herself with his business or trade, so she would want to be in a position to manage his affairs in his absence. Buddha recognised the talents of women and gave them their responsibilities in the Bhikkuni Sangha. Renowned Bhikkunis were Dhammadinna, Khema and Uppalavanna.

The status of women deteriorated even further in Medieval India. Invasions from the Central Asian region along with zealous Brahmanical iron laws were the main cause for this degradation. Freedom of women was curtailed, knowledge of the scriptures and literacy was denied to them and her status was reduced to being dependent on men throughout her lifetime. Only women from upper castes and aristocracy were given education in private.

Widow remarriage which was permitted in the Vedic period, came to be considered taboo. Women continued to be excluded from family inheritances. Practices of child marriage, sati, *purdah* system and Devadasi system made women the objects of exploitation. The patriarchal joint family, the customs of polygamy and early marriage – all contributed to smothering the free development and growth of women.

(iii) Nature of Education : In the Harappan civilisation, inscriptions on seals indicate that the Harappan people were literate. There are inscriptions on household objects which point out that common people were literate.

During the Early Vedic period the content of education was based on sacred literature which were written in Sanskrit – which was not the language of the masses. The language

of teaching was also Sanskrit. The Yajur Veda commands education for all classes, women notwithstanding. The Atharva Veda states that "all classes have an equal right to study the Veda". To enter Vedic Schools, it was a prerequisite for students of the first three Varnas to perform the Upanayana (thread) ceremony and they had to observe Brahmacharya for as long as they lived at the school to study the Vedas. There was an oral tradition of imparting knowledge, which was through rote-learning. Enunciation and pronunciation was an integral part of the oral tradition of learning. The aim of education was to sharpen the intellect as well as for character formation. Most scholars hold the view that the art of writing was unknown during this period. Value was attached to being truthful, carrying out one's duties (dharma), devotion to the guru and to one's parents, hospitality, faith and generosity. The Kshatriyas learnt the art of warfare and administration. Vaishyas studied trade and commerce and Shudras learnt agriculture and animal husbandry. The Brahmanas probably stayed in the school until they attained mastery of the four Vedas. There were various centres of learning. In this 'Age of the four Vedas', knowledge was created, preserved and transmitted to the subsequent generations through *Rishis*, sages, seers. They were known as *Brahmanas* – the possessors of Brahman (supreme knowledge).

It is observed that during the Later Vedic period, women were denied access to upanayana ceremony, which then denied them access to learning. There was emphasis on the institution of sacrifice and this led to the growth of large amounts of literature related to sacrifice. The first millennium CE saw the rise of States and increasing instability resulting from territorial expansion. There was disintegration of tribal units and chieftains were overthrown. In this situation of seeming hopelessness emerges asceticism as a means for salvation from worldly life, which was

now preached by the Upanishads, though it was also known to the Rig Veda. It is to be noted that by the time of the Upanishads (c. 6th century BCE), the spread of asceticism was largely through the teachings of ascetics themselves and new teachings spread through debates and discussions. In eastern parts of India there was the rise of free speculation and the emergence of humanitarian and theistic movements, which in turn led to new centres of spiritual leadership – the ascetics and wanderers (Sramanas or Parivrayakas). They now rejected the authority of the Vedas and of Vedic priests, though they continued to believe the doctrine of transmigration and the law of deeds. They frowned upon blood sacrifices which became a part of Brahminic ritual. Utmost importance was given to the practice of ahimsa or non-injury of living beings. As you would have inferred, we are referring now to the wandering teachers – Vardhamana Mahavir and Gautama Buddha.

After Mahavir became a *Kevalin* (omniscient), a Jina (conquerer) and Mahavir (great hero), he now became part of the sect called Nirgranthas, which came to be referred to as Jainas (following of Jina). Mahavir was a religious teacher for three decades. There were differences in the preachings of Mahavira and Buddha. Buddha borrowed and adapted from the popular beliefs of the region. Buddha chaityas were considered to be the abodes of earth-spirits and genii who, for the simple folk of the time, were far more accessible and less expensive to worship. Unorthodox holy men set up homes around the chaityas and in doing so, they could obtain alms from worshippers of the chaityas. The Buddha respected these local shrines and encouraged his lay followers to do the same. The Buddhist system of education was conducted through Buddhist monasteries (viharas). The centre of the Buddhist system of learning revolved around the Order (Sangh) of monks (bhikkus); later Buddha permitted the entry of women as nuns (bhikkunis). Admission into the Order

meant loss of one's caste and identity, into an organisation characterised by equality and fraternity. Religious instruction was imparted in the viharas.

Like the Brahmanical system of education, there was a special relationship between the learner and teacher; the student had to live with the teacher (Upajjhaya or Acharya) and serve him. There was clear segregation of monks and nuns within the Order. In the Order of Nuns, some became eminent teachers or Theris. Among the Order of Nuns, avenues for education and social service emerged. The Buddha's teachings form the basis of what we may call humanism today. You may recall studying about the famous and renowned ancient universities of Nalanda and Takshashila. Both these universities no longer exist. However, the tradition of residing and studying at monasteries continues to this day. The history of the Buddhist system of education is practically the history of the Buddhist Viharas or Order or Sangha. Just as Vedic culture centered on sacrifices, Buddhist education and learning revolved around monasteries. Mention of this is found in the travellogues of Hiuen Tsang.

Education in the Sangham period was a widespread social activity. It was a secular factor and not the priviledge of any one community. Works on grammar, poetry, mathematics, astronomy and fine arts (music, dance, drama, painting, sculpture) and architecture were the specialisations.

The decline of Buddhist Viharas is significant as it marked the decline of an organised system of education. It also marked the beginning of the middle ages, with the advent of Islam in India.

Education during the medieval period is centered on the Quran. Without the ability to read and write, it would have been impossible to study the Quran, the Hadith and other sciences. The Prophet Mohammed exhorts all people of faith to acquire knowledge.

However, unlike the previous systems of learning, there was no requirement for the rigour associated with Vedic schools nor renunciation of the world. The Islamic system of education is open to all followers of the faith irrespective of one's status.

Education was imparted in three ways :

(i)   Maktab (for elementary education),

(ii) Madrasa (for higher learning and generally attached to a mosque), and

(iii) Khanqah (theological training).

Maktabs had an age of admission around four years, which was marked by a rite of entry. Early training focused on the R's of learning - reading, recitation, writing and arithmetic. Several hours were spent on developing the art of writing. The study of the Quran would start from around age seven.

Madrasas included comprehensive study of the Quran and its commentary by established theologians alongside practical subjects like agriculture, accountancy, astrology, astronomy, history, geography, mathematics, Islamic law and jurisprudence and statecraft (i.e. the art of administration) and languages such as Arabic and Persian (which were languages also taught elsewhere in the contemporary Islamic world). Noted scholar Abul Fazl informs us that Akbar enabled the study of Sanskrit and Upanishads for Hindu students who wished to learn at the Madrasa. We can infer that the education was based upon the political, social and economic needs of the community at large. Students had the freedom to choose subjects according to one's interests and their aims in life. Post-madrasa training could be followed up by engaging the services of a learned teacher (for example, Abdul Qadir Badaoni, Abul Fazl, Faizi). Madrasas provided facilities for residence for both, students and teachers; financial support came from rulers, the wealthy and pious Muslims. In this regard they were similar to Buddhist Viharas and temple colleges of South India from after the 7th century CE.

Khanqahs can be likened to monasteries of Medieval Europe and they were often linked to the tombs of celebrated, much loved and respected saints. These came to be regarded as *Dargahs*.

Indo-Islamic Art

Art : It is interesting to note that various arts and crafts such as music, painting, medicine, astronomy, geography, geometry and literature had contributed towards the Golden Age of the Guptas. Many of these skills got imparted through apprenticeship. The arts were especially boosted by the generosity of donors. In the course of time, the arts themselves came to be influenced by the tastes, ideas and interests of the patrons, namely, Muslim rulers in Medieval India.

During the Medieval Period education suffered a setback due to changed political circumstances. Muslim rulers at the imperial capitals at Delhi and Agra did not do anything remarkable for the promotion of education of women. Educational work was carried out in the villages and towns by private individuals and instit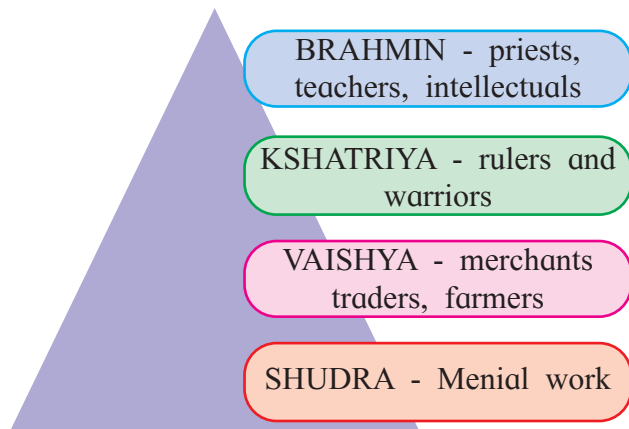utions. The mediums of instruction were Sanskrit, Arabic and Persian. Education, however, was made available to only a small section of people e.g. the elite and the ulema, the Brahmins, and a few upper caste groups. The education of girls was perceived as being a personal matter to be decided by their fathers or guardians. Women from the Muslim nobility were permitted to receive education in their homes at the hands of teachers who were presented with expensive gifts. Since, only a relatively small number of people belonged to the upper strata of society, it is reasonable to assume that the education of girls and women during the Medieval period was bleak.

(iv) Social life : Harappan civilisation was known for its well-planned towns, covered drainage system, its granary which was used for storing and trading surplus grain. The Great Bath is one indicator of the collective life of the people. Excavations indicate the existence of people who were probably horizontally divided on the basis of skills, without a rigid hierarchical structure. Thus, there were peasants, artisans, traders, fishermen, priests, administrators, artists, weavers etc.

Sangham literature makes reference to tribes and traditional castes. This is indicative of their coexistence. Though the Brahmins constituted a numerical minority, they played an important role in the development of Tamilian culture. Sangham priests though not dominating were in the process of assuming advisory and supervisory powers. The Bards (nomadic ballad singers) were a special class. Vedars (hunter and highway robbers) were much feared. The Marrakudi was a separate warrior section who had their own traditions and beliefs. Then, there were fishermen, salt manufacturers, weavers, agriculturalists, shepherds and cowherds who were also important.
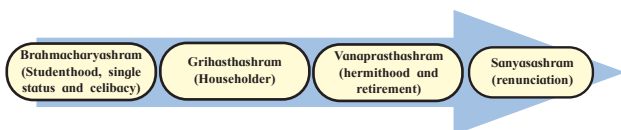
The Varna System during Vedic period referred to the social order or class of people.

There was flexibility and fluidity with respect to occupation. It was only towards the end of the Vedic period that Varna turned into a rigid *jati* (caste) hierarchy based on the ideology of 'purity and pollution'. Notions of purity and pollution continue to be followed in everyday practices such as food and water intake, dressing, occupation, worship, social interactions, travel etc.

BRAHMIN - priests, teachers, intellectuals

KSHATRIYA - rulers and warriors

VAISHYA - merchants traders, farmers

SHUDRA - Menial work

The first three varnas began to call themselves the upper varnas. They became the 'twice-born' (dvija) because they were entitled to the initiation ceremony (upanayana).

Ashramvyavastha was prescribed for the so-called twice-born castes. This referred to the four stages in the life of a Hindu. They were,

Brahmacharyashram (Studenthood, single status and celibacy) → Grihasthashram (Householder) → Vanaprasthashram (hermithood and retirement) → Sanyasashram (renunciation)

Hindu teachings showed its followers, four paths to realise God and attain Moksha. Each path is called a Marg. They were Jnana Marg (Path of Knowledge), Bhatki Marg (Path of Devotion), Raja Marg (Path of Meditation), Karma (Path of Action). Even in present times, Hindus through their daily life tend to follow one or more paths prescribed, but with more flexibility. You may have read about or seen YouTube videos of the Kumbh Mela Festival of the Sadhus. Sadhus are people who choose the path of asceticism.

The Classical Period (i.e. the period of the Gupta Dynasty) believed to be the 'Golden Age', is when Indian society grew and thrived, setting the foundations in arts, science, politics, religion, philosophy and economics that define Indian culture to this day. This period consists of the time when India was governed by the powerful Gupta Empire. When Chandragupta I ascended the throne, he built a mighty army and began consolidating all the warring cities under his rule. The Gupta Empire then grew to control much of the Indian subcontinent. It became a global trade centre and an epicentre of artistic and intellectual achievement. This was the time when Aryabhatta wrote on geometry, trigonometry and cosmology and calculated the length of the year at 365.358 days. He also predicted that the earth was a sphere. Varahamihira wrote on astronomy and astrology. Dhanvantri wrote on medicine. Education and Literacy were priorities of the Gupta civilisation. Everybody including the non-nobility had an equal opportunity for education.

Eventually, however, the empire grew so large that it became unwieldy and difficult to manage. The smaller kingdoms broke away. This allowed the Huns of Central Asia to invade and defeat the Gupta dynasty around 550 CE and finally the classical period declined by 650 CE.

Many texts (Nitishastras and Dharmashastras) were written during period of 'second urbanisation', (see page 15) which elaborated on socio-political laws. The punishments, however, varied according to the jati of the accused. Caste hierarchy deepened and the Shudras were assigned the status of mere service providers, namely, artisans, agricultural labourers and slaves to the 'dvija castes'. Kinship ties continued to be strong, but patriarchal control of the family was predominant and the position of women deteriorated even further.

Great and Little Traditions

This is a conception of civilisations drawn up by two social anthropologists - Milton Singer and Robert Redfield who have conducted field work in North India.

Civilisations were conceived by them in cultural terms as co-existing and interdependent systems. They were called:

(i) **Great Traditions :** an overarching dominant ideology that includes idea systems like science, philosophy, fine arts, and critical and reflexive ideas that more or less cover a large territory. (e.g. Hindustani and Carnatic Music)

(ii) **Little Traditions :** which include folk art, folklore and the religious traditions of the local people. (e.g. Lavani, Lezim, Powada (ballad) of Maharashtra, Kalaripayattu of Kerala.)

The Medieval Period of India is one of numerous conquests. Early Muslim invaders came to India to take advantage of India's material resources. During the Delhi Sultanate, society experienced a synthesis of Indian and Islamic culture. Thus, Indo-Islamic architecture, use of mechanical technology and use of Hindi-Urdu language (Hindustani) was seen. Amir Khusro, who lived in the 13th century used a form of Hindustani, which he called Hindavi, which was the language of the period. At the same time, the Delhi Sultanate was also responsible for large scale destruction and desecration of temples – Hindu, Jain and Buddhist, in the Indian sub-continent.

The Delhi Sultanate was a feudal hierarchy that was broadly divided into four major groups – aristocrats or nobles (Sultans and their relatives, Hindu and Muslim Chieftains), priests (Ulemas and Brahmin), towns people (urban wealthy merchants, traders and artisans), and peasants (rural agriculturalists who paid taxes to the State). During this period also, a rigid caste system was followed.

Scholars suggest that it was due to the systematic efforts of Emperor Akbar that gave India a strong and stable political administration. There were rulers who extended their empires far and wide; some were benevolent rulers and others were tyrants. There were some peaceful empires and others filled with fear and bloodshed. The Medieval Period is often stated to be the darkest period in the history of India, which is also true of Europe. However, as sociologists, it is necessary for us to understand that, through this, there emerged several changes that transformed Indian society also.

Performing arts, architecture and sculpture flourished alongside internal and foreign trade, and commerce. The establishment of Din-I-Ilahi by Akbar was a new religion based on ethical rationalism.

Towards the 19th century CE there emerged a widening gap between liberals and orthodox groups from various faiths. This polarisation is hardly surprising as it seems to be a recurring pattern among all religious groups even in 21st century India.

(v) Urbanisation : Contrary to the popularly held view that urbanisation is the result of industrial development, it is interesting to note that archeological evidence from the Harappan civilisation suggest that Harappa was indeed a well-planned town with a 'way of life' that can be referred to as **'first urbanisation'**. Archeological evidence suggests that the city life of the people of Harappa was well-developed. Some houses had wells and bathrooms. The city had a covered drainage system and a well-developed drainage system underground. The social

conditions were well-advanced like other contemporary civilisations of Mesopotamia and Egypt. There are recorded references to trade and commerce of the Harappan civilisation in Sumerian documents.

Towards the end of the Later Vedic period, after the pastoral and nomadic Indo-Aryans spread from Punjab to the Gangetic Plain; they deforested large areas of land to pave way for agriculture. The period c.500 BCE to c.200 BCE is considered the period of **'second urbanisation'** which brought a large-scale beginning of town life in the middle Gangetic basin. Magadha had gained prominence and formed the base of the Mauryan Empire. This was a distinct cultural area, with new States arising after 500 BCE.

The small Indo-Aryan chieftaincies called Janapadas were consolidated into larger states called Mahajanpadas. Sixteen monarchies and "republics" known as Mahajanpadas, stretched across the Indo-Gangetic Plain from modern day Afghanistan to Bengal and Maharashtra. This period saw the second major rise of urbanism in India after the Harappan civilisation. Evidence for it comes through archaeological excavations, especially those of the Northern Black Polished Ware (NBPW) culture. Jain, Buddhist and Sutra literature are among the important sources of information about cities and socio-political life of this period.

The beginning of coinage (metallic coins) started in this period. These cities became the centres of administration as well as of trade and commerce. This led to the emergence of city-based artisan and merchant guilds. A network of routes for internal and distant trade developed in both eastern and western regions. The position of 'king' gained much strength and respect. The king was assisted by ministers and officials, who often came from the Brahmin and Kshatriya caste.

The above themes will give you some idea of specific factors and forces, or circumstances that influenced people's thinking and behaviour. As a learner in modern India, critically look at beliefs, practices, traditions, customs, patterns of behaviour that continue to be followed even today. Surely, this is the result of socialisation and cultural transmission from one generation to the next. It is important for us in the present times to ask questions about why practices or customs or beliefs continue. There is certainly no homogeneity that characterises the whole of a complex and composite culture. There are inherent contradictions and conflicting ideas. This is the beauty of plurality and complexities of social life. There is no one way to understand this social reality, frightening as that may sound. A world-view that comprehends historical disruptions and complexities in multi-layered realities can be called the "sociological imagination".

> **Check your progress**
> 1. What was the nature of education during the Early Vedic period?
> 2. State two indicators of the declining status of women during the Later Vedic period.
> 3. Mention any two characteristics of the Indian society in Medieval period.

1.2 COLONIAL PERIOD

The colonial period in India is generally referred to as the age of European conquest in this region. The Portuguese entered India for trade in the 16th century CE.

By the early 17th century CE, the Dutch and British also landed on our shore. The French too came to India but their presence is felt especially in Puducherry (Pondicherry) in South India.

The British continued to rule India till the 20th century. The spread of Christianity in the Anglican tradition (Church of England) during the British presence in India is evident.

One cannot deny the fact that several systems were set in place under British rule in India. Some of the social reforms were also possible because of British policies.

Let us look at some consequences of colonialism in India.

(1) Education : The British set up a system of education which had far reaching impact on Indian society. The medium of instruction in the high school now became English. It became the common language of communication among the learned people. Schools and colleges were open to all individuals, irrespective of caste, creed, gender etc. The Indian Universities Act, 1856, enabled the establishment of the first universities - in Calcutta (Kolkata), Bombay (Mumbai) and Madras (Chennai); they were modelled after the University of London. The content of education was not religion-oriented. It was secular – which included subjects like Mathematics, Science, Philosophy, Sociology, History etc. This led to the rise of a new class of intelligentsia, who were of Indian origin but trained in "Western" values, customs and practices. Some of them played a significant role in the reform movements. New values like rationality, equality, social justice, secular approach and individualism gained firmer ground.

(2) Culture : Many of the educated elite took to the lifestyle of the British with respect to food habits, dressing, customs, mannerisms, attitudes, beliefs, language, sports and entertainment etc. Eminent Indian sociologist, M. N. Srinivas referred to this process of imitation of the British, as 'westernization'. The impact of Western culture has been classified into *four* types by **Alatas**. They are (i) eliminative changes (i.e. fading out of cultural elements), (ii) additive changes (i.e. new cultural additions), (iii) supportive changes (i.e. changes that support existing cultural traits) and (iv) synthetic changes (i.e. the synthesis of old and new culture).

(3) Administration : The British set in place new systems of administration. They started the system of Services like the Economic Service, Education Service, Revenue Service and Administrative Service. It was the English-educated Indians who entered the administrative services to assist British rulers in governing the land and its people. A new judiciary system was created, which took into consideration the earlier legal traditions of the Indian communities. However, its implementation was carried out on a secular basis; each individual judged on an equal basis, irrespective of one's caste and creed. The authority of feudal lords and zamindars was abolished; effecting gradual permeation of democratic values into the Indian psyche and society. The Indian Councils Act, The Indian High Court Act and The Indian Civil Service Act of 1861 - all led to major changes in the Executive, Legislative and Judicial administration of India.

Bombay High Court

(4) Economy : The economic system got transformed by industrial growth and its twin process of urbanisation. Caste-based skills and occupations and social relationships were gradually changing due to the impact of a changing economy and the rise of factories. The emergence of economic and educated classes were on the rise. Traditional

barriers were gradually dropped. New Revenue systems were started by the British in different parts of India which affected the peasants adversely. There was commercialisation of agriculture also. Subsistence economy was replaced by a market system that thrived on profiteering. The spurt in growth of cash crops had an inverse effect on growth of food crops. The famines in Bengal and Odisha (Orissa) in 1856 bear testimony to this.

(5) Transport and Communication : Systems of railways and roadways, and Post and Telegraph offices were set up through the length and breadth of the country. These were ways in which it became possible to reach people in all parts of the country and access resources. In 1869, the Suez Canal was opened to promote trade interests. Earlier, Indian raw materials could not easily be transported to England. Development of transportation and communication led to an increase in market outlets for Indian raw materials.

(6) Nationalist Movement : Use of English as a common language of communication among the educated elite played a significant role in networking, promoting nationalism and thereafter the nationalist movement received momentum. The awakening among the Indian masses against alien rule resulted in the call for expulsion of the British from India and to fight for independence. The 19th century saw the emergence of the Indian National Congress and Mahatma Gandhi as the key figure in the call for independence.

(7) Social Reform Movements : It was the educated Indians, often from the upper social strata, who spearheaded the agenda for change at the micro-socio levels. The 19th century is witness to the emergence of many social and religious reform movements.

Movements of Social Reforms	Founder
Brahmo Samaj	Raja Rammohan Roy
Arya Samaj	Swami Dayanand Saraswati
Prarthana Samaj	Aatmaram Pandurang Tarkhadkar
Satya Shodhak Samaj	Mahatma Jotiba Phule
Harijan Sevak Sangh	Mahatma Gandhi
Theosophical Society	Annie Besant
Seva Sadan	Behramji Malbari
Dharma Sabha	Radhakant Deb
Wahabi Movement	Syed Waliullah
Self-Respect Movement	Erode V. Ramasamy (Periyar)

All these groups struggled to bring about changes at the local level in which they operated. They worked towards reforming obsolete, repressive and regressive religious practices. Many groups worked to promote education among the 'weaker' sections – especially women and so-called lower castes. Organisations like the Arya Samaj aimed at restoring Vedic traditions and integrating Vedic knowledge with a modern curriculum.

(8) Social Legislation : It refers to laws passed to promote social justice, social welfare, desirable social change, as well as protection of vulnerable and weaker sections of Indian society. The increase in the number of reformative groups could enable Indians to exert pressure upon the British government, for passing laws against prevalent social evils. It may be noted that laws by themselves cannot transform society, but they provided hope to those who were victims of injustice, oppression, exploitation and abuse. Some significant legislations include the following.

Year	Name of the Act
1829	The Prevention of Sati Act
1843	The Indian Slavery Act
1850	The Caste Disabilities Removal Act
1856	The Hindu Widow Remarriage Act
1870	The Female Infanticide Prevention Act
1872	The Civil (or Special) Marriage Act
1929	The Child Marriage Restraint Act

Check your progress

With reference to the Colonial period:

1. Name two educational changes.
2. State two economic changes.
3. Cite two administrative changes.

Activity 4

Discussion : Social reform movements are still present in India.

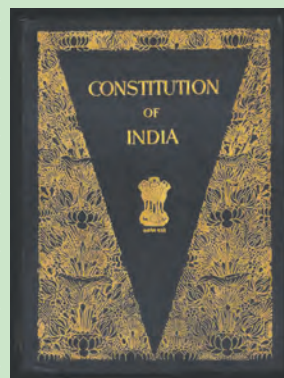### 1.3 POST-INDEPENDENT INDIA

After Independence, the goals and programmes of the country have seen numerous changes. Our ancient culture and the British period had mixed impact on our thought patterns, behaviour patterns, our goals, aspirations, needs and so on. Alongside these, have emerged new challenges as well as opportunities. We are guided by the principles and values enshrined in the Indian Constitution and government plans and programmes for change, welfare, inclusion, development of all its people. Let us examine some significant factors that have affected India after 1947.

(1) Constitution of India : The Constitution of India was framed by the Constituent Assembly which was founded on 6th December 1946 to write the Constitution of India. The head of the Drafting Committee of the Constitution was Dr. B. R. Ambedkar. It is a document based on the strengths of several Constitutions and it recognises the diversity of Indian society. It cherishes the goals of liberty, equality and fraternity. It supports secularism; in the Indian context this meant, respect for people of all religions. There have been numerous amendments to the Indian Constitution. A recent change has been the abrogation of Article 370 in August 2019 which gave special status to Jammu & Kashmir.

You should know!

The Constitution of India was made after the Drafting Committee referred to the Government of India Act (1935) as well as the Constitutions of Australia, Canada, Germany (Weimer), Ireland, Japan, South Africa, Soviet Union, United Kingdom and United States.

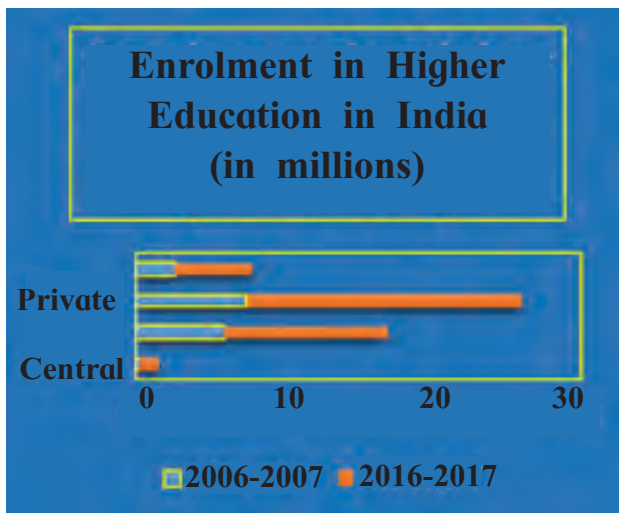**(2) Legislation :** Concerns and problems of people and administration get recognised through academic research, scientific studies, media, advocacy groups and interest groups. Laws are made by the Indian Parliament. Several laws related to civil and criminal matters have been enacted, which may be amended or repealed from time to time. Some social legislations that would be of interest to us are given in the box on page 19.

Year	Legislative Provisions
1954	The Special Marriage Act
1955	The Hindu Code Bill
1955	The Untouchability (Offences) Act, later renamed, The Protection of Civil Rights Act (PCR Act), in 1976
1956	The Suppression of Immoral Traffic in Women and Girls Act (SITA)
1961	The Dowry Prohibition Act
1971	The Medical Termination of Pregnancy Act (MTP)
1985	The Narcotic Drugs and Psychotropic Substances Act
1986	The Child Labour (Prohibition and Regulation) Act
1995	Persons With Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act
2005	The Protection of Women from Domestic Violence Act
2012	The Protection of Children from Sexual Offences (POCSO) Act. It was amended in 2019.
2013	The Prohibition of Employment as Manual Scavengers and their Rehabilitation Act
2015	The Juvenile Justice (Care and Protection of Children) Act
2019	The Transgender Persons (Protection of Rights) Act

(3) Economy : The economic growth of India until recently was guided by Planned Development, through twelve Five-Year Plans till 2017. Each plan period has had its own objectives. It is necessary to appreciate the link between polity and economy, as they are two sides of the same coin. The dispensation in government influences the philosophy that drives economic decisions. While we were driven by socialist principles for many decades, the government took upon itself the responsibility of education and health care in particular. It was in 1991, that a decisive change led to the onset, and some might say, onslaught, of globalisation. Indeed, globalisation has its share of positives but there are criticisms too. Since 2014, changes such as demonetisation, single taxation policy under GST, welfare schemes, borderless trade practices, *Swachh Bharat* drives, promoting entrepreneurship etc. have been key points.

(4) Education : There has been significant expansion of number of anganwadis, schools, universities, deemed universities, autonomous institutions, IITs (Indian Institute of Technology), IIMs (Indian Institute of Management), IIITs (Indian Institute of Information Technology), NITs (National Institute of Technology), vocational programmes, open learning, online education, self-learning opportunities and so on. Enrollment numbers have been swelling and spinning beyond control in several cases. Indeed there are waves of certain courses flourishing from time to time. Number of teachers have also risen. The challenges of education have not diminished. The National Education Policy has been formulated in 2020, which aims to transform education across all levels.

Enrolment in Higher Education in India (in millions)

Private

Central

0   10   20   30

☐ 2006-2007   ■ 2016-2017

(5) Polity : In Post-Independent India, we have taken on a system of governance based on the principle of democracy. India is the most populous democracy in the world. The three arms of government are the Executive, Assembly Legislature and the Judiciary. We have the principle of democratic decentralisation where power percolates down to the grassroots level. The Indian political system no longer recognises the former statuses of Prince, *nawab, Raja* or *Rani*. All citizens are equal in the eyes of law. Modern India has embraced the principles and practice of free and fair elections. Voting rights are given to all citizens of India, on the attainment of age 18. India also has a multi-party system – and parties may be national, state or regional in character. Individuals also have the right to contest in elections. We also have a federal system of governance – Centre and State/Union Territory. The goals, policies and agenda of each government is guided by its own principles or ideologies. There are differences and multiple views (for example, Left, Right and Centre). The role of the opposition is the responsibility of keeping a check on the government in power. Consensus is an important value in a democratic society.

It is hoped that the introduction to Indian Society has given a bird's eye view of our vast culture and the forces that have impacted the same. This will perhaps equip us to understand Indian social instutions, to study social change in India, and to examine the hurdles that we face with respect to progress and development. At the same time, we can view some important challenges that lie ahead of us in the future.

Voting rights to all adult citizens of India

SUMMARY

- In this course, as learners of Sociology, this unit takes you through significant patterns that have seen changes through the ages. The study of our past has been broadly divided into three periods: Ancient and Medieval India, Colonial period and Post-Independence period.

- The patterns focus upon : the influence of religious beliefs, customs and practices, the status of women in India and educational systems.

- The impact of three ancient indigenous religions – Hinduism, Jainism and Buddhism is significant especially up to the end of the Later Vedic period.

- Subsequently, the impact of Judaism, Christianity, Islam, Zoroastrianism and Sikhism is seen in many fields – especially social service (e.g. education, healthcare, philanthropy).

- The Medieval period saw the rise and fall of various Hindu and Muslim empires.

- Though India has been influenced to a certain degree by the Portuguese, Dutch, and French, it is the British (or Colonial) impact which is significant on Indian society. The impact is seen in the areas of administration, social legislation, education, transport and communication, social reform movements, growth of nationalist movement etc.

- In the post-Independence era the impact is due to the Constitution, Legal provisions, education, economic and political changes and reforms etc.

EXERCISES

Q.1 (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) Monks in Buddhist monasteries were called ....
(Bhikkus, Bhikkunis, Rishis)

(2) The Special Marriage Act was passed in the year ....
(1950, 1952, 1954)

(B) Correct the incorrect pair and rewrite it.

(i) Raj Marg - Hinduism

(ii) Teerthankar – Jainism

(iii) Saint Thomas – Sikhism

(iv) Eight-fold Path - Buddhism

(C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

Brahmo Samaj, Dr. B. R. Ambedkar, Harijan Sevak Sangh

(1) An association established by Raja Rammohan Roy.

(2) Head of the Drafting Committee of the Constitution of India

(D) Correct the underlined words and complete the statement.

(1) Elementary education was imparted in Khanqahs during the medieval period.

(2) The Theosophical Society was the initiative of Mahatma Gandhi.

Q.2 Write short notes.

(1) Education during the Early Vedic period.
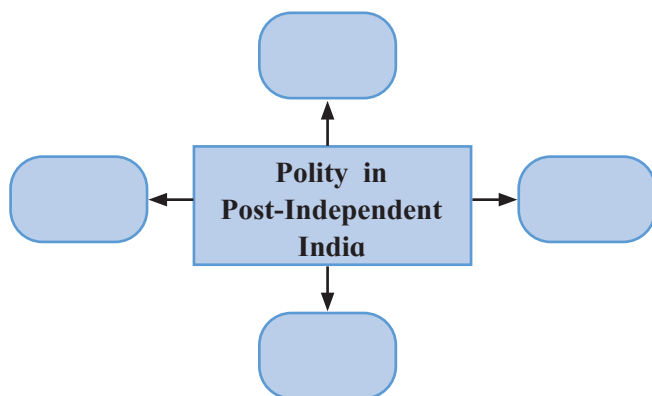
(2) Status of women during the Medieval period.

Q.3 Write differences.

(1) Status of women in the Early Vedic period and Later Vedic period.

(2) Education in the Ancient Period and Colonial period in Indian society.

Q.4 Explain the following concepts with examples.

(1) Varna

(2) Social legislation

Q.5 (A) Complete the concept map.

(B) State whether the following statements are True or False with reasons.

(1) Colonial rule has significant impact on Indian society.

(2) Buddhism spread to several parts of India and beyond.

Q.6 Give your personal response.

(1) Jainism and Buddhism provided hope to all people.

(2) Social reform movements are present even in 21st century India.

Q.7 Answer the following question in detail. (About 150-200 words)

Discuss with relevant examples, how the following factors have changed Indian society today.

(i) English medium of instruction

(ii) Lowering the age for voting

(iii) Social legislations

(iv) Transport and Communication

◆ ◆ ◆

2. Segments of Indian Society

INTRODUCTION

In this lesson, you will learn about important aspects of three segments of Indian society i.e. Tribal, Rural and Urban. Indian society has been broadly divided into tribal, rural and urban communities on the basis of their geographical differences and socio-cultural features. Tribal people marked by a distinct culture, language, economy and religion, live in relative isolation. They are considered socio-economically backward when compared to rural and urban communities. On the other hand, the rural and urban communities differ on the basis of physical environment, way of life, norms, values and a large number of other factors such as density of population, economic activities, poverty, caste, class, family and religion. Urban community comprises of non-agricultural sectors like industries and services. However, there has been a continuous interaction between all these three segments.

2.1 TRIBAL COMMUNITY IN INDIA

The term 'tribe' has had multiple meanings. Despite the lack of precise meaning for tribe, this did not cause much confusion as long as it was possible to locate them and differentiate them from other groups. This was the case in Australia, Melanesia and North America, when tribal people were first studied by anthropologists. In India as well as Africa however, the situation has been quite different. This is because groups which correspond to the anthropologist's definition of tribe have lived in long association with communities of an entirely different type (e.g. rural, urban). Thus, it is very difficult to come across communities which retain all their pristine characteristics. Sociologist Andre Béteille holds the view that categories in social sciences are so diversified that it seems pointless to arrive at clear-cut definitions of such categories. In India, Western definitions do not help in locating a tribe. Emphasis needs to be given to the historical perspective i.e. the process by which tribes have been transformed. Only by going into the antecedents of a group can we say with any confidence whether or not it should be considered as a tribe.

According to Bhoumik Deshmukh, the term 'adivasi' is an umbrella term for a heterogeneous set of ethnic and tribal groups believed to be the aboriginal population of India. These comprise a substantial minority of the population of India. Scholars like David Hardiman also prefer to use the term adivasi because it relates to a particular historical development during the 19th century. Adivasis, according to Hardiman, are groups which have 'evolved a collective identity having shared a 'common fate' under 'colonial rule.' Today, adivasi groups are a politically assertive category which, along with Dalits, make up a large section of the marginalised communities in India.

Thus, the term 'tribe', which has been used all along, has come in for questioning. In its precise meaning it refers to a community of people claiming descent from a common ancestor. But in its application, it is used to cover a variety of social and economic forms, biological and racial entities.

Region	Location	Names of Tribes
Himalayan Region	It has three sub-regions: (a) North-Eastern Himalayan region (b) Central Himalayan region (c) North-Western Himalayan region	Garo, Khasi, Jainta, Naga, Mizo, Khasa, Lepcha, Gaddi
Middle Indian Region	Bihar, Jharkhand, West Bengal, Odisha, Madhya Pradesh and Chhattisgarh. Over 55 percent of the tribal people of India live in this zone.	Gond, Santhal, Munda, Ho, Oraon, Birhor
Western-Indian Region	Rajasthan, Gujarat, Maharashtra, Goa, Dadra and Nagar Haveli. It has about one crore tribal population.	Bhil, Katkari, Warli, Baina
South India Region	Andhra Pradesh, Telangana, Tamil Nadu, Karnataka and Kerala. About one-sixth of tribal population of India is found in the Southern zone.	Toda, Kota, Irula, Badaga, Chenchu, Kurumba
The Island Region	The Islands of Andaman and Nicobar in the Bay of Bengal and Lakshadweep in the Arabian Sea.	Andamanese, Nicobarese, Onge, Jarawa, Sentinelese

Definitions of Tribe :

👉 *Andre Béteille :* A Tribe is a society having a clear linguistic boundary and generally a well-defined political boundary. It is within the latter that "regular determinate ways of acting" are imposed on its members. The tribe also has a cultural boundary, much less well-defined and this is the general frame for the mores, folkways, the formal and informal interactions of these members.

👉 *L.M. Lewis :* Tribal societies are small in scale and are restricted in the spatial and temporal range of their social, legal and political relations and possess a morality, a religion and world view of corresponding dimensions.

👉 *Ralph Linton :* Tribe is a group of bands, occupying a contiguous territory or territories and having a feeling of unity deriving from numerous similarities in a culture, frequent contacts and a certain community of interests.

You should know !

Article 366 (25) of the Constitution of India refers to 'Scheduled Tribes' as those communities which are protected under a schedule, according to Article 342 of the Constitution.

As per this, Scheduled Tribes are groups or communities that have been declared by the President of India, as possessing the following characteristics:

- Primitive traits
- Geographic isolation
- Distinct culture
- Shy of contact with the larger community
- Economic backwardness

However, when specific definitions of tribes are applied in the Indian situation, it is found that many groups do not exactly fit

in. 'Scheduled Tribes' can also be ascertained by the fact that they live apart in hills and even where they live on the plains, they lead a separate and excluded existence and are not fully assimilated into the main body of people. They may belong to any religion. In brief, a tribe to be specified as Scheduled Tribe should fulfill the following criteria:

- It should have its distinct language, religious beliefs and culture which should qualify to be considered as primitive.

- It should have an isolated existence. In case it lives in close proximity to other castes or communities, it should not have assimilated with them.

- It should be extremely backward both educationally and economically.

The terms 'tribe' and 'Scheduled Tribe' are complementary and not contradictory.

Geographical Distribution of Indian Tribes : L. P. Vidyarthi (1977) has given a five-fold geographical classification of tribes in India on the basis of ecological, social, economic, administrative, ethnic and racial. (See the table given on page 24).

Activity 1

Form groups of five students. Refer to the geographical classification of tribes in India. Choose a tribe and prepare a PPT/or Chart Presentation of 8-10 slides of its cultural traits.

Gond Tribe

Characteristics of Tribes : Following are the basic characteristics of tribal communities in India:

(1) Geographical isolation : They have usually a well-demarcated geographical territory. They live in clusters (called 'padas'), which are generally located in remote forests and hilly areas. Today however, many tribal people have migrated to rural villages and cities and in the course of time, they have mixed with non-tribal populations.

(2) Economic life : They are engaged in varied occupations such as hunting, fishing and food gathering of forest produce, basket making, weaving, iron-smith etc. Besides, they also practice simple agriculture and shifting cultivation. Their economic activities are based on rudimentary technology, usually resulting in low produce. They have a low level of literacy and poor health. In addition their economic and infrastructural and marketing facilities are poor. Some tribes still depend on barter system. These are among the few causes that leave them economically backward, at bare subsistence level, still leading a hand to mouth existence.

(3) Sense of identity : Tribal folk nurture a sense of exclusive identity, which strongly binds them together as a community. This sense of identity is characterised by an awareness of territorial boundaries. The very existence of a tribe depends upon their sense of identity. Each tribe has a common name (e.g. Warli, Irula, Gond, Naga, Khasi) which adds to their sense of cohesion and solidarity.

(4) Endogamous group : Tribal people generally do not marry outside their tribe. Marriage within the tribe is the usual norm. Marriage among tribals is based on the rule of tribal endogamy. It is viewed as a contract and usually there are no taboos on divorce and remarriage. Recently, the increased mobility among the tribals has changed this condition and now, inter-tribal marriages are not uncommon.

(5) Distinctive culture and language : They have independent traditions with respect to social customs, folklore, ecology and a belief system. Each tribe has its own dialect. However, they may also use the regional language for communication with people outside the tribe.

(6) Simple society : Tribal communities are considered as simple societies because their social relationships are primarily based on family and kinship ties. Besides, they do not have any rigid social stratification.They have their own faith systems based on natural phenomenon and beliefs in evil forces. Based on it they have a traditional pantheon of gods and goddesses. Traditionally, they have had a marginal degree of contact with other cultures and people.

Tribal economic life

(7) Simple religion : Their forms of religion are known as 'animism' (i.e. worshipping the soul or ancestors), 'animatism' (i.e. worshipping any non-living body like stone or wood), 'totemism' (i.e. worshipping a tree or any animal as the founding ancestor), 'naturism' (i.e. worshipping elements of nature like river, stream, Sun, Moon, forest, etc) and 'manaism' (i.e. worshipping force which is believed to move swiftly across the world and enter into objects and people, giving them powers which they previously lacked). Sacred groves are an integral part of tribal society. They also have belief in black and white magic, ancestor worship, benevolent and malevolent spirits.

Tribal Religion	Term introduced by
1) Animism	Edward Tylor
2) Animatism	Robert Marett
3) Totemism	James Frazer
4) Manaism	Robert Marett
5) Naturism	Max Mueller

(8) Community administration : Each tribe has its own distinct ways of community administration, meant for solving various individual and community issues. They manage the internal community issues through

"Suryadev Mandir" (Temple of the Sun God) at Kasatvadi Village, Jawahar Taluka, Dist. Palghar

"Shedoba cha van" (Forest of Shedoba) Sacred grove in Murbad Taluka, Dist. Thane

"Waghoba Mandir" (Temple of the Tiger God)
at Kasatvadi Village, Jawhar Taluka, Dist. Palghar

'tribal panchayat', family and kinship ties. The authority of the Tribal Chief and Council of Elders was the governing body of each tribe. Today however, this autonomy of the traditional authority vested in tribal chiefs has weakened.

(9) Clan organisation : Clans are an integral part of tribal societies. They refer to a number of families who are related in blood and who trace their descent from a real or imagined person, object or being. Most tribes in India are divided into exogamous clans and lineages. Clans are a basis for strong kinship bonds.

(10) Egalitarian values : Tribal social organisation is based on egalitarian principles. There is no hierarchy defining social relationships. Thus, there are no institutionalised inequalities like the caste system or gender based inequalities. However, in some tribes the chief may enjoy a higher social status, having more authority.

Tribal Community and Sacred Groves

Sacred Groves

Sacred Groves are tracts of forest land dedicated to local deities who are manifestations of the energy of the universe. Since hunter-gatherer times, tribal and rural people of India have been revering the 'Earth-Energy' and 'Cosmic-Forces' manifested in the forests and groves. These deities are believed by tribal people to be fiercely protective about the grove and the village.

Sacred Groves are like a separate institution through which a myriad of relationships emanate, giving rise to a culture pattern. This pattern connects the local people with their fields, forests and with one another. Worship in the sacred groves is related to fields, forests and to the survival of tribal and rural people living in and around the grove. Due to this, large tracts of forestland are preserved, which in turn have helped to conserve biodiversity. Sadly, many of these are facing threats of depletion as there is no law to protect sacred groves.

Sun Worship : Tribal people look upon the Sun as the primordial source of all energy (which is a scientific view). They are aware that it due to this energy that plants grow and their cattle can feed. If their cattle are healthy, their fields will also bear good crop and the people will also be healthy. Thus, nature gods, viz. sun, rain, earth are all energy sources and are a must in tribal worship.

You should know!

Tiger God Worship : The Tiger God is a prominent deity in the pantheon of gods in sacred groves in Maharashtra. The tiger is revered as the protector of the forests. There are several stories in Indian mythology about tigers having tremendous powers. They are shown fighting dragons, creating rain, keeping children safe and having healing powers.

Several tribal people in Maharashtra (e.g. Warlis and Malhar Kolis) believe that the tiger is the greatest of gods. Every harvest season, they donate part of their harvest to the tiger god as a symbol of life and regeneration.

The Legend of the Warli Rain Dance (Kambad Dance) : Most tribal song and dances revolve around nature worship. Among the Warli Tribe found in parts of Maharashtra like Thane, Raigad and Palghar, the Kambad Dance is dedicated to the goddess of food grains (Kansari Devi). As the legend goes, the goddess was angry with the people for wasting food grains, so, she disappeared and no one could find her. The people appealed to the Rain God (Naaran Dev), who then performed the rain dance and wooed the goddess out of her hiding place in the cleft of a rock. She then came on to the earth, where she could germinate and the people would then get food. As per legend, tribal people are very particular about not wasting food grains for fear of incurring the wrath of Kansari Devi.

This dance is only performed by Warli men at the start of the rainy season.

Check your progress
1. Name one tribe in South India, Western India and North-East region.
2. Identify any three tribal occupations.
3. Give examples of tribal belief systems.

Reasons for tribal exploitation : Following are some reasons due to which tribal problems may have emerged.

(i)   The British wanted to exploit tribal resources, which were rich in minerals and natural resources.

(ii) Contact with missionaries desirous of converting tribals, which in some cases, resulted in identity crisis.

(iii) Entry of specialists like medical professionals, agents and vendors into tribal areas, causing alienation of tribals from their traditional medicine.

(iv) Development of transport and communication in tribal areas, which facilitated the entry of outsiders in the region.

(v)   Displacement of tribal populations from their traditional habitat due to industrial establishments, construction of big dams, highways etc.

Problems faced by the tribal community :

(1) Alienation from forest land : Forest land and its resources provide the best means of livelihood for tribal people. Many tribes engage in primary agriculture, food-gathering and hunting. They are heavily dependent on the produce of the forest. Therefore when outsiders exploit tribal land and its resources, the natural eco-cycle and tribal life dependent on it is greatly disturbed. The history of land alienation among tribes began during British period. In addition, tribal lands were also occupied by moneylenders, *zamindars* and

traders. Industrialisation and construction of water reservoirs resulted into further acquisition of land by the State. Various State governments have passed several acts to abolish transfer of sale of tribal land to non-tribals but the issue of tribal alienation has not abated till date.

> **Cases of Land Alienation**
>
> The 2007-2008 Annual Report states, "Reports received from various States, indicate that 5.06 lakh cases of tribal land alienation have been registered, covering 9.02 lakh acres of land, of which 2.25 lakh cases have been disposed off in favour of tribals covering a total area of 5.00 lakh acres. 1.99 lakh cases covering an area of 4.11 lakh acres have been rejected by the Courts on various grounds".

(2) Poverty and Indebtedness : A majority of tribal people live below the poverty line. Tribes practice simple occupations based on primitive technology. Most of the occupations fall into the primary categories such as hunting, gathering and agriculture. There is no profit nor surplus making in such economy. Hence their per capita income is very low; far less compared to the national average. Most of them live in abject poverty and are steeped in debt. Local moneylenders and *zamindars*, take advantage of this situation and exploit the tribals. In order to repay the debts they often have to mortgage or sell their land.

(3) Health and Nutrition : In many parts of India the tribal population suffers from chronic waterborne infections and diseases, which often prove to be life threatening. They also suffer from malnutrition since childhood and various deficiencies caused by it. Infant mortality is quite high among tribals. Lack of proper medical and sanitary facilities and poverty among tribals also lead to various difficulties in maintaining proper health and nutrition. Tribal malnutrition is a serious problem today.

(4) Illiteracy : Illiteracy among tribals is a major hindrance towards their development. School hours often clash with agricultural and wage earning activities of children. Children are looked upon as economic assets and are thus expected to supplement their parents' income. Hence, many parents are unwilling to send their children to school, or they come and call the children from school, to help in the fields. Also, schools are often not located in the vicinity of tribal settlements. The formal courses in school are not taught in tribal languages, so children lose interest in learning, leading to a high drop out rate.

(5) Bonded labour : Bonded labour is banned by Indian Law. However, it still prevails in some tribal areas. Bonded labour is considered to be a serious problem, which started due to rampant poverty and lack of stable income among the tribals. In fact, land alienation, indebtedness, bonded labour and poverty are problems which exist hand-in-hand. However, due to the efforts of the government and voluntary organisations many tribals are being freed from this problem.

(6) Shifting cultivation : Shifting cultivation among tribals is a problem since it involves large-scale deforestation and soil erosion. Shifting cultivation is known by various names such as Jhum (among the North-eastern tribes), Khallu (among Maler of Bihar), and Podu (among Khonds of Central India region).

> **Activity 2**
>
> Visit a tribal settlement in your region and document different aspects of their life (e.g. clothing, shifting cultivation, sacred groves). If a physical visit is not possible then take information from the internet. Make a short presentation to your class and follow it up with a discussion.

'Panchsheel' Philosophy of Pandit Jawaharlal Nehru : Since Indian Independence, particularly with the inception of Five-Year Plans, the concern for tribal development has always been high on the government's agenda. The first Prime Minister, Pandit Jawaharlal Nehru, not only took a great deal of interest in tribal development, but also created long-term guidelines in this regard. He strongly believed that no development activity in tribal areas should take place at the cost of tribal heritage. This is evident from his views, on tribal development, termed as 'Panchsheel'.

Summary of 'Panchsheel'

(i) People should develop along lines of their own genius and we should avoid imposing anything on them.

(ii) Tribal rights to land and forests should be protected.

(iii) We should try to train and build up a team of their own people to do the work of administration and development.

(iv) We should not over-administer these areas or overwhelm them with a multiplicity of schemes. We should rather work together and not in rivalry with our own social and cultural institutions.

(v) We should judge the results not by statistics or the amount of money spent on them, but by the quality of human life that is evolved.

No doubt, in keeping with these broad guidelines and the provisions of the Constitution, a number of special schemes and programmes have evolved.

Tribal Development Efforts after Independence : After Independence, the Government of India has taken various efforts for Tribal Development. The government made available, funding of Tribal Development Programmes i.e. State Plan, Special Central Assistance, Sectorial Programmes of Central Ministries/Department and Institutional Finance.

Programmes for Tribal Development by Government

Construction of hostels for Tribal students, educational complex in low literacy pockets for women in Tribal areas. This scheme provides complete financial assistance to NGOs/ Organisations established by government as autonomous bodies/educational and other institutions like co-operative societies, to establish educational complexes in identified districts.

Grant-in-Aid to State Tribal Development Cooperative Corporations (TDCC), Village Grain Banks, Grants-in-Aid to voluntary organisations, Research and Training to Tribal Development, Post-Matric Scholarships, Overseas Scholarships and Book Banks, Upgradation of Merit and Coaching, Tribal Advisory Council (TAC), Point 11(b) of 20-point Programme, the new paradigm shift for Tribal Development Strategy etc. By these different programmes the government aims at overall development of tribal people. However, not all programmes were successful. So, at present we continue to see tribal problems and their backwardness.

Activity 3

Find out about any tribal scheme started by the government or an NGO. Share your findings with your class.

Check your progress

1. Why are tribal people slow to change? Give two reasons.
2. Identify three forms of tribal religion.
3. State two problems caused by cultural contact with non-tribal people.

CONSTITUTIONAL PROVISIONS FOR TRIBAL COMMUNITY
The Constitution has given more than 20 Articles for the redressal and upliftment of the underprivileged, with policies on positive discrimination and affirmative action with reference to Scheduled Tribes. They have helped in the educational development of the tribes.

Article No.	Provision
14	Confers equal rights and opportunities to all.
15	Prohibits discrimination against any citizen on the grounds of sex, religion, race, caste etc.
15(4)	States to make special provisions for advancement of any socially, educationally backward classes.
16(4)	Empowers the State to make provisions for reservation in appointments or posts in favour of any backward class of citizens, which in the opinion of State, is not adequately represented.
22(2)	73rd and 74th amendments, to ensure effective participation of tribals in the process of planning and decision making.
46	State to promote with special care the educational and economic interests of the weaker section, especially the ST and protect the social injustice and all forms of exploitation.
244(1)	Tribal Welfare Committees to be setup for the welfare of the tribes. Extension to Scheduled Areas Act 1996. Amendments to the Constitution are extended to the Scheduled Areas through Panchayats.
75	Grant-in-aid for promoting the welfare of STs and raising the level of administration.
330	Seats shall be reserved in the House of the People.
332	Reservation of seats for Scheduled Castes and Scheduled Tribes in the Legislative Assemblies of the States.
335	Stipulates the claims that the members of the Scheduled Castes and the Scheduled Tribes shall be taken into consideration, consistently with the maintenance of efficiency of administration, in the making of appointments to services and posts in connection with the affairs of the Union or of a State.

2.2 RURAL COMMUNITY

Rural community is one that is agrarian in nature and is dependent on natural resources. Rural economy rests predominantly on agriculture, pastoralism and allied activities. The density of population in rural areas is low. The rural way of life revolves around a traditional value system. India is basically a land of villages.

The autonomy, independence and self-sufficiency which Indian villages enjoyed for centuries gradually declined during the British Period. This was the period when the rural people began to get exposed to different ways of life. Sociologists started some systematic studies of social organisations in Indian villages during colonial and post-independence period. These studies are significant for understanding Indian rural community and its dynamics, albeit with its limitations. They throw light on village solidarity, village settlement patterns, rural class structure, impact of land reforms, agrarian unrest and so on.

Definitions of Rural Community

☞ *A.W. Green :* "A village community or rural community is a cluster of people living within a narrow territorial radius who share a common way of life".

☞ *Encyclopaedia Britannica :* Rural society is one in which there is a low ratio of inhabitants to open land and in which the most important economic activities are the production of food stuffs, fibers and raw materials.

In simple words, the Indian rural community may be defined as a group of

about 5000 people (Census of India, 2011) depending on agriculture and allied occupations, permanently residing in a geographic area and participating in common socio-economic and cultural activities.

The rural community has a long history of its own. Rural life has preceded urban life. In spite of the growth of cities, the population of the world is largely rural. According to the 2011 Census, 68.84% of Indian population lives in rural areas. There are around 6.4 lakh villages in India having varied population strengths.

Rural social formations such as caste, class and family have received popular attention of sociologists. Majority our sociological literature in India belongs to the study of rural society.

> **Panchayati Raj :** The recommendations of the Balwantrai Mehta Committee in the 1950s, led to the institutionalisation of Panchayati Raj as a three-tier system of democratic functioning in villages, from the grassroots level upward. The three tiers of the Village Panchayat today include:
>
> - Zilla Parishad
> - Panchayat Samiti
> - Gram Panchayat
>
> In the old days, the village panchayat was made up of about five elders of the village, whose role was to administer justice. The purpose of the modern panchayat is administrative - to promote rural reconstruction and development.

Characteristics of Rural Community

The rural community has the following characteristics:

(1) Community living in villages : The village largely satisfies needs of its residents. They have a sense of togetherness. The development of villages is influenced considerably by local needs.

(2) Small size : It means that the villages are comparatively smaller in size and population density. In the Indian context a community with a population of about 5000 is designated as a "village".

(3) Dominance of agriculture : Agriculture is the major occupation in villages. However, it is not to be viewed as the only source of income but also as a way of life needs to be ascertained. Almost 40% of our national income is obtained through agriculture and more than 60 % of the people still depend on agriculture. It was associated with various crafts like pottery, carpentry, smithy, basket-weaving etc.

(4) Primary relations : The impact of primary relations is still significant in Indian villages. The relationship is informal, personal and inclusive. Community spirit prevails over individual interests. The 'we-feeling' helps to build social cohesiveness.

(5) Social homogeneity : Homogeneity is an underlying thread due to similarities in the ways of thinking, behaving, dressing, acting and living. There is a tendency to conform to traditions and customs. Group feeling and mutual cooperation is evident among village dwellers. They cooperate with each other in times of exigencies. Due to political interference this cohesiveness has been adversely affected in recent times.

(6) Significance of family : The rural community is built around the institution of family. The joint family was once upon a time a significant pillar of village organisation. This has diminished significantly and yet decision making has the impact of collective thinking.

> According to **Sorokin** and **Zimmerman** such an agrarian society shows traits of "**Familism**" i.e. the family is the unit of social responsibility, it is the basis of social norms and relationships.

(7) Status of women : Women in villages continue to live under patriarchal

control. The "ideal" of "Pativrata" (conjugal fidelity of women) is strongly instilled in the minds of women and men alike. This was glorified in the Indian tradition to the extent that women accepted it as their inherent duty. Women are expected to fulfill their traditional roles. There is an unstated approval for the subservient role of women.

(8) Religiosity : Faith in religious practices and rituals is a dominant feature of village community. They have deep faith in religion, God and in religious traditions. Each village has its own deity called 'Gramdevata'. People of all castes normally worship it and at least once in a year they celebrate fairs or 'utsav' (festival). Additionally, people would worship their own family deities.

(9) Dominance of caste system : Indian village life is inextricably linked with the caste system which is hierarchical (according to notions of "purity and pollution", their religious customs and practices, and the nature of their occupation). This inter-dependence among caste groups in seen in the practice of the "balutedari system", where traditionally upper castes received services from the lower castes.

It is important to note that the above characteristics of Indian villages have undergone vast changes, especially after Independence. Hence, they are to be understood in their dynamic perspective and in a relative sense.

Problems of Indian rural community : It is true that Indian villages are undergoing rapid changes now. These changes have not always brought positive results in all spheres of village life. There are a large number of villages which suffer from major problems such as poverty, unemployment, illiteracy, indebtedness, superstition and the like. Problems faced by the rural community are as follows:

(1) Poverty : Poverty is a socio-economic phenomenon in which a section of rural society is not able to fulfill even its basic necessities of life. A vast majority of rural population works in villages under the grim shadow of poverty, unemployment as well as pitiable economic conditions. Large portions of the rural poor are small and marginal farmers, agricultural labourers and rural artisans.

(2) Illiteracy : When compared to urban population, illiteracy continues to be rampant in rural areas. Primary education is the fundamental right of every child and accordingly, the government has made special provisions (e.g. *Sarva Shiksha Abhiyan*) for the same. High illiteracy rates among children as well as adults continue even to this day because of inadequate budgetary provisions for rural education. The quality of education in rural areas is a matter of grave concern despite various programmes and provisions.

Rural development

(3) Traditionalism, Conservatism and Superstitions : Rural India till date can be called a conservative society because it still holds on to traditional mindsets and beliefs. Conformity to traditional customs, religion and ways of life still hold sway. There is usually a reluctance to change their way of life and outlook. Rural folk are slow to change and very often resist changes. Change is unwelcome due to habit; fear of the unknown; it also encourages a fatalistic attitude.

(4) Caste influence : The traditional rights, authorities and sanctions based on caste hierarchy may not be apparent today.

However, it is so deeply entrenched in people's minds that it permeates social interactions. Nevertheless, in the ordinary transactions of daily life, village people tend to cooperate with each other. Members of each caste have their assigned roles at common festivals and those are carried out with willingness.

(5) Farmers' suicides : The phenomenon of suicide by farmers is especially worrisome for India because the majority of the workforce is dependent on agriculture for its livelihood. A large percentage of farmers who took their own lives were financially indebted. Undoubtedly, there has been a little positive impact of economic reforms in the agricultural sector in India and in some cases it has been showing negative trends.

(6) Lower status of women : As a result of the control of family, religion, customs and traditions, a subordinate status is given to women on the whole. Patriarchal values and practices pervade all aspects of social life. This in turn feeds discriminatory practices and gender stereotyping.

(7) Family disputes : This is a common problem in rural areas – conflict over land holdings. Due to this, many joint families have broken and land has become divided to such an extent that it is hardly cultivable. For example, even if land as small as one acre gets divided into four shares, it becomes uneconomical to cultivate the same. Rural farmers suffer due such property disputes and their children are then not motivated to continue farming on land that is in state of dispute.

Efforts for Rural Development : Rural social change has been among the most important subjects of study in the 'developing' countries since 1950's, partly because major national efforts in these countries have been directed towards economic development and such efforts have been located in predominantly agrarian social settings. What is the direction of social change in rural community? Indian sociologist, A. R. Desai had tried to identify some patterns of rural transformation as a result of developmental programmes. He had identified four major trends of rural social change:

i. Rapid transformation of agrarian society from subsistence economy to market economy;

ii. Rapid transformation followed by the introduction of modern technology;

iii. Abolition of intermediaries such as zamindari system; and

iv. Emergence of various associations and institutions having linkages with urban and national organisations.

In the light of views of A. R. Desai we see changes in rural community due to efforts of the Government. After Independence, the Community Development Programme (CDP) was started in 1952. It was an initiative meant for all-round development of villages. The aim of CDP was to facilitate involvement and participation of the village community for its own welfare. Later on in 1957, Panchayati Raj (Local Self Government) was started. The Integrated Rural Development Programme (IRDP) replaced the CDP in 1979.

You should know !

Some important recent schemes for Rural Development launched by Government of India are – Pradhan Mantri Gram Sadak Yojana, Deen Dayal Upadhyaya Grameen Kaushalya Yojana, Swarnjayanti Gram Swarozgar Yojana (SGSY)/ National Rural Livelihood Mission, Prime Minister Rural Development Fellows Scheme, Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS), Sampoorna Grameen Rozgar Yojana (SGRY), Sarva Shiksha Abhiyan (SSA), Sansad Adarsh Gram Yojana (SAGY), National Social Assistance Programme, Pradhan Mantri Awaas Yojana (Gramin)/ Indira Awas Yojana, Antyodaya Anna Yojana (AAY).

The Indian rural community has undergone considerable changes, particularly since Independence, as a result of a series of land reform legislations that have accelerated the pace of this change.

Rural and urban communities have continuous interaction among them due to interdependence. For example, dependence of city people on the farming community for agricultural produce. Likewise, the rural community is dependent on urban areas for new technology, to enhance agricultural production. Gradually, some sense of heterogeneity becomes imminent in rural characteristics. Thus, the term, *rural-urban continuum* (i.e. continuous interaction). Construction of roads and transportation have brought about lot of social and economic changes e.g. weakening of the caste system. Now, there is more mobility and it is changing into a cash market from the previous barter system etc.

Check your progress
1. State three characteristics of rural community.
2. Enumerate three changes in rural community.
3. Identify any three programmes started by the Government for rural development.

Activity 4
Class Debate/Discussion:
'The impact of caste on Indian society has reduced today.'

2.3 URBAN COMMUNITY IN INDIA

Urban community includes towns, cities and metros with their different way of life. Due to industrial development there is urbanisation as a result of which urban communities have emerged. Every country has its own urban community. Different criteria are used to identify a community as urban. Some of them are, for example, density of population, types of occupation, social organisation, having a distinct ecology and culture different from that of the dominant culture. The city, in the words of Louis Wirth refers to a relatively large, dense and permanent settlement of socially heterogeneous individuals. Early sociologists in Europe and the United States of America i.e. Ferdinand Tonnies, Emile Durkheim, George Simmel, Robert Park and Louis Wirth extensively studied the rise and growth of cities. They presented their views on urbanism as a way of life.

An urban area or urban agglomeration is a human settlement with a high population density and infrastructure of built environment. Urban areas are categorised as cities, towns or suburbs.

Urban Community has a dense population

Definitions of Urban Communiy

☞ *Max Weber :* 'Five attributes define an urban community: it must possess (1) a fortification, (2) a market, (3) a law code and court system of its own, (4) an association of urban citizenry creating a sense of municipal corporateness, and (5) sufficient political autonomy for urban citizens to choose the city's governors'.

☞ *Henri Pirenne :* 'Two characteristics were fundamental to the development of an urban culture: a bourgeoisie, or middle class, that depends on trade for both - wealth and political autonomy from non-urban feudal power holders; and a communal organisation

of the urban citizenry that creates the municipal integration necessary to free the city from control by local feudal lords or religious authorities'.

👉 *Merriam-Webster Dictionary :* 'A society that is typical of modern industrial civilisation and heterogeneous in cultural tradition, that emphasises secular values, and that is individualised rather than integrated contrasted with folk society'.

As per the above definitions, an urban area is characterised by higher population density and vast human feature in comparison to the area surrounding it. The growth of large cities that contain the bulk of society's population is a very recent development. Urban areas are created and further developed by the process of urbanisation. Urbanisation is a part of the development process.

Characteristics of Urban Community : Urban societies have the following characteristics:

(1) Heterogeneity : In urban areas you will find people belonging to diverse groups such as class, occupation, caste, language and religion etc. – all living in the same territory. There is continuous migration from tribal and rural areas as people come in search of employment, education, health care - and with the hope of raising their standard of living. Heterogeneity can be an advantage because it creates a cosmopolitan and tolerant approach, but it can also create tensions.

Activity 5

Debate the positive and negative effects of heterogeneity in an urban setting.

(2) High density of population : As urban society is diverse and complex, the degree of urbanity is greater here. In urban communities, there is a confluence of many cultures. Cities and towns have a higher density of population due to large population in a smaller area and also because there is a steady influx of people pouring into urban centres. Major cities are like 'urban octopuses' drawing people into their area of influence.

(3) Different occupations : Occupations are more specialised. There is wide spread division of labour and specialisations are numerous. The occupation in urban areas is mainly non-agricultural, i.e. based on manufacturing, trade and commerce, professional and governance, services etc.

(4) Large-scale social mobility : As urban people adapt to the class structure, social mobility increases, thus breaking down caste barriers. Achieved status (based on education and occupation) is given greater value when compared to ascribed status (based on birth). An individual can rise on the basis of qualification and merit.

You should know!

Mumbai city has one-sixth of an acre of open space per thousand population though four acres is the suggested standard according to the Master Plan of Greater Mumbai. Metropolitan cities of India are overcrowded both in 'absolute' and 'relative' terms. Absolute, in the sense that these cities have a real high density of population; relative in the sense that even if the densities are not very high, the problem of providing services and other facilities to the city dwellers makes it so. This leads to tremendous pressure on infrastructural facilities like housing, electricity, water, transport, employment etc. The experiment of developing villages in the hinterland land of Delhi, to reduce the density in the city, has been successful.

(5) Secondary relations : In urban areas, interaction among people is largely based on anonymity and secondary contact. It is not personal nor face-to-face; rather, cities are characterised by formal interactions, and impersonal relationships which tend to become

time-bound and based on vested interests. Cultural diversity, formal communication, friends' circle are hallmarks of cities. For instance, people spend their leisure time at multiplexes, gardens, hotels, social clubs and markets.

(6) Market-based economy : The economic organisation of cities is based on its markets and financial system. Marketisation is an essential feature of urban centres today e.g. E-marketing, E-biz etc. It is a market that is profit-driven. This creates an individualistic attitude wherein the profit motive guides most activities.

(7) Advanced infrastructure : Urban facilities like gas, telephone, drinking water, internet connection, road networks, airports, Metrorail, shopping malls and commercial centres etc. are typically seen in cities. City Development Plans are revised frequently to include diverse civic amenities such as roads, electricity, water, garbage treatment plants etc.

(8) Nuclear Family : Joint families are comparatively less in number; nuclear families are on the rise. Individualism has led to the significant increase in nuclear families. Family is less stable today. More than the family as a unit, it is the individual who is given more importance.

(9) Class consciousness : People are more class-conscious and progressive. They are exposed to modern developments in the fields of science and technology. There is greater awareness about one's rights as well as participation in movements to protect them too.

(10) Formal social control : Formal means of social control such as formal education, law and legislation, police and courts are needed, in addition to informal means for regulating the behaviour of people. Traditional authority vested in figures such as family elders, religious leaders and teachers have decreased greatly.

(11) Complex division of labour : A very clear and specialised division of labour is found in every walk of life. People are trained for their job and skills according to institutional and professional requirements. An interdependence of professions is observed in almost all fields of life. For example, in the medical profession there are gynaecologists, radiologists, paediatricians, anaesthetists and physicians.

Check your progress

1. State three characteristics of urban life.
2. Why are nuclear families more common in urban than rural societies?
3. Why are secondary relationships a significant characteristic of urban areas?

Major Urban Problems : The rapid growth of urban population, both natural and through migration, has put heavy pressure on public utilities like housing, sanitation, transport, water, electricity, health, education and so on. Although India is one of the less urbanised countries of the world, with only 31.16% (2011 Census) of population living in urban agglomerations/towns, this country is facing a serious crisis of urban growth at present. Poverty, unemployment and under-employment among rural immigrants, beggary, theft, burglary and other social evils are on the rise. By 2030, more than 50 per cent of India's population is expected to live in urban areas.

The following urban problems are highlighted:

(1) Urban Sprawl : Urban sprawl or real expansion of the cities, both in population and geographical area, of rapidly growing cities is the root cause of urban problems. In most cities the economic base is incapable of dealing with the problems created by their excessive size. Massive immigration from rural areas as well as from small towns into big cities has taken place almost consistently;

thereby adding to the size of cities. The urban sprawl is taking place at the cost of valuable agricultural land.

(2) Overcrowding : Overcrowding is a situation in which too many people live in too little space. Overcrowding is a logical consequence of over-population in urban areas. It is naturally expected that cities having a large size of population squeezed in a small space will suffer from overcrowding. This is well exhibited by almost all the big cities of India.

(3) Housing and Slums : Overcrowding leads to a chronic problem of shortage of houses in urban areas. This problem is specifically more acute in those urban areas where there is large influx of unemployed or underemployed immigrants who have no place to live, when they enter cities/towns from the surrounding areas.

Slums are a serious problem in urban areas. In Mumbai city, almost 50% of the population is found in slums. In spite of the efforts of the Municipal Corporation to rehabilitate these people the problem remains unsolved. Even a planned city like Chandigarh could not escape slums.

> **Do you know ?**
>
> Slums are known by different terms in various cities of India.
>
> | City | Term used for Slums |
> |---|---|
> | Mumbai | Jhopadpattis |
> | Delhi | Jhuggi – Jhompdi |
> | Kolkata | Bustees |
> | Chennai | Cheris |
> | Bengaluru | Keris |
> | Kanpur | Ahatas |
> | Jaipur | Kachchi Basti |
> | Bhopal, Indore (M.P.) | Gandi Basti |
> | In tea estates | Barack |
> | In mining areas | Ghobara |

(4) Unemployment : The unemployment rate in urban India is approximately 15 to 25% of the total workforce. The rate of unemployment is higher among the urban educated. It is observed that of the total urban educated population, majority of them reside in four megacities (Delhi, Mumbai, Kolkata and Chennai).

(5) Beggary : For a majority of the urban poor, beggary has become a way of life, due to sheer lack of education and skill to find employability. Many people are pushed into beggary, due to reasons that range from - abject poverty to beggary as a profession. There are organised gangs of beggars which are known to operate in big cities. Also, there are instances of children who are sold into beggary by their parents or are kidnapped and then coerced into begging by maiming them. In Mumbai, beggary has been criminalised under the Bombay Prevention of Begging Act, 1959.

(6) Transport : With traffic bottlenecks and congestion, almost all cities and towns of India are suffering from acute transportation problems. They get worse and more complex as towns grow in size. As towns become larger, even people living within the built-up area have to travel by car or public transport to cross the town. Wherever trade is important, commercial vehicles such as vans and trucks make the problem of traffic more complicated.

Urban crowded transport

(7) Water shortage : Supply of water falls short of demand as cities grow in size and number. Today, we have reached a stage

where practically no city in India gets sufficient water to meet the needs of city-dwellers. In many cities, people get water from municipal sources for less than half an hour on every alternate day. In the dry summer season, taps remain dry for days together and people do not get water supply at a time when they need it the most. Many small towns have no main water supply at all and depend on such sources as individual tube wells, household open wells, private tankers or even rivers. In big cities like Mumbai, water is resourced from the rivers and lakes in Thane and Palghar, thereby causing hardship in the lives of those people also.

(8) Sewerage problems : Urban areas in India are almost invariably plagued with insufficient and inefficient sewage facilities. Not a single city in India is fully sewered. Resource crunch faced by municipalities and the unauthorised growth of the cities are two major causes of this pathetic state of affairs. Most cities do not have proper arrangements for treating the sewerage waste and it is drained into nearby rivers (as in Delhi) or into the sea (as in Mumbai, Kolkata and Chennai), thereby polluting the water bodies.

(9) Trash disposal : As Indian cities grow in number and size the problem of trash disposal is assuming alarming proportions. Huge quantities of garbage generated by our cities pose serious health hazards. Most cities do not have proper arrangements for garbage disposal and the existing landfills are full to the brim, which become hotbeds of disease and innumerable poisons into the environment. Wastes putrefy in the open, inviting disease-carrying flies, mosquitoes and rats. Also, a poisonous liquid called leachate is emitted, which contaminates ground water. People who live near the rotting garbage and raw sewage fall easy victims to several diseases like dysentery, malaria, plague, jaundice, diarrhea, typhoid, dengue and leptospyrosis.

Trash disposal is a problem in cities

(10) Urban crime : Like other problems, the problem of crime increases with the growth in urbanisation. The problem of urban crime is becoming more complicated in the present day world because criminals often get protection from politicians, bureaucrats and other urban elite. Some criminals reach high political positions by using their money and muscle power. In fact, the increasing trend in urban crimes leads to much tensions and insecurity which makes city life unsafe. Not only the poor, deprived and slum dwellers take to crime; people from well-to-do families also resort to crime in order to make a fast buck and to meet cravings for a lavish life. Occasional failures in life also may drag youngsters to crime. Violent urban crimes like abuse, rape, murder, kidnapping, cyber-crime, economic offences, and various forms of white-collar crime are rampant in many large cities.

Activity 6

In schools located in urban areas conduct a survey using questionnaire or interview technique, to understand about problems in slum area. Students from rural and tribal areas should do the same exercise on farmers' problems. Write and present your report to the class.

Efforts towards Urban Development :

We cannot think of a strong India economically, socially and culturally, when our cities remain full of squalour, when the quality of urban life declines and the urban environment is damaged beyond repair. Cities are the backbone of economic expansion. Urbanisation can be positively viewed as an engine of economic growth and an agent of socio-political transformation.

The share of urban areas in the total National income has been estimated at 60 per cent and the per capita income was about three times higher than rural per capita income. But, this is not sufficient, partly, due to high cost of living and partly, because of growing economic disparity in urban areas. The rich are becoming richer and poor are becoming poorer. Several steps have been initiated to meet the challenges posed by the urban crisis but with little or no success.

The National Commission on Urbanisation (NCU) has, in its policy proposal of 1988, stressed the need for: (a) the evolution of a spatial pattern of economic development and hierarchies of human settlements, (b) an optimum distribution of population between rural and urban settlements and among towns and cities of various sizes (c) distribution of economic activities in small and medium-sized growth centres, (d) dispersal of economic activities through the establishment of counter-magnets in the region, and (e) provision of optimum levels of services in urban and rural areas.

The other major development programmes include: (i) Urban Basic Services for the Poor (UBSP) (ii) Environmental Improvement of Urban Slums (EIUS) programme (iii) Integrated Development of Small and Medium Towns (IDSMT), (iv) various housing and infrastructure financing schemes e.g. Housing and Urban Development Corporation (HUDCO) (v) Mega Cities Project, and (vi) Integrated Urban Poverty Eradication Programme (IUPEP).

Recent urban development programmes in India

(1) Smart Cities Mission

(2) Atal Mission for Rejuvenation and Urban Transformation (AMRUT) Project

(3) Pradhan Mantri Awas Yojana (Urban) or Housing for All by 2022 Mission.

(4) Heritage City Development and Augmentation Yojana (HRIDAY)

(5) Jawaharlal Nehru National Urban Renewal Mission (JNNURM)

(6) Urban transportation

(7) Swachh Bharat Mission (SBM)

Almost all the major programmes of urban development suffer from the chronic disease of resource crunch. Right from the beginning of the planning period, urban development has been low on the development agenda with only 3-4 per cent of the total plan outlay being allocated to the urban sector.

Activity 7

Gather information on various tribal, rural and urban development programmes in your area. Present your findings to your class and follow it up with a discussion.

In this Unit we have examined how Indian society has a mix of all kinds of people and cultures that are classified into tribal, rural and urban communities. We have examined the differences between one segment and another. You will have noticed greater similarities between tribal and rural communities when compared to urban communities. The influence of one segment on another continues till date and is the cause

for development as well as social change. This interaction also creates certain future challenges. It is important to bear in mind that the characteristics of tribal and rural segments of Indian society are the typical features that are associated with traditional societies. Much has changed in the present but the speed of change is not uniform.

SUMMARY

- The tribal segment constitutes 8.6% of the total Indian population. Tribes have different identity and are referred to by various names. The Constitution of India calls them Scheduled Tribes. Each tribe has its distinct identity (e.g. Warli, Mizo, Toda, Gond, Bhil, Jarawa).
- Tribes are found in various parts of India. They have their unique characteristics and their culture has set them apart from others.
- However, due to contact with rural and urban people, tribal people have undergone many changes and this has impacted their way of life. There is cultural disintegration taking place in tribal areas.
- Most of India lives in its villages. Villages constitute the rural segment. Their predominant economic activity is agriculture.
- Institutions such as joint family, caste and panchayat are considered the pillars of rural society.

- Rural people are also faced with numerous problems and especially the problems of poverty, indebtedness, exploitation, resistance to change, farmer suicide etc.
- Several programmes have been started for rural development and reconstruction.
- Urban areas are distinct when compared to tribal and rural segments of Indian society. This is due to tertiary occupations like business, trade, commerce, professions etc.
- Urban areas are more heterogeneous, impersonal and individualistic.
- Urban areas have their own set of problems from inadequate infrastructure to meeting growing demands, crime, poverty, class extremes, alienation, environmental pollution, diseases etc.
- The government has taken up various programmes for urban development.

EXERCISES

Q.1 (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) Secondary type relations are significant in ___ society.
(rural, tribal, urban)

(2) Over 55% of the tribal population in India is found in the ___ region of the country. (Western, Central, Southern)

(B) Correct the incorrect pair and rewrite it.

(1) (i) Landlord - Zamindar

(ii) Initiative for rural development programme - Community Development Programme

(iii) Three-tier system of governance - Integrated Rural Development Programme.

(iv) Primary occupations – traditional societies

(C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

Urban society, Devrai, Gramdevata

(1) Sacred groves in the tribal community.

(2) Instances of white collar crime.

(D) Correct the underlined words and complete the statement.

(1) Individual status in urban society is mostly <u>ascribed</u>.

(2) The custom of worshipping non-living bodies is called <u>animism</u>.

Q.2 Write short notes.

(1) Problems of tribal society.
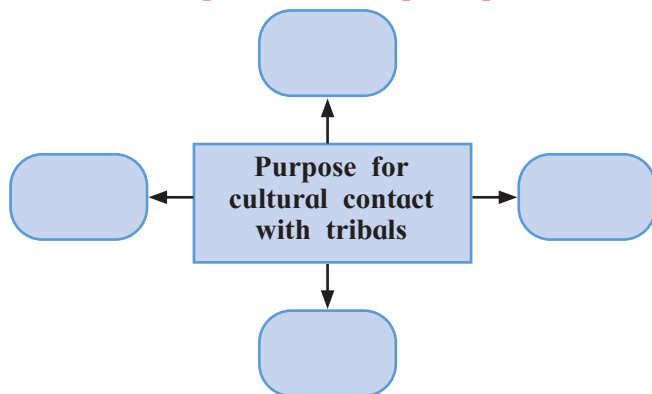
(2) Characteristics of urban society.

Q.3 Write differences.

(1) Rural economy and Urban economy.

(2) Tribal community and Urban community.

Q.4 Explain the following concepts with examples.

(1) Urban crime

(2) Sacred groves

Q.5 (A) Complete the concept map.

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Q.5 (B) State whether the following statements are True or False with reasons.

(1) Division of labour is complex in urban community.

(2) The traditional influence of caste has changed today.

Q.6 Give your personal response.

(1) Why is there lack of community feeling in cities?

(2) Explain the need for rural development

Q.7 Answer the following question in detail. (About 150-200 words)

'Traditional societies tend to hold on to their customs, traditions and beliefs. Using examples of your own, explain the statement with special reference to either family or religion. Also, discuss any three ways by which change is introduced into traditional societies.

Activity

Visit a government primary or Ashram school in a tribal or rural or urban area. Find out from the School Head about enrolment numbers, classes taught, number of teachers, subjects they teach, problems they face, needs that they have. Write a report on your findings.

Activity

What do you mean by rural reconstruction? Find out about programmes started by (a) government and (b) voluntary associations for people in rural India. Prepare a poster exhibition in your school or library.

◆ ◆ ◆

3. Diversity and Unity in Indian Society

3.1 Diversity in India Society

3.2 Unity in Diversity

3.3 Challenges to National Unity

INTRODUCTION

India is a land of "Unity in diversity". In light of this statement we will discuss in this unit, aspects and indicators regarding diversity and unity in Indian society, together with the challenges posed for national integration. The sources of diversity in India may be traced through a variety of ways, the most obvious being the ethnic origins, religions, castes, tribes, languages, social customs, cultural and sub-cultural beliefs, political philosophies and ideologies, geographical variations etc. Despite this, one feature that is most often noticed about India is its unity in diversity. Unity implies oneness or a sense of 'we-feeling'; it holds tightly together various relationships and belief systems of diverse ethnic communities or institutions into some form of acceptable unity, through bonds of contrived structures, norms and values. The term "Unity in diversity" refers to the state of togetherness or oneness in-spite of immense diversity. "Unity in diversity" is based on the concept where the individual or social differences in physical attributes, caste, gender, creed, cultural and religious practices, etc. are not looked upon as conflicting. In this unit, we shall also examine how the dynamics of racial, religious, linguistic, regional, caste, class and gender differences generate forces that question this oneness.

3.1 **FORMS OF DIVERSITY IN INDIAN SOCIETY**

Indian society is a land of various types of diversity. The dictionary defines 'diversity', as variety or different. We will discuss in this part about the most powerful sources of diversity i.e. race, religion, language, region, caste, class and sexuality in Indian society.

Equality

Racial Diversity : A simplistic definition of race could be that it is a group of people with a set of distinctive physical features. A.W. Green says, "A race is a large biological human grouping with a number of distinctive, inherited characteristics which vary within a certain range." Racial classifications are made on the basis of certain genetic traits. Such types of traits used in classification of races are referred to as racial criteria. It is a difficult task to construct a systematic ethnography of the teeming millions of Indian population. However, several anthropologists like J.H. Hutton, D.N. Majumdar and Dr. B. S. Guha have given racial classifications of Indian people. Let us look at the classification given by - B.S. Guha. He classifies the population of India into six main racial groups, as follows:
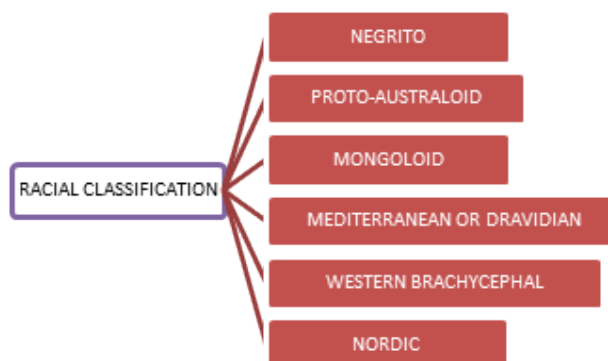
It is observed by scholars now, that there are no pure racial types across the world, rather there are mixed types of the archetypal racial groups. Migrations across time and space have ensured that there occurred a lot of intermixture of these above mentioned races and this resulted in enormous racial heterogeneity among the people of India. Thus even though there are racial classifications of human beings, at present, the basis for identifying differences is no longer limited to external physical attributes. The use of scientific technology has enabled the study of physical qualities through genetic studies and DNA testing, which have greater validity and reliability.

Religious Diversity : The institution of religion is universal. It is found in all societies - past and present. Religious dogmas have influenced and conditioned economic endeavours, political movements, social hierarchies, and cultural differences. Religion is one of the key facts of diversity in Indian society. Although India is a multi-religious and multi-cultural country, the secular mandate informed by the Constitution of India ensures that the secular fabric of society is maintained. It is a land where tribal beliefs of animism and naturism, and religions like Hinduism, Jainism and Buddhism, have originated and flourished. Later there has been the influence of Christianity, Islam, Zoroastrianism and Sikhism. The basic ideas and faith of each religion may differ, but they continue to coexist in Indian society.

The Right to Freedom of Religion is also declared as a Fundamental Right by the Indian Constitution. Indian religions have exerted significant influence all over the world. Each major religion is sub-divided along the lines of religious doctrines, sects, and cults. In the next column is a table showing the distribution of religious groups in India based on religious identity.

Religious group	Population % (2011 Census)
Hindus	79.80
Muslims	14.23
Christians	02.30
Sikhs	01.72
Buddhists	0.70
Jains	0.37
Parsi	0.06
There are only 4650 Jews in India.	

We cannot assume that all members of a faith are unanimous with regard to their beliefs and practices. There are various interpretations of sacred literature and ethnocentric positions on the part of many sub-groups within. Religion tends to bring together people of the faith to celebrate commonly cherished festivals and events. These festivities have brought together people of differing faiths to celebrate festivals like Ganpati, Diwali, Ramzan Eid, Pateti, Christmas and so on. Also, the Government of India through its declaration of public holidays for various religious festivals of significance, enable people of various faiths to mark the occasion. For example, Good Friday, Ram Navami, Eid-ul-Fitr etc. For example, in Kolkata the festival of lights (Diwali) is celebrated along with the Jewish

Religious Diversity

Festival of Lights (Hannukah).

Activity 1

Form groups of 5-7 students. Identify a specific religion. Interview 5 people of the specific religion chosen by you and find out about their religious customs and traditions. Write a report and present your findings in your class.

Linguistic Diversity : Multilingualism is a way of life in India. In 1956, Indian States were organised on a linguistic basis. Hence, domiciles of a particular State speak a particular language. India is a land of many languages.

The Constitution of India has approved of 22 official languages. Among these, three languages have been recognised as classical languages viz. Sanskrit, Tamil and Kannada. All three have been given a special status and recognition by the Government of India. These classical languages have a written and oral history of over 1000 years.

The Language Policy of India guarantees protection to linguistic minorities. A unique feature of India is the concept of protecting the interest of children to get basic education in their mother tongue (i.e. home language).

21st February is declared as an International Mother Language Day by the United Nations. Long before this, the founders of the Constitution of India had already given top priority to teaching in the mother-tongue thus enabling the child to develop its full potential. The language policy of India is pluralistic and it gives priority to the use of mother–tongue in administration, education and other fields of mass communication. To implement and monitor this policy, the Government has set up 'The Language Bureau' under the Ministry of Human Resource Development.

Today, linguistic diversity needs to be preserved. Speakers of diverse languages are becoming rare and major languages are being adopted after abandoning the 'mother–tongue'.

Community participation is required to conserve language diversity which is a major part of the cultural wealth of India.

Classification of Language Family in India

Indo-Aryan (Arya)	Dravidian (Dravida)	Austro - Asiatic (Nishada)	Sino – Tibetan (Kirata)	Andamanese
Sanskrit, Kashmiri, Hindi, Bengali, Punjabi, Rajasthani, Gujarati, Sindhi, Kutchi, Marathi, Oriya, Assamese, Urdu, Konkani, Bihari, Avadhi, Chhattisgarhi, Bugheli, Alawari.	Telugu, Kurukh, Oraon, Maler, Kui, Parji, Kolami, Tamil, Malayalam, Kannada, Tulu, Kota, Coorgi, Toda.	Munda [comprised of 14 languages e.g. Mundari, Santhali, Ho, etc.] Mon – Khmer [has 2 sub – groups viz. Khasi, Nicobari.	Has 3 sub – divisions viz. Tibeto-Himalayan, Himalayan languages, Bhutia Languages	Spoken by tribal people of the Andaman Islands viz. Aka – Jeru, Ongan and Sentinelese

Sociology Std 12

2011 Census: Total Speakers as a percentage of the total population

Language	% of Speakers
Hindi	57.1
English	10.6
Bengali	8.9
Marathi	8.2
Telugu	7.8
Tamil	6.3
Gujarati	5.0
Urdu	5.2
Kannada	4.94
Odia	3.56
Punjabi	3.02
Malayalam	2.9
Sanskrit	0.01

You should know!

As a part of linguistic diversity, the Prasar Bharati of All India Radio has to broadcast in twenty-three languages and 179 dialects.

Activity 2

Make groups of 5 students. Identify one State in India and the languages and dialects spoken in it. If possible make audio recordings of some languages and dialects. Share with your class. Display their written script (if any).

Regional Diversity : Region can be understood as a spatial and temporal construct that exhibits some degree of cultural homogeneity. People within this geographical space identify with the present through its shared past. Narrow regional identities are not however independent of wider networks of identities. For instance, all regional identifications need to be read contextually.

OUR WORLD

Puneri, Kohlapuri, Mumbaikar
Maharashtrian
Indian
South Asian
Asian
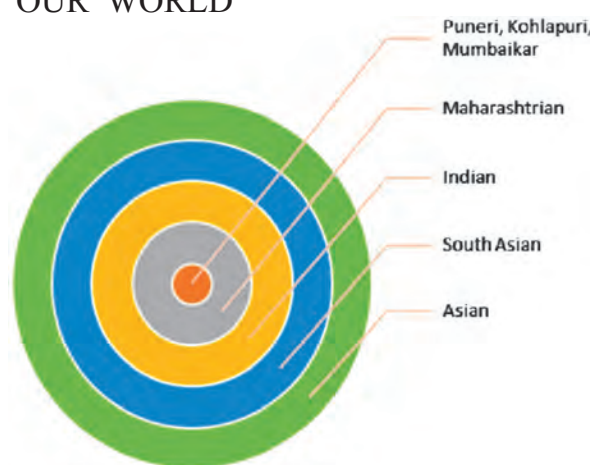
Layered regional identities

Region refers to territorial entities found within the country. For example, one might talk of the North Eastern region, which comprises the "seven sisters". However, even within a State, there are regions. For example, in Maharashtra State the regions include – Konkan, Vidarbha, Khandesh, Marathwada and Western Maharashtra.

You should know!

The North Eastern States of India include the following – Arunachal Pradesh, Assam, Meghalaya, Nagaland, Mizoram, Manipur and Tripura known as the "seven sisters".

This region has a very hilly terrain and is immensely rich culturally. A large section of the tribal population of India live here. For example: Garo, Khasi, Naga, Mizo, Zomi, Lepcha, Kuki, Bodo.

You might observe that they also have distinctive physical characteristics in terms of skin colour, hair texture, sunken nose, almond-shaped eyes, double fold of the eye lids.

While each community has its own history, folklore, dance, traditions, and music, many of these have been affected by culture-contact with other communities.

Conversion of large sections to Hinduism, Buddhism, Islam or Christianity is not uncommon. This region also has seen an influx of people from other parts of the Indian subcontinent and outside India.

Each region, has a rich and unique diversity of its own. Its natural environment – rivers, water sources, soil, forests, minerals and its socio-economic and political environment. People within a region are diverse as regards their race, ethnicity, language, dialect, food, customs, mannerisms, beliefs and practices, control mechanisms such as laws, mores etc. Every region has its own and unique history which has shaped its present. For example, in Maharashtra the role and significance of Chhatrapati Shivaji Maharaj is well-established.

Caste Diversity : Caste is a major source of diversity in Indian society. The etymology of the term caste is found in the Portuguese word 'casta' meaning race. The British used the term caste to define various ethnic groups of India. Sociologists today define caste through two axis i.e. varna and jati. Varna is the overall, overarching ideological division of Hindus into the four-fold hierarchy of Brahmin, Kshatriya, Vaishya and Shudra. It is believed that there are about 3500 jatis found in India, out of which 751 are classified under the Scheduled Caste communities.

The caste system provided the bases of social structure. The different castes functioned in an interdependent barter relationship which was the basis of the agrarian economy. It was also a source of inequality and marginalisation of some communities. It maintains exchange of goods and services between various jatis. It was based on a patron-client relationship. The patron is known as Jajman who used to be a landlord. The client is known as Kamin (from the artisan/ service castes). The Kamin used to provide services to the Jajman and in return was given rewards in terms of kind (food grains, clothes, and many other considerations like free residential plot, free food, aid in litigation, use of animal and instruments etc.) However, the jajmani system is gradually fading away with the advent of market and monetary economy.

The practice of caste system is not confined to Hindus. Caste-like divisions are seen among Muslims, Christians and Sikhs as well. We have heard of the hierarchy of Amir, Shaikh, Sayyed, Pathan among the Muslims. Furthermore, there are castes like Teli (oil pressure), Dhobi (washerman), Darjee (tailor) etc. among the Muslims. Similarly, caste consciousness among the Christians in India is not unknown. Since a vast majority of Christians in India were converted from the Hindu-fold, some converts have carried their caste system into their Christian identity. Under the Constitutional Order of 1950, which was amended in 1990, the term "Scheduled Caste" can only be used by Hindu, Sikh and Buddhist people who are listed on the schedule, whereas "Scheduled Tribe" persons may have any religious identity. In view of this we can well imagine the extent of caste diversity in India.

Class Diversity : Diversity is also based on "class" about which you have studied in the first year Sociology course. Class is typically based on: (i) financial position that is, economic criteria, and (ii) education.

Our sense of economic class influences the way we think, the choices we make, the prejudices we harbour, our dreams, hopes and aspirations. A consciousness about one's economic class identity is a lived reality. Thus for example, one makes a choice whether to use public transport or one's own vehicle to go to work; one decides whether to buy grains from a store in our neighborhood or at a mall, where to study, or how to get married and so on. Those who identify as "Upper Class" constitute a small minority in Indian society as a whole. The masses identify

as belonging to the middle or lower economic strata.

Gender Diversity : In order to understand gender diversity it is necessary to appreciate the difference between sex and gender. You might recall discussing gender as a basis for social stratification in Standard XI Sociology.

Gender diversity is linked to the notion of 'gender' (a social construct), which in turn is related to concepts such as gender binary, gender expression, sexuality and sexual orientation.

Gender diversity

Gender includes diversities that go beyond binaries of female-male, feminine-masculine, her-his etc. Today, our understanding of gender diversity also includes the sexual orientation of people. In this context, you may be familiar with the acronym 'LGBT'.

- **Lesbian :** Female-Female relationship
- **Gay :** Male-Male relationship
- **Bisexual :** People who are attracted to two sexes (namely, Female and Male)
- **Transgender :** A person whose biological sex does not match one's psychological sense of self.

What constitutes appropriate behaviour for girls/women and boys/men is a result of social conditioning, indoctrination and cultural definitions. Hence, there is variability between societies, as well as within groups in a specific society. This leads us to understand the dominance of 'heteronormativity' (that is the norm that reinforces and "normalises" the gender binary) in society and in all its institutions such as family, marriage, polity, economy, religion etc. There are individuals, groups and societies which have challenged the notion of a binary and thus are more inclusive of sexual and gender pluralities.

When discussing gender diversity, we need to be aware of a related term which also leads to diversity - *gender expression.* This is inextricably linked to *gender socialisation*. Most of us are coerced into conformity to follow the expectations of gender linked to one's sex. Today however, societies are gradually opening up to understanding and accepting *gender fluidity* (that is, those persons who do not limit themselves within the binary). Gender fluidity is not a western import but has been a part of our traditional Indian culture. There are references to Hindu deities who were gender fluid.

Sexuality : Each individual may relate to another person physically, emotionally and/or sexually. This constitutes one's sexuality and helps us to understand the **sexual orientation** of a person. It is not a preference; it is not a matter of choice.

You will recall reading about decriminalisation of homosexuality by a historic judgement of the Supreme Court of India on 6th September 2018. The Government of India has also recognised transgender people and their rights.

Awareness about and sensitivity to diversities based on gender will help: (i) dispel ignorance and myths related to gender (ii) restore dignity to people with different gender identities (iii) eradicate hate, violence, prejudice and discrimination towards gender non-conforming individuals (iv) promote equality and justice as enshrined in the Indian Constitution.

3.2   UNITY IN DIVERSITY

Unity amidst Diversity

India is a country where people from diverse social locations function as a society. It is not as though no conflicts exist. Indian society is characterised by integration of the plural traditions and cultural practices that give it a sense of we-ness. This assimilation of diverse traditions is enabled by the constitutional mandate of India to remain a secular society. There have been phases where the secular nature of Indian society has been questioned. Nonetheless Indian society has demonstrated much accomodation and resilience.

According to D.P. Singhal, in his book- "India and World Civilisations" unity in diversity is a theme that runs through the entire course of Indian history. There is so much diversity in India along lines of region, language, religion, caste etc. that a picture of unity becomes complex. However, through all these differences, there are cross-cutting solidarities which helps us as a nation to combine and recombine. What does this mean?

India has always assimilated strands of different cultures that it came into contact with and at the same time has retained the essentials of its own. This is a fact that has struck several foreign scholars also. Despite numerous invasions, the people have managed to maintain the spirit of the past. From early times as far back as 2000 years ago, there have been attempts to bring about political unity of India. Towering examples are Emperors Ashoka, Harshvardhan, Vikramaditya and Akbar.

The fact that Indians today, despite their differences, have adapted to political democracy, indicates the underlying unity in diversity. One important point is that the Indian people have never regarded diversity as a problem but more as a treasure to be cherished.

The inner strength of India lies in our ability to accommodate variety and multiplicity within the framework of larger unity. It is the sign of a healthy organism that the processes of integration and differentiation go on side by side. This is indicative of civilisational unity.

In the words of D. P. Singhal, "The forces of unity are like the red blood corpuscles whose proportion in the blood stream should neither rise above nor fall below a certain point. To preserve this balance is not an easy task."

Process of unity in India : At the root of all the co-existing diversities, there exists an underlying unity. This has created a composite culture decisively pan-Indian in nature.

Unity implies oneness or a sense of oneness meaning integration. However, unity does not mean uniformity, which implies similarity. The bond of unity in relation to India's heritage in a certain underlying uniformity of life, has been reflected in the observations of many foreigners too. Unity

amidst diversity is visualised in the geo-political sphere, institution of pilgrimage, tradition of accommodation, tradition of interdependence, emotional bonding etc.

The concept of secularism in the Indian context is particularly useful, given the nature of our religious plurality. In India, secularism implies respect and tolerance for people of all faiths. This is beautifully encapsuled in the term, 'sarvadharmasamabhav'. India has been and continues to be a land with multiple faith systems. This necessarily includes acceptance of people who do not subscribe to any religious identity, custom or practice, but who may express their loyalty and commitment to secular values such as scientific endeavour, humanitarianism, humanism and so forth.

Why do we need unity?
- To strengthen and enrich our cultural heritage
- To protect the multiple diversities of Indian society
- To protect Human Rights of all citizens.
- To boost workplace, organisational and community morale.
- For effective and inclusive communication
- For conflict resolution
- For peaceful coexistence
- For the welfare of all people irrespective of caste, creed, sex, gender, race, economic class, culture etc.
- For prosperity of our land and its people

Geographical Unity : India like every other country has its own boundaries that are natural. In the North stands the Great Himalayas and water bodies on the other sides of the Indian peninsula. Climate conditions vary to a large extent in different parts of India, though the overarching monsoon season connects the whole of the country.

You should know !

Interestingly the term monsoon originates from the Arabic word, Mausum coined by the Arab traders who did business with the various kingdoms in this region.

One would find some kind of unity in the agrarian cycles such as the sowing season and the harvest season. The natural resources such as rivers, minerals and forests cut across the length and breadth of India. Sharing of these resources gives the people a sense of oneness. Festivals such as Onam in Kerala, Makar Sankrant in Western and South India, Pongal in Tamil Nadu, Baisakhi in Punjab and Bihu in Assam revolve around the harvest season.

Religious Unity : Although various religious groups in India present external difference, it is not impossible to trace some commonly shared elements. Each religion preaches fundamentally religious faith, and shares a belief in the value of life, benevolence, piety and virtues such as honesty, simplicity, goodness etc. India is a land of diverse religious faiths.

Religious unity in India finds its expression through places of worship scattered all over the country. Visitors from India and abroad throng to religious places of Hindus as Badrainarayan in the North, Dwarka in the West and Ramashwaram in the South and Puri in the East; the Golden Temple of the Sikhs in Amritsar, the Christian church at Velankanni, the Jewish synagogue in Fort Kochi, shrines of Muslim saints, Ajmer Dargah etc. Festivals such as Kumbh Mela, Feast of Mother Mary, Kurukshetra festival, Ganpati, Durga Puja, Moharram, Thrissurpuram attract lakhs of people of all faiths, year after

year. Despite differences of individual religious practice, religious celebrations and days continue to represent the religious unity of this vast country.

Thrisurpooram festival (Kerala)

Role of Religion in Social Integration

M.N.Srinivas examines the role of religion in social integration as a binding force among individuals and groups. He refers to three points: (1) The relations between different castes and religious groups at the village and other local levels, (2) The general role of religion in the economic development of the country; and (3) Religion and socio-economic privileges. There is an association between religious communities and specific economic functions they perform. The spread of various communities all over the country and diversification of their economic activities have strengthened the process of social integration.

Activity 4

Class Discussion in small groups:

Topic: Religion can be a force that unifies and divides society.

Assignment based on discussion.

Political Unity : India is a plural society both in letter and spirit. It is rightly characterised by its unity and diversity. National unity and integrity have been maintained even though sharp economic and social inequalities have obstructed the emergence of an egalitarian society. The Five-Year Plans and several developmental schemes were geared towards uplifting the poor and weaker sections of society as a whole.

The Constitution of India has established the "rule of law" throughout the country. All citizens are equal and subject to the same authority. Religion, language, region, caste, gender or community is no longer the basis of special social status, powers and privileges. The weaker sections of society - the Scheduled Castes, the Scheduled Tribes, Denotified Tribes, Other Backward Classes, Religious, Linguistic and Sexual Minorities have been given special concessions for their amelioration. Colonial exploitation has been replaced by processes of development and an egalitarian ideology.

Activity 5

Find out about various schemes started by the government for welfare of: (i) STs (ii) SCs (iii) Women (iv) Disabled persons. Share your findings in your class.

Linguistic Unity : Linguistic unity means that every language in the country, whether regional or national language, must be treated equally. The Indian State recognises linguistic diversities and also makes special provisions to protect and support some of the languages and dialects that are on the verge of extinction.

The three-language formula followed by all State Education Boards enables the inculcation of Hindi and English as languages to connect with the Union, English to connect with the outside world and the regional/local language for communication within the State. Classical languages and languages of linguistic

The Three Language Formula

The Three Language Formula (TLF) was devised in the Chief Minister's conference – 1961. The Kothari Commission (1964-66) examined and recommended the same. As per the policy the three languages recommended were:

(i) **1st language :** Regional Language or Mother Tongue.

(ii) **2nd language :** English or Modern Indian Language (in Hindi speaking States)

Hindi or English (in non–Hindi speaking States)

(iii) **3rd language :** English or Modern Indian Language (in Hindi speaking States)

English or Modern Indian Language not studied as 2nd language (in non-Hindi speaking States).

Most States in India have implemented the TLF. Challenges for a meaningful implementation continue.

✓ Find out the States that have adopted the TLF.

Note: Today you can use the term **'Home Language'** instead of "Mother Tongue". This is especially useful when relating to families where spouses come from different linguistic backgrounds.

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minorities have also found a place in educational curricula. Many educational bodies offer learners the option of answering their examinations in a range of mediums (e.g. Marathi, Hindi, Urdu, Gujarati, Kannada, English). Doordarshan and Akashwani have programmes in multiple Indian languages that reach out to millions of persons who tune in to them. These are measures that promote a sense of linguistic unity among multi-lingual people of the land.

However, language is a double-edged sword: it can act as a barrier for many on the one hand, and on the other, it serves as a bridge, linking people from across the country.

Cultural Unity : Indian culture exhibits cultural unity, reflected in the literature and thought of different communities despite the obvious differences in customs and traditions. Festivals like Diwali, Onam, Eid, Raksha Bandhan, New Year, Christmas are remembered and celebrated all over the country. This is possible only because cultural unity does exist in India. Various saints, writers, artistes (for example Aurobindo, Mother Teresa, Baba Amte, Tagore, Bhimsen Joshi, Ara, Nizzim Ezekiel) through their life work have evinced the feeling of belonging to each other, a sense of identity of purpose and emotion.

There are various patriotic renditions of the National Anthem or films based on the principle of cultural integration. These have showcased classical musicians, singers, folk artists, crafts persons, artists, sportspersons, dance forms, defence services, philanthropists, reformers etc. Such presentations evoke a sense of love, concern as well as pride for that which is Indian.

3.3 CHALLENGES TO NATIONAL UNITY

India has always been seen by scholars as a unique example of unity in diversity in spite of regional, linguistic, religious and ethnic differences dividing India into apparently irreconcilable social groups. The diversities in terms of communities, races, classes, languages and sub-cultures are bound to pose obstacles to the achievement of national integration. The following factors which obstruct the

growth of national feeling viz. casteism, communalism, regionalism, linguism, and economic inequalities have been outlined below.

Casteism : Casteism refers to loyalty to one's own caste before loyalty to the nation. Caste ties are so strong that people are inclined to think in terms of caste before the nation. This may lead to caste members protecting their own caste group through social service, education, medical and other welfare schemes. This can lead to several problems viz. it can restrict interaction in society. Also, when such caste loyalty takes political overtones, it becomes dangerous. This is because caste members take with them their biases and prejudices into politics. They then begin to express their petty jealousies and sectarian interests in various ways. People are influenced by them and vote for their own caste members. Those castes having numerical strength rise up through politics. Those who win the elections then favour their caste groups in various ways. In view of all this, the problem of national integration becomes very serious.

Despite laws, urbanisation, industrialisation and education, the caste system continues in the mindsets of many people. Caste has become a means for competing for access to resources and power in modern India. Discrimination on the basis of caste is a major hurdle for national integration. People engaged in weakening the unity of the country tried desperately to create divisions and rifts in the name of caste, creed and culture. They succeeded in creating mistrust among Indian people. The feeling of social neglect among scheduled castes due to suppression by upper castes has disturbed the sense of 'we feeling' and unity.

Caste atrocities get reported from time to time. Caste prejudices are yet another factor that affects the way people behave or relate to others. Excessive caste-based loyalty is particularly evident at the time of elections, with political parties wooing members of their own caste for the sake of votes.

Caste and Reservation

The Constitution of India, allows affirmative action through positive discrimination (reservation) in education and employment, which is based on caste and socio-economic backwardness for STs and SCs. Later, this was extended to Other Backward Castes (OBCs). Recently the GoI has announced 10% quota for Economically Weaker Sections (EWS). These reservations are restricted to government-run or government-aided institutions. The Central Government has fixed 15 per cent reservations for Scheduled Castes (SC), 7.5 per cent for Scheduled Tribes (ST) and 27 per cent for Other Backward Castes (OBC). A sizeable proportion of Scheduled Castes who have embraced Buddhism and Christianity also qualify for such reservations.

Communalism : Communalism refers mainly to loyalty to one's own religion before the nation. India is one of the countries in the world where so many religions co-exist side by side. While on the one hand this enriches our cultural heritage, at the same time we also make sure that this does not become a cause for separatism.

Communal conflict is one of the worst blots on national reputation. It is a displeasing factor that affects the unity of the nation. Whatever may be the cause of the conflict, the damage it does to the nation is very deep and far reaching.

Socially speaking, communal conflict creates feelings of deep hatred, bitterness and antagonism between members of different religious communities. Such conflicts also lead to feelings of insecurity and they loosen bonds of solidarity.

Economically speaking, communal

conflicts retard economic growth and development. Often, resources have to be diverted for the damage caused by communal riots and clashes. Production suffers and there is severe monetary loss for the nation.

Politically speaking, communal conflict weakens democracy. It allows politicians to use religion as leverage into positions of prominence for their vested interests. Also, on the international front, communal conflict affects India's image adversely and weakens it considerably.

Religious antagonism has posed a serious challenge to national integration in India. Our history is fraught with accounts of frequent conflicts due to religious differences. People belonging to different religions feel that their religion is superior; this is a problem of enhanced ethnocentrism. Religious fundamentalists try to impose their religious practices on others, which leads to situations of conflict.

Political manipulation is often known to project one religion against the other which has resulted in communal riots, mutual distrust and disintegration. Large scale illiteracy and superstitions are responsible, along with other causes for the rise of communal violence and divisive tendencies in the country.

Religious fundamentalism can lead to acts of terrorism which can create a fear psychosis in the minds of people.

Regionalism : Regionalism refers to loyalty to one's own State or region before one's nation. This interferes with national integration to a great extent. The history of a particular region is glorified and often it is misused to stress divisive forces, thus ignoring the common cultural legacy and heritage.

Regionalism emerges due to the desire of people speaking one language to have one State. There is also a strong urge to give priority to the economic development of one's own region. This leads to Inter-State rivalries.

So long as this Inter-State rivalry is economic and social (e.g. for funds and welfare schemes), it is healthy. But when this rivalry takes political overtones, it becomes very dangerous. Political parties give more importance and weightage to local and regional matters and problems rather than the nation as a whole. Regionalism thus strengthens sectarian biases by political parties. Inter-regional tensions escalate over economic, political and such issues. This has led to regional movements for State rights and militant movements for separatism. For example, the Jammu and Kashmir issue, the Punjab problem, Assam issue etc. All this, if unchecked, can strike at the very root of democracy.

Linguism : Linguism has its origin in the linguistic division of States and the linguistic minorities within the State. In every State, there is one dominant regional language. Along with this, there are other large sections speaking other regional languages and dialects. They constitute the linguistic minorities. For example, in Maharashtra, Marathi is the dominant regional language. At the same time, there are a large number of people speaking Gujarati, Konkani, Sindhi, Punjabi, Tamil, Kannada etc. Even among Marathi-speaking people, there are variations in dialect. If these minorities begin to feel that their interests are being disregarded and their welfare ignored, such a feeling is harmful to our national unity and solidarity.

Linguism today has acquired seriousness and intensity. It has led to a definite form of linguistic nationalism which can provide enough impetus for separatism in India.

Language plays an important role in communication in an organisation. It enables us express opinions, share feelings and convey messages and build knowledge. When language becomes the basis for conflict between people, this problem is called linguism. It is a form of excess loyalty

towards one's own language. Linguistic fanaticism poses a threat to national integration.

Indian States have been divided on a linguistic basis. People of one language try to establish their language over others. There is conflict on the language issue even today. The notion of Hindi as an official language of the union does not find complete acceptance across the country. There are many parts within India, where Hindi is largely unspoken – especially in South India and in some North Eastern States.

The hounding of people who speak languages other than the dominant language is well-known. The atrocities committed on linguistic minorities deserves mention. The underrepresentation of tribal dialects and minority languages and decline in the study of literature of various languages is also a matter of concern.

Economic Inequalities : The economic standard of people in a State depends on a number of factors like resources available, management and organisation, fertility of land, distribution of wealth and so on. All States are not equal in this regard and this leads to economic imbalances. Unequal distribution of wealth within a State causes tension and conflict. Very often, wealth is concentrated in the hands of a few. Profits from the private sector end up in the hands of a few privileged sections and not for the common good. This kind of monopoly does not allow healthy competition.

There are several factors that are responsible for economic inequality in society. These include:

(1) Family influence : The family to which we belong influences our choices and opportunities. For example, if one belongs to the 'Below Poverty Line' (BPL) category it may be difficult for the parents to provide healthy nutrition. Don't we come across news of malnutrition deaths of infants?

(2) Private property : Numerous people do not own physical property on the one hand, and on the other, there are very few who own excessive property. It is true that the large part of resources available are consumed by relatively few people who have the means to do so.

(3) Educational differences : This is often influenced by the economic strata to which one identifies and belongs. Ask yourself - 'Who are the persons who can avail of professional courses? Who can afford private school education? Who can afford an international education?

(4) Availability and access to opportunities : The purchasing capacity of individuals and groups determine our patterns of consumption and the extent of consumption. For example, so many anganwadis and Primary Health Centres have no budgetary provisions to improve their infrastructure and services. How many children can have access to mental health care, counsellors and psychologists?

(5) Individual differences : All of us have different capacities and capabilities. These are a combination of our individual potential as well as one's societal experiences. For example, an individual may have a flair for art, music or acting. However, unless there is scope to develop these abilities/skills, it may be impossible to utilise one's talent for individual or social benefit.

(6) Social environment : The social environment in which one experiences life (for example: family, neighbourhood, peer group, work place) influences and impacts how we develop as individuals and as a society.

The impact of globalisation has both positive and negative consequences. One demerit is that it has widened the gap between the rich and the poor. For example, the "mall" culture found in the big cities clearly favour those who "have" than the "have nots". Privatisation of health care, insurance, occupation and education are more beneficial

to the upper economic strata of society.

Economic inequality persists in all social systems of society. Even liberal democracies that are committed to equal citizenship have not been able to escape this problem. In a free market system, inequality inevitably arises. People have different access to rewards (such as money, influence, power etc.) because of their personal or group characteristics. This exists in all societies across the globe. So those with higher status generally have better access to rewards compared to those with a lower status. Inequality is thus built into the fabric of society and tends to get passed down from one generation to the next.

Welfare State and differing slabs of taxation were ways in which attempts were made to minimise economic inequalities. It was thought that perhaps redistributing wealth from the affluent to the needy would help to eradicate poverty. However, this does not always work because help may not necessarily reach those in need. Equality then seems like a receding horizon.

However, our understanding of equality and inequality is undergoing a change. Today, significant changes are observed in the status of women, minorities and the underprivileged. Side by side, we face new risks and threats to our environment – which do not discriminate between the rich and the poor. For example, pollution, global warming, and terrorism, lack of hygiene or cleanliness – these are problems which are created by human beings and which need a collective effort. As we address such issues, welfare does not only remain at material prosperity, but about the overall wellbeing of all people. Some policies have to promote social cohesion and interdependence. So also, rights and responsibilities are for all; from the bottom of the social hierarchy to the top.

Check your progress
1. Identify two Constitutional provisions to protect weaker sections in Indian society.
2. What do you understand by three-language formula?
3. Identify three factors that hinder national unity.

Activity 6

Conduct a debate on :

(a) Laws to protect minority groups help to integrate them into society.

(b) The caste system should be abolished.

(c) Protective discrimination is necessary in Indian society.

Activity 7

Conduct a class/group discussion on:

'Measures to promote National Unity.'

SUMMARY

- India is a land of diversities and yet there is a sense of we-feeling which unifies us, as a people.

- Diversities are of various kinds: race, religion, language, region, caste, class, gender.

- Factors that have contributed towards a sense of unity include the following: geographical factor, religious factor, political factor, linguistic factor and cultural factor.

- There are also forces that threaten national unity as well as national integration. These factors are: casteism, communalism, regionalism, linguism and economic inequality.

- The need of the hour is to develop an empathetic understanding of our multiple diversities, and work towards strengthening the overall sense of national unity and emotional integration.

EXERCISES

Q.1 (A) **Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.**

(1) Gender is ___.
(innate, genetic, learnt)

(2) "Social disparity encourages ___.
(unity, divisiveness, homogeneity)

(B) **Correct the incorrect pair and rewrite it.**

(1) (i) Conflict based on language - Linguism

(ii) Conflict based on religion - Terrorism

(iii) Conflict based on caste - Casteism

(iv) Conflict based on region - Regionalism

(C) **Identify the appropriate term from the given options in the box and rewrite it against the given statement.**

Totalitarianism, Class, Egalitarianism

(1) It is an achieved status.

(2) Promotes healthier relationships

(D) **Correct the underlined words and complete the statement.**

(1) Conflict based on caste is called <u>communalism</u>.

(2) Sarvadharmasmabhava denotes the Indian concept of <u>unity amidst diversity</u>.

Q.2 **Write short notes.**

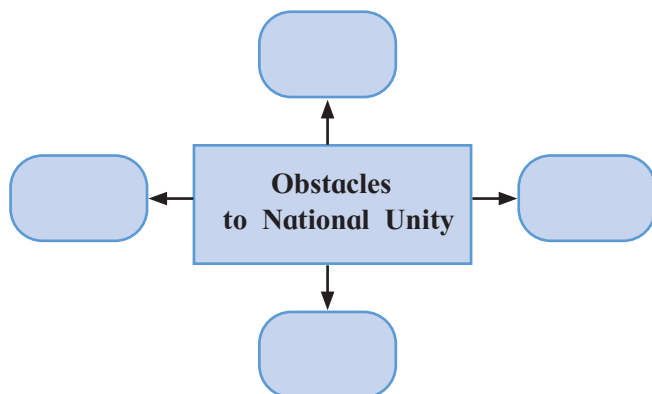(1) Gender Diversity

(2) Importance of Unity in Diversity

Q.3 **Write differences.**

(1) Regionalism and Linguism

(2) Casteism and Communalism

Q.4 **Explain the following concepts with examples.**

(1) Heteronormativity

(2) Communalism

Q.5 (A)   Complete the concept map.

(B)   State whether the following statements are True or False with reasons.

(1)   Economic inequality has no effect on society.

(2)   Constitutional and legal provisions provide hope to weaker sections in Indian society.

Q.6   Give your personal response.

(1)   How can participation in sports foster national integration?

(2)   What is the significance of school uniforms in Indian schools, with regard to the value of unity?

Q.7   Answer the following question in detail. (About 150-200 words)

What does unity mean to you? Discuss any three factors which hinder unity. Describe two ways in which tribal and urban people can benefit each other to promote unity. Give examples to illustrate your points.

Activity

As a class, collaborate with any association/club within your school and organise a co-curricular activity open to all staff, students, parents and the neighbourhood.

Aim: To promote unity.

Examples: Food Festival, Traditional Day, Fancy Dress, Poetry Reading, Skit, Group Dance.

◆ ◆ ◆

4. Processes of Social Change in India

INTRODUCTION

In the previous year you learnt about the concept of social change, its characteristics and factors that bring about change. You will recall the impact of demographic, natural, educational, economic and socio-cultural factors responsible for social change. These are to be borne in mind when we discuss the processes of social change that have influenced Indian society and continue to do so even today.

Activity 1

Identify any four cities and study data about their industrial growth. Present your findings to your class and follow it with a discussion.

4.1   INDUSTRIALISATION

Industrialisation

When we speak of industrialisation as a process of social change, the industrial revolution of the 17th and 18th century Europe comes to mind. It was a process whereby there was a change in the production process as a result of the use of heavy machinery and which led to the decline of guilds on one hand and growth and expansion of factories on the other. This process spread from Europe to other regions of the world.

Definitions of industrialisation

☞ *B. Kuppuswamy :* "Industrialisation means the use of unbiotic power such as electricity and steam for the mass production of goods and easy transportation and communication."

☞ *Fairchild :* "Industrialisation is the process of technological development by the use of applied science, characterized by the expansion of large scale production with the use of power machinery, for a wide market for both."

☞ "Industrialisation is a process of social and economic change whereby a human society is transformed from a State pre-industrial to an industrial."

Characteristics of industrialisation

(1) Growth of industries : This is a significant characteristic of industrialisation. A spurt in the growth of factories and industries is apparant. You will recall learning in Standard XI Sociology, about Industrial Revolution in England, the Feudal system as well as the Guild system. There is necessarily a shift from handmade products which were produced within the environs of one's home or shop, to machine-made products manufactured in factories.

(2) Mechanisation : The development of industries led to the mechanisation of

workplaces. Mechanisation also implied the use of precision techniques and accuracy in production. This in turn led to mass production due to which machine-made goods were much cheaper than handmade products. Workers began to be replaced by machines. Also, mechanisation led to workers feeling alienated from the process of production.

(3) Capital-intensive : When one thinks of industries today, there is intense mechanisation and automation. Due to advances in science and technology, industrial processes are largely automated. The extent of automation would naturally depend on financial resources available.

(4) Labour-intensive : Early industries required skilled and unskilled human workforce to complete various tasks at all levels. The need for skilled workforce demanded skill-specific training of apprentices at the workplace. Later, special institutes came to be established to impart technical education and also for professional education. For example, institutes for management training, colleges and universities offering courses in Engineering, Pure Sciences, Organisational and Industrial Psychology etc.

(5) Division of labour : With changes in the production processes brought in because of industrialisation, various tasks came to be assigned on the basis of specific skills, level of training, specialisation and expertise. This led to differential wage payment and it furthered the formation of economic classes and the subsequent growth of the trade union movement.

Activity 2

Get 4 volunteers from your class to share their experiences (physical environment, economic life, customs, food, religious practices etc.) in a rural village or city, in 5-7 minutes each. They may make a PPT with visuals to support their presentations. Follow up with a class discussion.

| 4.2 | URBANISATION |

Urbanisation

One of the inevitable effects of industrial growth is the emergence of towns, cities that eventually grow into a metropolis. Modern urbanisation was the result of industrialisation. It is the opportunities of work that attracted people to urban areas, thus giving momentum to large scale exodus of people from villages to cities. It led to urbanism – which is a typical feature of urban living.

Definitions of urbanisation

☞ *Anderson :* Urbanisation is a two-way process that involves movement from villages to cities and change from agricultural occupation to business, trade, service and profession and change in the migrants attitudes, beliefs, values and behavioural patterns.

☞ *Thomas Warren :* (in the Encyclopedia of Social Sciences) has defined urbanisation as "the movement of people from communities concerned chiefly or solely with agriculture to other communities, generally larger, whose activities are primarily centred in government, trade, manufacture or allied interests".

☞ *Marvin Olsen :* Urbanisation must consist of an inward flow of large number of people from scattered rural areas to urban communities.

Characteristics of urbanisation

(1) Migration to urban centres : The gradual emergence of factories led to the migration of people from rural and tribal

areas, to the factory locations. This in turn, led to gradual increase in the number of families living in and around the factories. Over a period of time, it led to population growth and residences around the factories. Even today, the flux of people from all over the country continuously, is reaching the urban centres in search of work. This movement of people for the purpose of employment has resulted into cities getting overpopulated. Such cities are expanding; turning into metropolises. For example, Mumbai, Pune, Nagpur.

(2) Industrial growth and commutation : Industrial growth is an essential feature of urban centres today. India has had earlier phases of urbanisation. Migration as a result of industrial expansion led to 'spatial segregation', which means, the place of residence and one's place of work drifted apart with the passage of time. It is not uncommon to find people in large cities, spending 3-4 hours commuting to and from the workplace.

(3) Heterogeneity : Urbanisation led to a heterogeneous gathering of people of different gender, sexuality, caste, creed, class, language, and so forth. This heterogeneous co-existence has led to break down of several traditional barriers, where one's contribution becomes more valued.

(4) Urbanism as a way of life : Louis Wirth used the phrase "urbanism as a way of life" to describe what urbanisation does to people living in urban areas. They develop a certain way of life which is typical of the urban mind-set: distant, secondary-type relations, calculative, independent, rational, less impact of traditions, family, religion, customs etc.

(5) Civil administration : Urbanisation implies controls and obligations that are not administered by traditional bodies such as panchayats but municipal corporations. Such bodies are responsible for planning,

development and redevelopment of urban areas. There are secondary modes of security control. For example, law enforcement systems such as traffic signals, city police, etc.

(6) Specialised division of labour : Skills, training, specialisation and super specialisation carry a special significance in the urban scenario. Division of labour is based on one's skills and expertise. For example, in a factory, different managers are appointed for specific tasks - production, finance, marketing, sales, advertising etc. Even within these specific areas, the work is further divided, based on skills and specialisation.

4.3 MODERNISATION

The term modernisation was coined by Daniel Lerner. When one uses the term modernisation, it may be with reference to an individual or group, or even to society as a whole. There is often a tendency to think of modernisation in economic terms. However, along with the reference to economic life, modernisation can also be understood in terms of social life, technology, polity, culture, education and so forth. Modernisation has led to changes in values, beliefs and norms. Given below are some definitions of modernisation.

Definitions of Modernisation

☞ *Daniel Lerner :* "Modernisation is the current term of an old process of social change whereby less developed societies acquire the characteristics, common to more developed

societies."

👉 *Rustow and Ward :* "Modernisation is the application of modern science to human affairs."

👉 *Alatas :* "Modernisation is a process by which modern scientific knowledge is introduced in the society with the ultimate purpose of achieving a better and more satisfactory life in the broadest sense of the term, as accepted by the society concerned."

Characteristics of modernisation

(1) Scientific temperament : This refers to the development of a scientific way of understanding and explaining any phenomenon. This may come from an education that is based on scientific methods and an emphasis on the need for empirical evidence in support of given arguments.

(2) Rational outlook : This is linked to the notion of rationalism; the approach and ability to provide logical explanations for any phenomenon. Personally held prejudices and beliefs do not form the basis for rational thinking There is a shift to secular and rational values from spiritual-religious values.

(3) Technological advancement : Several definitions of modernisation tend to emphasise on the fact of advancement in the use of technology, which in turn is a characteristic of industrial societies. It calls for precision techniques, specialised skills and accuracy.

(4) Openness to new ideas : There is a willingness to receive new ideas, examine alternatives, find new pathways, to explore creative ways to solve problems. Being 'modern' cannot be limited to only using modern devices or gadgets.

(5) Critical thinking : This refers to the ability of critical evaluation. Persons who claim to be modern are willing to examine daily events, literature, culture, art, customs, beliefs from a critical point of view and be able to explain the constructive and destructive

aspects of a phenomenon. Self-criticism, willingness to introspect critically, is also an aspect of critical thinking.

Activity 3

Conduct a 2-minute extempore speech competition in class on the topic: 'Modernisation may be perceived as a challenge in a traditional society.'

4.4 GLOBALISATION

Globalisation

The process of globalisation in the Indian context received an impetus in 1991, when Dr. Manmohan Singh, the then Finance Minister of India put into effect the New Economic Policy. It was popularly called the LPG Policy – Liberalisation, Privatisation and Globalisation. It is a process that 'opened up the skies' for Indian economy. India became part of a wider global economic world where there could be free trade, free flow of capital and resources, free enterprise etc. This economic policy brought in much scepticism and criticism. Globalisation has had several positive and negative consequences. Let us understand the nature of globalisation.

Definitions of globalisation

👉 *Martin Albrow and Elizabeth King :* Globalisation refers to "all those processes by which the peoples of the world are incorporated into a single world society".

👉 *Anthony Giddens :* "Globalisation can be defined as "the intensification of

worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa".

👉 **Roland Robertson :** Globalisation is "the compression of the world and the intensification of the consciousness of the world as a whole".

Characteristics of globalisation

(1) Liberal principle : The principle of 'laissez faire' is an integral aspect of globalisation as a process of change. In the economic context it refers to opening up of the economy to private players. This is called the process of **liberalisation**. Such a process brought together people from all walks of life.

> **'Laissez-faire' :** The term is originally a French term which literally translates as "let do'. In the context of economics, the term has come to mean free trade and free competition. It is a doctrine that opposed governmental interference in the economic sphere.

(2) Private enterprise : **Privatisation** is an allied process that accompanies globalisation. It is a process where services which were previously subject to government control, were opened up for private service providers in the fields like healthcare, insurance, radio, television, education etc.

(3) Profit motive : One of the main motives for privatisation is to make profits. With globalisation, there has been a sharp increase in competition in every field. There are more opportunities and options available to aspiring individuals. It has encouraged many service providers to indulge in profiteering. For example, numerous private educational institutions, which operate like business houses.

(4) Marketisation : Globalisation also led to increase in production. This in turn has led to large-scale marketisation. For example, if one goes to a large shopping mart, you will find rows of products of a wide variety. Large-scale markets have provided people with options to choose from. It has indeed resulted in increased consumerism, and thus made us more materialistic.

(5) Interdependence : You have heard the term 'global economy'. How has it affected us all? It has made all people and nations interdependent. We have numerous examples of parts of a product being manufactured in one country and assembled in faraway places.

(6) Knowledge distribution : Globalisation is characterised by sharing of resources. This includes the sharing of technological know-how, made easier by digital transformation across borders. We are familiar with the concept of 'outsourcing'; it is the way by which people go beyond geographical borders: people having required skills and training get opportunities to perform specific tasks, without moving out from their location. For example, Business Processing Outsourcing (BPO) in India operating for American, British, Canadian firms.

> ### Activity 4
>
> Given below is a way of finding out about people's lives. It is called *narrative research*. It is all about hearing people's stories.
>
> Few volunteers from your class may speak to 1-2 small shops in the area and find out about their business. When did it start? Who started it? Are there changes in their sales? Are there changes in people's behaviour? Are there any problems faced by the sellers? If so, what are they?
>
> Write about their stories in about 200-300 words. Share with your class. See if you can see a pattern of experiences or behaviour.

4.5 DIGITALISATION

Digitalisation

Digitalisation is the use of digital technologies for handling data of various nature for various purposes. It involves the process of digital transformation – which is basically a process to "radically improve performance or the reach of business". This term 'digital transformation' was coined by CapGemini (a French data processing company) and the Centre for Digital Business of Massachusetts Institute of Technology (MIT), USA. This includes overhauling the process, operations and customer relationships.

Definitions of digitalisation

☞ Digitalisation is the integration of digital technologies into everyday life by the digitisation of everything that can be digitised.

☞ *Brennen and Kreiss :* Digitalisation is "the way in which many domains of social life are restructured around digital communication and media infrastructures".

☞ *Gartner :* "Digitalisation is the use of digital technologies to change a business model and provide new revenue and value producing opportunities".

Characteristics of digitalisation

(1) Computerisation : There is an expansion of the use of computers in all walks of life. Processes which were earlier manual or cumbersome, have now been simplified through programming, information technology and computer science. This has aided the process of computerisation, which in turn has digitised processes for several sectors, for example, education, banking, revenue, taxation, marketing etc.

(2) Frequent change : Digitalisation had led to frequent changes in business models due to growth in newer technologies. Have you heard of the use of AI or Artificial Intelligence for various purposes such as production, manufacturing, surgery, robotics, designing?

(3) Speed and accuracy : Digitalisation has escalated the speed of the processes with a far greater extent of accuracy. For example data mining, data processing, data analysis, data management enables faster speeds, higher degrees of accuracy and these in turn aid the process of enhanced efficiency in various sectors – governance, medicine, trade, commerce, banking, insurance, real estate, stock markets, communication and transportation systems.

(4) Technology driven : Needless to say, digitalisation is based on technology, innovation, research and development. You might recall the days when one used 386 and 486 microprocessers in the 1980s; and today we talk of fifth generation microprocessors; in the world of mobile technology one is now shifting to 5G technologies.

(5) Spurred creativity : The need for instant data and quick solutions to problems, has encouraged human minds to invent, innovate, patent and create. For example even in the field of education, we are working towards integrating technology for the purpose of education in the 21st century. In the context of pilot training, we have simulators to enable the trainees get a feel of the real cockpit experience before they graduate to actually flying aeroplanes. It would have had to be a creative mind that invented the cockpit simulator.

(6) Importance to customers : Digitalisation is finally meant to have utility

value to the end users, i.e. the clients who are recipients of such processes. For example, for filing Income Tax returns, obtaining both Birth and Death certificate from the Municipal Corporation, for On-line admission, for declaration of Election results, etc – all of these processes make use of digitalisation and it has radically transformed the processes, compared to those used just a few decades ago.

4.6 IMPACT OF PROCESSES OF SOCIAL CHANGE ON INDIAN SOCIETY

We have learnt about the processes of industrialisation, urbanisation, modernisation, globalisation and digitalisation. Although industrial development, urban growth and modernisation got a boost with the effects of British rule on Indian society, the processes of globalisation and digitalisation are relatively recent. These processes are not uniformly spread across the length and breadth of the country.

Let us examine some aspects of their impact.

(1) Impact of Industrialisation : The process of industrial growth led to large-scale emergence of factories. This in turn resulted in migration to places nearer the factory sites, leading to the growth of towns, which soon became cities and then metropolitan cities. With the growth of cities we have the breakdown of joint families and the shrinking size of families. The advantages of the joint family system are not always available in nuclear homes. Likewise, some disadvantages of large-size families may not be found in smaller homes.

(2) Impact of Urbanisation : In terms of the hold of customs, traditions, religion on people's behaviour, this too has diminished. The urban environment and way of life is more materialist, radical, commercial, individualist and non-conforming. Urbanisation has led to the notion of being "lonely in a crowd". The challenges of urban living are quite different from the environment in a traditional society.

(3) Impact of Modernisation : The role of education in demolishing obsolete notions, beliefs and superstitions have paved a way for developing a scientific temperament. The debate of tradition versus modernity still continues.

(4) Impact of Globalisation : In post-1991 India, the impact of the world economy on Indian society has brought about numerous changes too. India is now an integral part of the global economy. Globalisation had led to criss-crossing between nations in terms of knowledge, technical expertise, know-how, human resources etc. We are beset with the positive and negative impact of globalisation.

(5) Impact of Digitalisation : This is also the era of computerisation and digitalisation. The impact of changes resulting from these two processes have had far-reaching changes in

Indian society in terms of access to knowledge, artificial intelligence, e-governance, e-commerce, e-learning, e-trade, e-shopping etc., the list is endless. The click of a button can open up a range of options to the user through a very simple procedure. While digitalisation has speeded up the processes of data mining and data management, it has also led to various challenges such as the impact of big industries on smaller ones; the impact on marketing, consumer behaviour, effect on educational and job prospects, greater accountability and its effects, questions relating to individual privacy in the web-world, etc. A result of digitalisation has been an increase in social networking.

SUMMARY

- Indian society has undergone many changes. Sociologists have studied these changes and identified concepts to explain these changes.

- Industrialisation is a process whereby human energy to produce was replaced by mechanical process and machines to enable higher production.

- Urbanisation is the process of migration of people from rural to urban areas. Louis Wirth refers to 'Urbanism as a way of life'.

- Modernisation is the process where there is the use of scientific and rational thinking that is deep seated.

- Globalisation is basically an economic process that has opened the markets to a global economy.

- Digitalisation is a process of the impact of computers on various aspects of life.

- The impact of these processes are far reaching and wide – on family, religion, traditions and customs, lifestyle, occupations, understanding of gender, emergence of economic disparity among classes.

EXERCISES

Q.1 (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) The use of computers to streamline job applications is called ___ .
(industrialisation, globalisation, digitalisation)

(2) An urban way of life is characterised by ___ . (cohesiveness, uniformity, impersonality)

(B) Correct the incorrect pair and rewrite it.

(i) Competitive market - Computerisation

(ii) Growth of cities - Urbanisation

(iii) Increase in production - Industrialisation

(iv) Radical transformative use of technology - Digitalisation

(C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

Urbanism, Industrialisation, Digitalisation

(1) The FYJC On-line Admission process in metropolitan cities.

(2) Mechanisation of the process of production.

(D) Correct the underlined words and complete the statement.

(1) The Industrial Revolution took place in the sixteenth century.

(2) The LPG Policy was started by Smt. Indira Gandhi.

Q.2 Write short notes.

(1) Negative effects of digitalisation
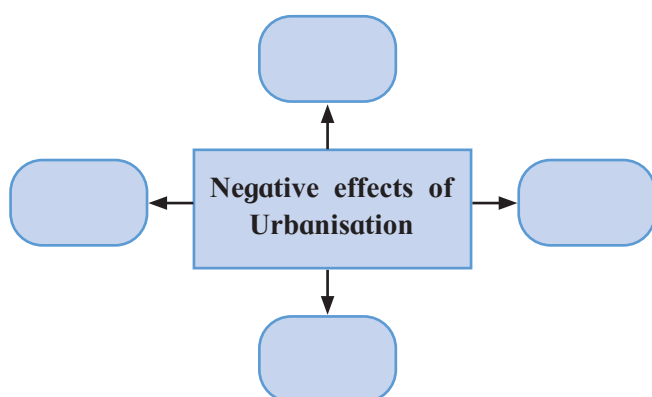
(2) Consequences of industrialisation

Q.3 Write differences.

(1) Industrialisation and Urbanisation

(2) Modernisation and Globalisation

Q.4 Explain the following concepts with examples.

(1) Marketisation

(2) Urbanisation

Q.5 (A) Complete the concept map.

(B) State whether the following statements are True or False with reasons.

(1) The clothes one wears is indicative of an individual's level of modernisation.

(2) Urbanisation can have negative effects on our social relationships.

Q.6 Give your personal response.

(1) Shagufta Ranawat and her joint family have been living in Nagpur city for almost three generations. Their grandchildren are uninclined to want to settle down in their grandparent's village. Give two possible reasons for the grandchildren's views.

(2) Some people feel insecure about digitalisation processes, for example, in banking or online purchasing. Why do you think this is the case?

Q.7 Answer the following question in detail. (About 150-200 words)

'The World Wide Web is a source of information and misinformation.' Discuss this statement with regard to the impact of internet on:

(i) Parents

(ii) Children

(iii) School

Activity

Hold a class discussion at the end of each process of change, to discuss the positive and negative impact of each process. Develop a flow chart or concept map for each process of social change.

◆ ◆ ◆

5. Social Movements in India

5.1   MEANING AND NATURE OF SOCIAL MOVEMENTS

Meaning and Definitions

The term Social Movement was introduced by the German Sociologist Lorenz Von Stein in the book, *'History of the French Social Movement from 1789 to the Present'* in the year 1850. It became popular in the European discourse in the early 19th century. There is no single definition of a social movement. Different Sociologists have highlighted varying constituents of social movements in varying contexts.

👉 ***Turner and Killian :*** A collectivity acting with some continuity to promote or resist a change in the society or group of which it is a part.

👉 ***Herbert Blumer :*** Collective enterprises to establish a new order of life.

👉 ***Sidney Tarrow :*** Collective challenges to authority, established cultural codes by people with common purposes and solidarity in sustained interactions with elites, opponents and authorities.

Characteristics of Social Movements

Social Movements are different in nature, features, pace and operations. The important characteristics of social movements are as follows :

(1) Essentially collective in nature : Social movement is not an individual action.

It involves a collective action. A group collectivity has to be part of the movement.

(2) Planned and deliberate action : Social movements have to be preplanned to be executed effectively. Movements are deliberate initiatives and not spontaneous in nature.

(3) Ideology and objectives : A social movement is backed by an ideology. The ideology guides the course of the movement. It has a set of objectives to fulfill.

(4) Social change : Social movements are oriented towards bringing about a change. It usually demands change in the already established order or it resists change initiated by the authorities.

Types of Social Movements

Collective actions like protests, agitations, rebellions, resistances and even riots are understood as forms of social mobilisation. However, these actions differ from social movements.

Social movements can be classified in various ways using different criteria. All the classifications are based on scope, objectives and operations.

(a) ***Cultural Anthropologist David Aberle*** has identified four kinds of social movements, based on two criteria what is the target group for change and how much change is advocated. The types are: Alternative Social Movements, Reformative Social Movements, Redemptive Social Movements, and Revolutionary Social Movements.

(b) ***Herbert Blumer*** has classified social movements into three major categories : General social movements, Specific social movements and Expressive social movements.

Social Reform Movement in India : Social reform has continued throughout our Indian history. However organised social movements for reform started since the 19th century. These movements were especially driven by the intelligentsia of society and included stalwarts such as Raja Rammohan Roy, Swami Dayanand Saraswati, Mahatma Jotiba Phule, Rajarshi Shahu Maharaj, Maharshi Karve, Dr. Babasaheb Ambedkar, Mahatma Gandhi and so on.

These movements made efforts to promote change in various ways. They covered a wide range of areas such as religion, caste, women's empowerment, untouchability, exploitation of the poor, farmers' issues etc. We shall briefly examine the significant contributions of some of these reformers.

● *Raja Rammohan Roy* in 1828, through the *Brahmo Samaj*, took up religious, social and educational reforms and began a crusade against the practice of Sati. The abolition of Sati Act in 1829 is a result of his efforts.

● *Swami Dayanand Saraswati* through the *Arya Samaj* (1875) rejected caste system, idol worship and superstitions. He strived for the progress of women and eradication of illiteracy.

● *Mahatma Jotiba Phule* established the *Satya Shodhak Samaj* in 1873. He was deeply concerned with women's issues - education, widow remarriage and prohibition of child marriage. His wife, Savitribai Phule also worked alongside for the emancipation of women.

● *Rajarshi Shahu Maharaj* was the ruler of the princely state of Kolhapur (1874-1922). He was a broad minded visionary and a dedicated social reformer. He vehemently attacked the caste system and worked ceaselessly for the cause of 'untouchables'.

● *Maharshi Karve* was known for his efforts to promote the education of women. In 1907 he started the Mahila Vidyalaya and in 1916, the Karve Women's University (now renamed SNDT University).

● *Dr. B. R. Ambedkar* a jurist, an economist and a reformer, worked against discrimination of the marginalised categories. His slogan, "Educate, organise, agitate" inspired millions of people. The Depressed Classes Education Society was established by him in 1928.

● *Mahatma Gandhi* was a lawyer and political leader. He employed non-violent resistance to lead the successful campaign for India's Independence. He led a nationwide campaign for eradicating poverty, expanding women's rights and building religious tolerance. His mission was to end untouchability and achieve swaraj (self-rule). He is regarded as 'The Father of the Nation' and is affectionately called *Bapu*.

Causes of Social Movements

The emergence of social movements may be due to various factors. Considering the fact that society is a continuously growing organism; the emergence of a social movement can be attributed to the following causal situations:

(1) Cultural Drift : A cultural drift may imply rapid change in values, ideas and expectations in society. When the gap between what is expected and what is accepted widens beyond the permissible range in a given society, conflict emerges, resulting in the possibility of a social movement.

(2) Social Disorganisation : Different processes of change like industrialisation, urbanisation etc. may lead to uneven and unequitable growth in society. New norms

can clash with the already established norms. Existence of old as well as new norms in the society at the same point of time can lead to a sense of confusion.

(3) Perceived Social Injustice : When a group of people develop a sense of dissatisfaction and discontent towards certain decisions taken by the authority, they feel frustrated and unhappy. Such a feeling can result in a sense of social injustice, eventually culminating into a movement.

(4) Rigidity in the normative structure : To ensure order and discipline, every society lays down a set of norms suitable to its members. Behaviour patterns have to match with the normative structure of society. However in certain cases the norms lose their flexibility and thus do not match with expectations of the masses.

Activity 1

Small group discussion: Form groups of 5-7 students. Identify various forms of social injustice that you have observed in your village/town/locality. Make a list of the same. Find out names of various organisations that work to remove such injustices or which create awareness about the injustices. (For example, the problems faced by specially abled persons, or migrants.)

Social Movements and Social Change

Social movements and social change are interconnected. This implies that every social movement aims to alter the society and thus is instrumental in bringing about change. However, it does not imply that every form of social change is the result of social movements. The two processes though are strongly connected; it is important to distinguish between social movement and social change. Firstly, a social movement has a life cycle - it emerges, operates for the

specified cause and declines. Social change does not follow any such sequence. Secondly, a social movement is an organised, planned activity, however social change is embedded in society; also it may not always be a deliberate and conscious struggle. Thirdly, though social movements are found in all societies, it cannot be said that they are universally present all the time in all societies. Social change is universal and inevitable in society.

5.2	WOMEN'S MOVEMENT IN INDIA

In the broad framework of social movements that India has witnessed, experienced and grown with, the Women's Movement continues to hold special significance. In terms of the scope and spread, it spans over a long period and has influenced majority of the population over the globe. The Women's Movement can be studied with the help of the following phases:

Women's movement

(1) Impact of Social Reformers : The roots of the Women's Movement can roughly be traced to the beginning of the 19th century, when small groups of women and a few enlightened (progressive) men addressed the issue of unequal status of women in India. The then Women's movement overlapped with the Social Reform Movement in many ways. Mahila Mandals were formed by *Brahmo Samaj* and *Arya Samaj*. These

provided a platform to women, to exchange ideas and grow. Social reformers like Raja Rammohan Roy, Ishwarchandra Vidyasagar, Mahadev Govind Ranade, Behramji Malbari challenged the customary practices which were discriminatory. The concerted efforts of reformers resulted in the British government intervening in the matters. The government enacted laws like, The Prevention of Sati Act (1829), The Widow Remarriage Act (1856), The Female Infanticide (Prevention) Act (1870), The Age of Consent at Marriage Act (1891).

Conscious efforts were made to educate women in order to bring them on par with Indian men. The Irish born feminist, Margaret Cousins was instrumental in establishing **Women's Indian Association** in Madras (today Chennai). It can be looked at as an important development because it was almost like India's first feminist group. She organised a conference in Pune in which delegates of different women's groups pooled in their ideas about education for women. This meeting crystallised ideas and inputs about promoting women's education in India. The **All India Women's Conference** was established in the year 1926. The impact of the British on the general aim and philosophy of the Women's movement cannot be denied. Liberalism in thoughts and approach had set in, encouraging women to educate themselves. Though most women beneficiaries belonged to the upper caste with an elite background; the British period did push the women's cause for the welfare of humankind. Women became more aware of their status and position in Indian society.

(2) Impact of Nationalist Movement :
The Nationalist Movement witnessed increased participation of women. The impact of Mahatma Gandhi on the thought and participation of women was manifold. Mobilisation of women to fight for political independence implied women becoming aware about their rights. Women participated in large numbers in protests and agitations during the independence struggle. When men freedom fighters were imprisoned; their women counterparts handled the difficult and challenging circumstances. Women leaders who deserve mention in this context are Kasturba Gandhi, Vijayalakshmi Pandit, Annie Besant and Sarojini Naidu. Annie Besant led the famous Home Rule Movement in which many women participated. Sarojini Naidu worked for Women's Suffrage (right to vote) and led the Congress wing in the Civil Disobedience Movement. In addition, Muthulaxmi Reddy, Rajkumari Amrit Kaur, Sarala Devi, Sucheta Kriplani, Aruna Asaf Ali participated in the Non-violence Movement. The Quit India Resolution passed in the year 1942, addressed women as 'Disciplined Soldiers of Indian Freedom Struggle'.

(3) Post-Independence Era :
The Post-Independence period witnessed a slowing down of the Women's Movement because political independence overshadowed it's focus and purpose. The Constitution of India incorporated several clauses highlighting equality and justice to the Indian citizens, men and women alike. Several issues like tribal unrest, economic crisis, student's agitation led to collective struggles and protests, thus taking away the singular focus of the women's movement.

The decade 1975-85 was announced as the **International Women's Decade** and the year 1975 was declared as the **International Women's Year** by the United Nations (U.N.O.). A committee was formed to study the status of women in India. The committee published its report in the year 1974. The report, **'Towards Equality'** addressed issues of invisibility of women, patriarchy and violence against women. The findings of the report proved to be of pivotal importance because it brought to the forefront the discriminatory and exploitative practices against women in post-independent India. It surveyed and reviewed several issues pertaining to the problems of women that

were assumed to be handled by then.

This phase of Women's movement focussed more on violence against women, sex stereotyping, and further legislative demands for equality of women. By the 1980s, women's organisations were active in Bombay (Mumbai), Pune and Delhi. Newsletters like *Baija*, The Feminist Network, *Manushi* were published, to bring women's issues to the forefront. By the end of the International Women's Decade in 1985, the focus of the movement had shifted considerably. Cases that proved decisive in determining the modern course of the Women's Movement are – Mathura Rape case (1972), Roop Kanwar Sati case (1987), Nirbhaya Rape case (2012). Increasing instances of crime against women like dowry deaths, eve teasing, and domestic violence were the reference points for feminists to sharpen the focus of the movement.

Recently, a Dalit feminist movement has also emerged, that addresses issues related specifically to this section.

(4) Towards Women's empowerment :
The movement continues to gather momentum by percolating into the rural and tribal parts of India. It takes variety of forms ranging from women as beneficiaries to women as participants. Women from different professions like journalism, academics, medicine and corporates have enthusiastically joined in the mission of empowering women.

The Women's Movement can said to be the most prolific and pluralist movement. Its evolution and growth cannot be described in a monolithic fashion, using a singular criterion of chronology, ideology or geography. It has gone through several phases. The basic *objectives* of the movement can be summarised into three important points : (i) struggle for equal rights, (ii) elimination of discriminatory practices, (iii) realisation and actualisation of women's potential to empower themselves. The participants in the movement are: women

activitists, enlightened men, voluntary non-governmental organisations and government itself. It continues to operate vehemently with shifting paradigms and perspectives.

You should know!

The **Vishaka Guidelines** refer to the problem of work-place related sexual harassment. These were initially announced by the Supreme Court of India in 1997, and further revised in 2013. Such a legal provision ensures a safe and healthy work environment for women.

Activity 2

Find out about women's groups / NGOs in your locality (e.g. anganwadi women teachers, lesbian women, Dalit women's groups, Muslim women's organisations). Visit their organisation to find out about the work that they do. You may interview the group members or their volunteers, to find out about the nature of their work or outreach programmes, problems they face etc. Present your findings in class. Initiate a discussion.

5.3 **WORKERS' MOVEMENT IN INDIA**

An appropriate starting point to understand the workers' movement in India would be the process of industrialisation in India. The advent of factory system and modern industry changed several of the important features and patterns in Indian society. It transformed our economy and revised the division of labour with reference to the new production system. There emerged two classes in society namely, the industrialists (factory owners) and the labourers (workers). Since modern industry thrives on profit maximisation, the exploitation of workers in terms of extraction of work, minimisation of wages, long hours of work,

delays in promotion, reduced wages, poor work conditions, became a feature of industrialising societies. Such situations prompted workers to get together to protest against the system in India.

The course of industrial working class movement can broadly be divided into four stages:

Workers' movement

(1) Emergence of the Workers' Movement (1850 to 1918) : The first phase was preliminary and revolved around spontaneous, isolated incidents of protests by groups of workers without prior planning and organisation.

In March, 1875 Shapurji Bengalee revolted against the bad conditions of labour. His efforts resulted in enactment of the **First Factories Act in 1881**. Another important activist who deserves mention is Narayan Meghaji Lokhande. The first workers' organisation in India the 'Bombay Mill Hands Association' was started on 23rd September 1884 under his guidance. He organised a conference of mill workers in Bombay Presidency to consolidate the demands and problems of workers and passed resolutions to improve the conditions. Narayan Meghaji Lokhande is recongnised as the *Father of the Indian workers Movement.*

The second phase was marked by a conscious understanding of the issues and problems faced by workers. The formation of Trade Unions was an important development

in this stage. Several philanthropists took a conscious note of the dissatisfaction among workers and tried to bring in welfare measures to remedy the situation. According to many scholars, it was more like a movement for workers, than a movement by workers. Moreover the movement was quite moderate in its approach.

(2) Rise of Pressure Groups (1918 to 1947) : After World War I several changes in the economy and industry took place. Costs and profits went up. However, the wages and work conditions for workers did not improve. This resulted in mass discontent and unrest. Strike is a major power weapon in the hands of labour. Several strikes from the period 1918 to 1920 made workers dissatisfaction palpable. There were upsurges from Textile mill workers from Bombay (Mumbai), Ahmedabad, Sholapur, Madras (Chennai), and the woollen mills of Kanpur, the jute mills of Calcutta (Kolkotta), the steel company of Jamshedpur, the Railway workers of Bombay (Mumbai) and Jabalpur and the Seafarers of Bombay (Mumbai). Most of these strikes emerged spontaneously and in a general sense, the causal factors were related to wages and remuneration.

The emergence of **Trade Unions** as a pressure group can be said to be a very important development in the Workers' movement. The industrial environment of mass discontent led to the emergence of a more organised **Trade Union Movement** in India. In October 1920, a conference of the representatives of 64 Trade Unions was organised. It resulted in the establishment of **All India Trade Union Congress** (AITUC) under the chairmanship of Lala Lajpatrai. In 1926, the government passed the Indian Trade Union Act whereby all registered unions were granted constitutional recognition. The **Bombay Textile Labour Union** which operated under the leadership of N. M. Joshi, was the first union to get its recognition under the Act in 1926.

The period also witnessed the emergence of the Leftist ideology with a prominent influence of Marxian thought in the Workers' Movement. This culminated into training the working class to mobilise themselves against the capitalist structure with the aim of overthrowing the exploitative system.

The world economic crisis known as the 'Great Depression' adversely affected the Workers' Movement in India. The number of strikes increased and leaders like Muzaffer Ahmed and Shripad Amrut Dange played an important role in intensifying workers struggle. The Trade Unions diversified according to different ideological orientations. In order to bring in coordination, the National Trade Union Federation (NTUF) was established. The united efforts of AITUC and NTUF did not bring in much relief; the tension and enmity among different unions continued.

(3) Role of INTUC (1948 to 1960) : In the year 1947, the **Indian National Trade Union Congress** (INTUC) was formed. In 1948 a separate organisation, independent of political affiliation, to safeguard and promote rights of workers was established. It was known as **Hind Mazdoor Sabha** (HMS). Those who did not agree with the principles of HMS consequently established a parallel body called **United Trade Union Congress** (UTUC) in 1949. The **Bharatiya Mazdoor Sangh** (BMS) was established in the year 1955. When Congress came to power in 1947 the activities of Trade Unions were scrutinised and even criticised. The most important criticism being that the workers' unions and their activities were now monitored by the government itself.

Besides these four major central workers' organisations, several other trade unions continued to play an important role in the workers' movement. In the subsequent years strike continued to be used as a mechanism by workers, against industrialists. In the 1960s the grievances among the workers were pertaining to wages, bonus, overtime which consequently changed to suspension from work, unfair dismissal, and workers' rights. As industry advanced, grievances changed further to include lack of opportunities for promotion, scope to experiment, workers dignity etc. Every established political party developed its own Trade Union wing with the purpose of having an element of control on workers and expanding its vote bank. This consequently implied that the bigger the political party, more powerful was its hold on workers. Similarly, a split in a party resulted in division of unions. For example, when the Communist wing split into CPI and CPM, the Union was taken over by CPI and the latter established a separate body called the **Centre for Indian Trade Unions** (CITU).

(4) Consolidation and Diversification of the Movement (after 1960) : Up to the early 1950s, Workers' Movement successfully fought the battle of workers marked with considerable gains with regard to remuneration, work conditions etc. The 1960s witnessed a lull in economic growth and expansion. The managements started resisting demands of the workers due to economic slow down. **The Industrial Disputes Act** 1947, was passed to ensure industrial peace and harmony by providing a mechanism and procedure for the investigation and settlement of industrial disputes. It allowed the usage of mechanisms like conciliation, arbitration and adjudication to mitigate the conflict between workers and management.

Even in adverse conditions, up till 1970s the movement did a promising job of representing the interests and problems of workers.

The Workers' Movement lost its momentum after 1970s. The Textile industry strike which lasted roughly for eight years, proved to be the last strike of its kind. The historical **Great Bombay Textile Strike** started in January, 1982 by the mill workers in Mumbai under the Union leader Datta

Samant. In all 65 Textile Mills, which implied 250,000 workers, stopped working. The main aim of the strike was a demand for hike in wages and bonus related matters. Along with the demand for a wage hike, Datta Samant also demanded scrapping of the Bombay Industrial Act of 1947. The then government firmly rejected the demand of the workers' unions. The strike continued for years, resulting in major loss for industry and extreme pauperisation among workers. Many workers had to sell off their subsistent, meagre assets and move to suburban parts of Mumbai. The strike left quite a negative impact on the industrial relations between the labour, industry and the government.

As per the Report of Labour Bureau of the Ministry of Labour, Government of India, 2012, there were approximately 16,154 Trade Unions in India. Bharatiya Mazdoor Sangh continues to be the largest Trade Union in India. The movement is largely divided along political lines. Given the current situation in industry, the role of the government is significantly altered. Certain prominent Central Trade Union Organisations recognised by the Ministry of Labour, Government of India are AITUC (All India Trade Union Congress), INTUC (Indian National Trade Union Congress) and SEWA (Self Employed Womens' Association). The trade unions are often affiliated to larger federations. Trade Union Federations like The All Indian Bank Employee Association and Railway Trade Unions continue to operate. One of the prominent federations in the country which represents labour at a national level is the **Central Trade Union Organisation** (CTUO)

The Workers' Movement has come a long way. Certain remarkable changes that deserve mention are: (i) workers' issues for which the movement had fought, (ii) the leadership under which it was shaped. It began with philanthropists working for the betterment of workers, (iii) workers themselves who started fighting for the cause, from here the union leaders emerged as a category, (iv) the significant role played by the government. With globalisation the role of the government is altered as well, (v) politicisation of unions.

Activity 3

Form groups of 6 students. Identify a workers' movement in your locality or region. Make a PPT of 12 slides. The content should provide information on how they were established, the significant persons associated with the movement, their major output or successes, the challenges they faced. Make your presentation in class. All group members should discuss a minimum of 2-3 points. The presentation may be followed by a Q&A session.

5.4 FARMERS' MOVEMENT IN INDIA

Farmer's movement

India is predominantly an agricultural country. A majority of the Indian population follow agricutlure-related occupations. A range of groups are associated with farming in India, the most predominant of which may be said to be the farmers. Farmers are a geographically scattered category. However instances of the consolidation of their power as a response to unrest and suppression are documented in Indian history. The Farmers' struggle in India is documented with reference to the following important phases:

(1) Early Agitations (1857 to 1921) : Kathleen Gough has described the British period highlighting the changes that impacted the rural pockets of India. Firstly, the early part of the British rule was marked by exploitative revenue system. The farmers, peasants had to rely on the money-lenders to pay lagaan (Taxes) to the British authorities. During this phase the **Zamindari system** became prevalent through which landlords, could snatch away land from poor farmers when the farmers were unable to pay taxes. Many small cultivators lost their right over their hereditary land and resources. The problem was further compounded by famines and natural calamities during this period. Indebtedness increased and exploitation multiplied. This led to massive discontent among farmers.

Several revolts took place during this period. Several sociologists like A. R. Desai, D. N. Dhanagare have documented the series of struggles by peasants and farmers against the British government. To name a few, the Deccan riots against money lenders, the upsurge by Bengal tenants against Zamindari, the Punjab Kisan struggles against money lenders etc. During 1917-18 two peasant struggles led by the National Congress are important, namely, the **Champaran Struggle** in Bihar against Indigo planters and the **Satyagraha movement** of the peasants in Kaira against collection of land revenue in a situation of crop failure. The Congress formed Peasant Committees to take note of the unrest and demands of peasant grievances.

(2) Emergence of Kisan Sabhas (1922 to 1946) : The initiative by the Congress party to support the interests of landlords and Zamindars triggered a backlash. The Congress supporting the capitalists did not go down well with a section of struggling farmers. In 1926-27 many **Kisan Sabhas** were organised in Bengal, Punjab and Uttar Pradesh with revolutionary plans in mind. The Kisan Sabha movement started in Bihar under the leadership of Swami Sahajanand Saraswati, with the purpose of raising voices against the Zamindari system. The representatives of the Kisan Sabhas from Bihar and Uttar Pradesh, presented a memorandum in the All Party Conference, covering the major demands. Two struggles of the peasantry of Bardoli district, Gujarat broke out in succession; the first in 1928-29 and the second in 1930-31.

The movement gathered momentum in the 1930s. In 1935, the first Kisan Congress was held which was successful in putting forth the unrest and agony of farmers. This resulted in the formation of the **All India Kisan Sabha** (ALKS) at the Lucknow session of the Indian National Congress in April 1936. The struggle spread to the other parts of India as well. In Punjab, the farmers' movement erupted under the leadership of Raja Mahendra Pratap. The Ghadar party played a very important role in mobilising farmers and peasants of Punjab together. In Gujarat, Mahatma Gandhi led the struggle of poor farmers against the British government in Kheda. In the Southern belt (e.g. in Andhra Pradesh), the struggle erupted against the Forest Law. This phase is also characterised by worsening of peasant position, consequently culminating into a series of revolts and rebellious actions.

(3) Post-Independence period : Political independence did not translate into improvement of the conditions for peasants and farmers. The emergence of farmers' movement in the Post-Independence era can be located somewhere in the 1970s. Understandably the unrest was felt in the States that were agriculturally, commercially developed States, in their economic orientation. e.g. Punjab, Haryana, Uttar Pradesh, Maharashtra, Gujarat, Karnataka and Tamil Nadu. New ideological perspectives influenced the course of the movement in the Post-Independence era.

In the 1960s and 70s the movement became more organised. Charansingh became a very important name in the farmers'

struggle. He opposed heavy mechanisation and industrialisation; and championed low capital investment in agriculture. He formed the **Bharatiya Kranti Dal** (BKD) and the **Bhartiya Lok Dal** (BLD) in 1974. By the 1970s farmers started forming their groups, without the backing of any political organisation. In 1973 a convention of farmers was held in New Delhi, it was followed by yet another convention in 1978. It presented a 20-point charter of demands to the government. Demands like representation of farmers on decision-making bodies, bridging the imbalance between agriculture and industry etc. were included. During this time Tamil Nadu and Punjab witnessed emergence of strong farmers' organisations. In 1980, the formation of the **Shetkari Sangatana** under the leadership of Sharad Joshi and **Karnataka Rajya Ryot Sangh** under the leadership of M. D. Nanjundaswamy are milestones in the Farmers' movement in India.

With the processes of industrialisation and globalisation, conditions have changed rapidly for farmers. With seasonal fluctuations, apathy of the government and negligence by masses, farmers continue to suffer in India. Abysmal work conditions are drawing farmers to a state of despair. Farmers' suicide has become a common affair. In March 2018, thousands of farmers from different parts of Maharashtra got together to march to Azad Maidan (Mumbai), to convey to the government their grievances and frustrations. For the first time ever, the term 'Farmers' Strike' was used by media personnel, when farmers ignored the market in disgust, throwing agricultural produce on roads. A radically new chapter was added to the farmers movement in India.

Activity 4

Collect newspaper and journal reports on farmer suicides in the past year. Display this information on your class bulletin board.

| 5.5 | ENVIRONMENTAL MOVEMENT IN INDIA |

Gadgil and Guha have defined Environmental Movement as, "An organised social activity consciously directed towards promoting sustainable use of natural resource, halting environmental degradation or bringing about environmental restoration." The terms Green Movement, Conservation Movement are also used alternatively to refer to the Environmental Movement.

Environmentalism is a broad philosophy. It is centred around a genuine concern for the conservation and improvement of the habitat around us, more specifically the environment and civilisation. Several direct and indirect threats to the well being of human life are perceived as an inevitable consequence of modernisation and industrialisation. The erratic demographic, social and cultural inconsistencies in lifestyle are posing serious problems to ecological balance.

(1) Emergence of the Environmental Movement in India : Modern environmentalism began in the 1960s. Increased awareness and mass consciousness about environmental degradation led to the organisation of many activities, programmes and publications. President Richard Nixon signed the US Environmental Policy Act in the year 1970. Since then, 22nd April is celebrated as 'Earth Day' all over the world. In 1972, the **United Nations Conference on Human Environment** held at Stockholm triggered the interest of many environmentalists. The Green Movement in Germany and North America in the early 1980s played a significant role in spreading awareness about the importance of protecting, preserving and harnessing 'Mother Earth'. Consequently the movement spread to other parts of the globe as well.

Indian society like most developing countries is characterised by an almost

insensitive and unrestricted exploitation of resources. The Environmental Movement in India can be said to be unique in its orientation and objectives than other social movements for the following reasons:

■ The movement aims at the collective goodness of humankind as against most of the other movements where the target group is specific and defined.

■ The scope of the movement is wide and inclusive in the sense it has incorporated within its folds, categories that are marginalised for different reasons, like tribal, farmers and women.

■ The movement has utilised non–violent yet assertive means to present its agenda of preservation of environment.

■ The movement has constantly compelled authorities to factor in the collective goodness of ecology while making policies and implementing laws.

(2) Causal Issues : Environmental movements have emerged as a reaction to several threats to ecological balance. The causes are interconnected and inevitable. Rapid environmental degradation due to industrialisation, urbanisation and excessive use of technology is a prime cause of concern. Rapid population growth has led to indiscriminate use of natural resources. Major issues pertaining to land, water and biodiversity are adversely affecting the ecological balance of society. Problems like deforestation, air pollution, marine and coastal problems, soil pollution have become common manifestations of ecological imbalance.

Scholars insist that the environmental movement in India is the product of the conflict between different ideological views. The theme of the interface between humans and nature is central to the movement. Gandhiji's idea of **Gram Swarajya** is based on rationalism and self-sufficiency rooted in the indigenous soil with the aim of harnessing and sustaining our own sources, as against

the model of Radical Marxism with a heavy reliance on modern science and technology, and viewing environmental degradation as rooted in the inequalities in society. Thus, the causes of the environmental movement are more than mere ecological; these are more economic and social.

(3) Significant Environmental Movements in India : The environmental movement does not have a monolithic profile. It has a broad scope. It encompasses issues related to ecology, health, human rights, tribal rights, eco-feminism etc. To appreciate the broad spectrum of the movement it is important to note that the movement is more like a series of independent but constituent revolts, insurgencies and rebellion. **Harsh Sethi** has presented five prominent categories of struggles associated with environmentalism, namely, (i) forest and forest resources, (ii) land use, (iii) water, (iv) anti-dam and (v) against different types of pollution and marine resources. Some significant environmental movements are mentioned below:

Chipko movement

Chipko Movement : It was first started by **Amrita Devi**. It is a unique movement.

From its very inception and throughout the course; it is marked by the Gandhian principle of non-violence and is known for the active participation of women in it. Chipko stands for 'hug-the-tree'. The modern Chipko movement was started in March 1973, in Chamoli district in the Himalayan region under the leadership of **Sunderlal Bahuguna**. Most of the Chamoli district is covered by forests. The livelihood of inhabitants residing there is closely linked to the forests. The subsistence economy was primarily based on agriculture and forests produce. With the predominance of agrarian, food-gathering and pastoral economy, there was heavy reliance on forests produce.

However, demographic and economic factors led to indiscriminate use of forests and led to deforestation. Processes of industrialisation and development led to improvement in the means of transport and communication. People involved in developmental projects challenged the established claim of local people on forests. Loss of means of livelihood affected and angered people leading to the emergence of the movement. In April 1973, when the contractors along with the workers reached Mandal village to cut trees and to clear jungles spaces allotted to them by the State government, the inhabitants hugged the trees, to resist and to mark their protest. The action happened at a mass level, as a result of which the authorities had to retreat. The women of the village also participated in the protest. This incident boosted the morale of several other groups facing similar problems to get together and to protest against deforestation.


Environmentalist - Sunderlal Bahuguna

Narmada Bachao Andolan : Jawaharlal Nehru referred to dams as 'Temples of Modern India'. In the post-Independence period several large scale dam projects were sanctioned. Though the purpose of building dams can never be contested, the inevitable impact of building dams in most cases is displacement. Displacement leads to loss of livelihood for tribals and local people.

Medha Patkar and demonstrators
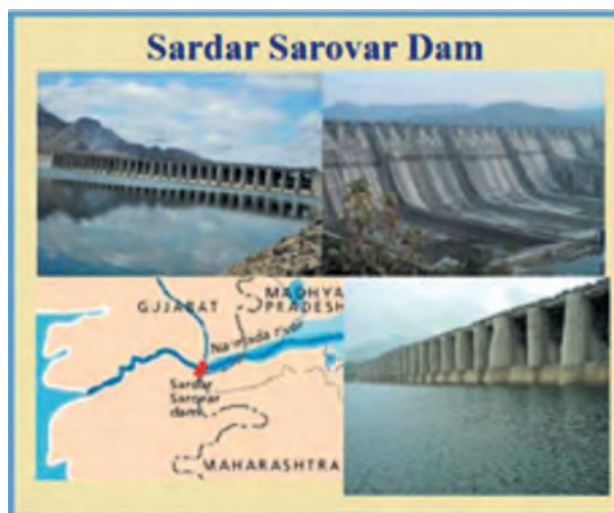
Sardar Sarovar Dam

Narmada is the largest West-flowing river supporting the habitat, which includes tribal and rural pockets also. The construction of the Sardar Sarovar Dam on the river Narmada would have benefited three States, namely, Maharashtra, Gujarat and Madhya Pradesh. This most promising multi-crore project would have generated huge revenue for the government. The supporters claimed that it would have been a source of power (electricity) and drinking water to the neighbouring settlement, villages and towns.

The need to mobilise and protest against such a venture was perceived when the building of a dam implied taking away the livelihood of local inhabitants and displacing them. In 1985, the **Narmada Bachao Andolan (NBA)** emerged as one of the powerful resistance movements under the leadership of Medha Patkar. It became an international movement and thousands of activists from India and abroad joined hands against the construction of this dam. In October 1994, **Medha Patkar** went on an indefinite dharna to pressurise the three State governments. The movement suggested the use of alternative methods for generation of electricity and adequate rehabilitation of the displaced.

The Narmada Bachao Andolan has brought issues of sustainable development to the forefront. It has questioned the validity of policy decisions about development and the utility of the same.

The environmental movement continues to gather new dimensions as a modernising society revises its demands and requirements to ensure the wellbeing of all people.

In this Unit we have learned about the difference between social change and social movement. Social movements lead to social changes. The focus has been on the women's movement, farmers' movements, workers' movements and environmental movements. All these movements continue to be relevant even in the present times.

Activity 5

(A) Have you heard of Greta Thunberg? Discuss the effect of her activism.

(B) View the film 'Lakir ke is Taraf' by Shilpa Ballal. Then have a class discussion.

SUMMARY

- This unit explains the meaning of social movement as an effort of human beings to bring about or resist change.

- There are different types of social movements – reformative, revolutionary, expressive, general, alternative social movements.

- The characteristics of all social movements are – they are collective efforts, planned and deliberate, driven by an ideology and objectives, and they bring about social change. Social movements lead to social change but all social changes are not necessarily social movements.

- Different kinds of movements include: Women's Movement, Workers' Movements, Farmers' Movements and Environmental Movements.

- The Women's Movement started in the British period with social reforms, bringing about changes for women. In the post-Independence phase several women's issues for their empowerment have come to the fore.

- The Workers' Movement focuses on their rights, in an industrialising society. It sees the emergence of trade unions with varying affiliation, under significant leaders.

- The Farmers' Movement focuses on the lives of farmers, their livelihoods, land rights and farmers' issues.

- The Environmental Movement has concentrated on the various issues affecting the environment – from protecting our forests, water resources, impact of climate change and global warming, sustainable development issues and the like.

Q.1 (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) The Chipko Movement is for ___.
(women's empowerment, labour rights, saving the environment)

(2) The Bhartiya Lok Dal was started in the year ___.
(1954, 1964, 1974)

(B) Correct the incorrect pair and rewrite it.

(1) (i) Women's Movement – Gender equality
(ii) International Decade of Women – From 1991-2001
(iii) Towards Equality – Report on the Status of Women in India
(iv) Feminist Movements – India after Independence

(C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

S. A. Dange, Sarala Devi, Medha Patkar

(1) Leader of Narmada Bachao Andolan

(2) Significant role in the Trade Union Movement

(D) Correct underlined words and complete the statement.

(1) The first Kisan Congress held in 1935 led to the establishment of the <u>United Trade Union Congress</u>.

(2) The Women's Indian Association was formed in <u>Bombay</u>.

Q.2 Write short notes.

(1) Farmers' Movement

(2) Characteristics of social movement
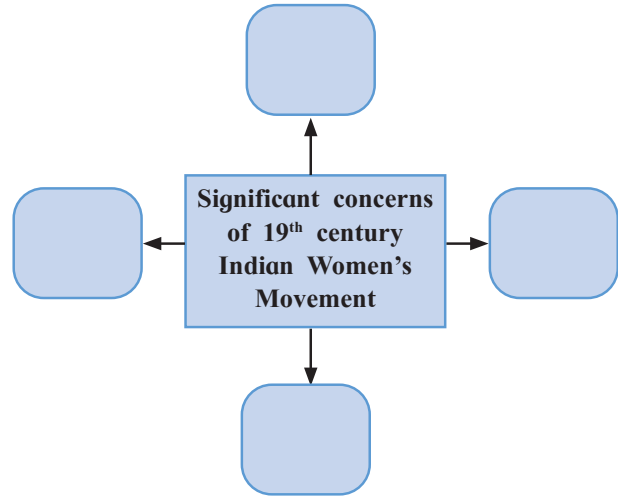
Q.3 Write differences.

(1) Pre-Independence and Post-Independence periods of the Women's Movement in India

Q.4 Explain the following concepts with examples.

(1) Social Movement

(2) Environmental Movement

Q.5 Complete the concept map.

Significant concerns of 19th century Indian Women's Movement

Q.6 Give your personal response.

(1) Has the study of Environmental Education had any effect on your behaviour?

(2) Why is it important to raise social concerns through social movements?

Q.7 Answer the following question in detail. (About 150-200 words)

'Social movements play an important role in bringing about changes in society.' With reference to this statement, choose any two different social movements that you have studied and comment on:

(i) the issues related to the movement, and

(ii) how the movement has brought about changes in Indian society.

ACTIVITY

• Identify any 5 conservation/environmental initiatives (e.g. Go Green, Save the Forests, Save Aarey, Eco-friendly Ganpati)

• Make group presentations in class about their aims, objectives and activities.

• This may be followed by a class discussion or home assignment.

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6. Social Problems In India

6.1 Meaning and Nature of Social Problem
6.2 Ageing
6.3 Unemployment
6.4 Farmers' Suicide
6.5 Domestic Violence
6.6 Addiction (Substance, Internet, Mobile)

6.1 MEANING AND NATURE OF SOCIAL PROBLEM

In the previous unit you learnt about social movements in Indian society. You have realised that several social movements emerged to solve social problems which were commonly felt by a large number of people in society.

Before we try to understand the meaning of 'social problem', let us examine the meaning of 'individual problem'. We must however bear in mind that individuals don't live in isolation but are part of a larger group. Hence it is necessary to appreciate that problems are a two-way process. For example, an individual may have a personal problem of loneliness. This could be rooted in the fact that the people around her/him have isolated her/him due to some reason. On the other hand, this same individual may feel lonely because of one's own peculiar personality traits which the larger group disapproves of. For example, having excess pride due to one's self-image.

What characterises an individual problem?

(1) It is a problem experienced by an individual. This means, the problem is not felt by others.

(2) The cause of the problem may rest with the individual. For example, one's own habit, lethargy, inertia, personality characteristics etc. The cause of the problem may be located in one's group or the larger society. For example, lack of job opportunities matching one's education or skills, conventional mindsets of a community, lack of political will etc.

(3) It is the individual who must make an effort to solve one's problem. So for example, if as a student you are scoring low marks, and if you realise that this is due to minimal or no effort on your part to study, then you can solve this personal problem by consciously deciding to tackle it. You need the self-motivation and will to overcome the problem.

(4) Solving or tackling an individual problem is easier said than done. While some individuals may have the motivation to resolve their problem, others may need help, encouragement and support from others like family members, friends, teachers, religious leaders, counsellors etc. Sometimes it is necessary to solve the problem with professional help.

What does the term 'social problem' mean? Let us examine few definitions.

☞ *Fuller and Myers :* A social problem is "a condition which is defined by a considerable number of persons as a deviation from some social norms which they cherish".

☞ *Broom and Selznick :* A social problem is "a problem in human relationships which seriously threatens society or impedes the important aspirations of many people'.

☞ *Horton and Leslie :* A social problem "is a condition affecting a significant number of people in ways considered undesirable, about which it is felt that something can be done through collective social action".

All the above definitions point out to certain common characteristics of social problems:

- Types of behaviour seen as unacceptable by several persons and groups.

- Such behaviour is problematic as it goes against existing social norms or the aspirations of people.

- People feel the need for collective action to solve the problem.

This unit will focus on specific social problems which are widespread in 21st century India.

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6.2   AGEING

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All of us have family members and relatives who are very senior in age. We have probably seen or experienced the problems that arise from having to care for them. Their needs are different and demand our attention. You might have come across reports of children and younger adults who abandon or neglect their ageing parents. We have read about crimes being committed against them for sheer greed, especially with regard to matters dealing with family property. What is ageing? Ageing is a natural and inevitable process. Ageing, on a simpler note, implies changes in the body and mind of a person along with its gradual impact on social life and life style.

Definitions :

👉 **Hess :** "An inevitable and irreversible biological process of life."

👉 **Birren and Renner :** "Ageing refers to the regular changes that occur in mature genetically representative organisms living under representative environmental conditions as they advance in chronological age.

Characteristics of Ageing

Strehler has given four characteristics of ageing, as follows :

(1) Ageing is universal, it occurs in all members of the population, unlike disease.

(2) Ageing is progressive; it is a continuous process.

(3) Ageing is intrinsic to the organism.

(4) Ageing is degenerative.

The commonest criterion for measuring the process of ageing in an individual is one's chronological age. Chronological age implies defining age on the basis of the number of years a person has lived since her/his birth. It is a specific and countable measure. In India, the age of 60 has been adopted by the Census of India for classifying and categorising this population.

In India the size of ageing population is continuously increasing. Higher longevity and lower mortality have resulted in the increase in the number of ageing population in India.

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Activity 1

Hold a class discussion to share about the problems faced by the ageing population. Speak to your family members and share inputs. If you can, speak to the elderly/ageing people in your neighbourhood, informally, and share these insights too.

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The Problems of Ageing :

The problems of the ageing population include the following:

(1) Health concerns : Health includes physical, mental and emotional wellness. As one ages, there is a tendency for various parts of the physical body to begin deteriorating. Problems can relate to any physiological/biological problem, such as dental, bones, stomach, heart, hearing, vision etc. In addition to physical problems, there are mental health issues revolving around feelings of alienation, conflict, dissatisfaction, disappointment, anxiety, loneliness. Health also includes the emotional well-being of people.

(2) Loneliness : This is a psychological problem but it could well be rooted in the

real life experiences of the elderly. Loneliness is particularly relevant when dealing with people who are single, without child, isolated, living in homes or remote areas. Loss of a spouse or loved one can cause much loneliness. Inability to do things which one was capable of previously can add to the sense of loneliness. There are instances of the aged being literally thrown out of one's own home or the homes of their children. There is a sense of being neglected by others in the family, or even in the neighbourhood.

(3) Abuse : One comes across reports of the elderly and aged who are forced to do all kinds of work and also of those who are subjected to cruelty, abuse, mockery, harassment – from within the family as well as from outside. There are instances of physical abuse and domestic violence. We observe the aged begging for alms, food, clothing or assistance.

(4) Economic insecurity : Many aged persons are fully or partially dependent for financial support on their families. In a patriarchal society, this financial dependence more often than not falls on the son/s. Not all elderly/aged persons have pension to take care of their daily and medical needs.

(5) Lack of empathy : In a world where one is living amidst tight schedules, mechanical life styles, materialistic comforts there is often the lack of willingness to pay heed to the needs of aged. Family members and relatives too tend to address the problems of the aged in their homes, from their own vested perspectives. The youth, younger adults and care givers may also fail to understand the problems of the aged. They may use coercive methods in dealing with the aged/elderly.

(6) Mental health issues : Anxiety and depression are significant among the aged. This may be accompanied by a sense of guilt; a tendency to feel that one is a burden to one's family, friends and relatives. The social stigma of consulting clinical psychologists, psychiatrists or counsellers is changing very slowly.

(7) Absence of adequate health care : The aged may not have access to health care of any kind – for physical or psychological ailments. Parkinson's disease, Alzheimer's disease, Irritable Bowel Syndrome (IBS), incontinence, invalidity, and mental health concerns like Schizophrenia, Bipolarity, Depression, boredom, loss of self-esteem – for all these treatments and more, there may not be facilities, nor access.

(8) Lack of Old Age Homes : Old Age Homes or Homes for the Elderly are woefully inadequate. Even if they exist, they may not be affordable to the masses. Many homes or shelters for the aged lack basic amenities or are impersonal in their care of the inhabitants. One cannot rule out the reality of commercial greed.

(9) Weaker Sections : This includes elderly/aged who particularly belong to the weaker sections of society, for example, women, LGBT persons, disabled persons. The identity of being a single woman, physically, mentally or emotionally disabled, becomes a huge barrier, especially when care givers are no longer available.

(10) Exploitation : Elderly/Aged persons may become victims of exploitation especially when become increasingly dependent on others for all kinds of services – for personal hygiene, signing bank and legal documentation etc.

Measures to tackle the problems of ageing :

(1) Role of Government : The Ministry of Social Justice and Empowerment has the responsibility to formulate policies and implement programmes for the care of aged. They do this through collaborative efforts with State governments, NGOs, and civil society.

(2) Policy : The **National Policy on Older Persons** (NPOP) was announced in January 1999 to look into the matter of well-being of older persons. This policy envisages

support from the State government towards their care through the provisions of shelters, support, sensitisation programmes, healthcare facilities, protection for the vulnerable sections etc.

(3) Action Plan : The Inter-Ministerial Committee on Older Persons is a mechanism for effective implementation of NPOP through ministries and departments that work under the Ministry at the Centre.

(4) Role of organisations/NGOs : Non-Governmental Organisations have contributed significantly towards helping the problem of the aged in India. For example, HelpAge India, Harmony India, Dada Dadi, Dignity Foundation, Nightingales Medical Trust, Seenagers etc. Today there are online communities which can lend support.

(5) Role of Education : Through Community Service Projects, Outreach Programmes, Socially Useful Productive Work (SUPW) and NSS school can create awareness about the problems of the elderly, aged and senior citizens. Such programmes can inculcate values of caring for them and becoming sensitive to their changing needs – physical, emotional, economic, psychological, and medical.

(6) Role of Family : Parents and relatives have a major role to play in creating a suitable atmosphere within the home; one that is enriching; one that is enabling; one that instills respect and value of the elderly, regard for their wisdom, involving them in activities within the homes, neighbourhood and community at large.

Check your progress
1. State any three problems faced by the ageing population.
2. Suggest three measures for the problems faced by senior citizens.

Activity 2

Form groups of 10 students. Each group collect data from 10 persons in your neighbourhood. Prepare a tool for data collection and use a personal interview technique or questionnaire to find out about their families: size of family, educational level of each member, whether they are employed or not. Write a group report of about 10-15 pages. Present your findings in class.

6.3 UNEMPLOYMENT

Look at the statistics given below.

Department	Jobs available	No. of applicants
Animal Husbandry	729	3.3 lakhs
Finance	932	1.7 lakhs
Forest	951	4.02 lakhs
Revenue	1,802	5.64 lakhs
Total	4,414	14.66 lakhs

It does not require much effort to figure out from the above data that the number of applicants have far exceeded the number of vacancies. Can you imagine what could happen to the majority who will not get selected for a job? Some may get jobs that don't match their training, others may become entrepreneurs, but the majority will remain unemployed. This is the gravity of the problem of unemployment.

Meaning of unemployment

When one refers to people who are unemployed, it is almost always in the context of who is employed. Also, the convention is to focus on the age group between 15-59 years. The term unemployment is used to refer to "people who are jobless, actively seeking work and available to take a job". According to The Periodic Labour Force Survey (PLFS) of the **National Sample**

Survey Office (NSSO), unemployment in rural India was 5.3% and urban unemployment was 7.8%. On the whole, unemployment in the Financial Year 2018 stood at 6.1%. According to NSSO, an unemployed person is one who puts in less than 14 hours of paid work in a week. Disturbances in global economy, like periodic industrial recessions is one of the causes of unemployment. For example, tourism, shipping, information technology, education, construction, textile industry etc.

Factors responsible for unemployment

The causes of unemployment may be attributed to several factors. They are as follows:

(1) Inadequate skills : Sometimes skill sets of an individual do not match the requirements of the industrial and corporate world. Such people are likely to be unemployed or underemployed. Also, advances in technology has rendered numerous workers unemployed as their skill-sets have become redundant today. For example, the Government Typing Examination has now become an on-line examination in Maharashtra. Typing skills on the age-old manual typewriter has very limited use in present times.

(2) Frequent shift in jobs : When individuals are temporarily unemployed or when they are switching jobs, there is period of no employment between one job and the next. For example, a farmer who is able to work during the monsoons, may remain unemployed after the harvest season and may have to search for other odd jobs in urban areas. This leads to an influx of people in urban areas.

(3) Changing economy : The world economy has its ups and downs. For example, the construction and real estate sector, is well known for periods of huge economic activity and lull periods. In the lull periods there are greater chances of workers losing their jobs; and when the economy seems to be doing great, there is a boom in employment.

(4) Seasonal shift : In the same way as seasons come and go, seasonal periods of employment are common in certain sectors. This is seen for example in agriculture, banking sector, and shipping industry. Seasonal migration of people from rural to urban areas has an effect on urban unemployment too. In India, agricultural activity is dependent on the monsoons, and is thus seasonal in nature.

(5) Gap in demand and supply : The number of individuals who fit a job are far higher than the openings available. Many educated youth aspire for white collar jobs and are unwilling to accept work that does not fit their needs.
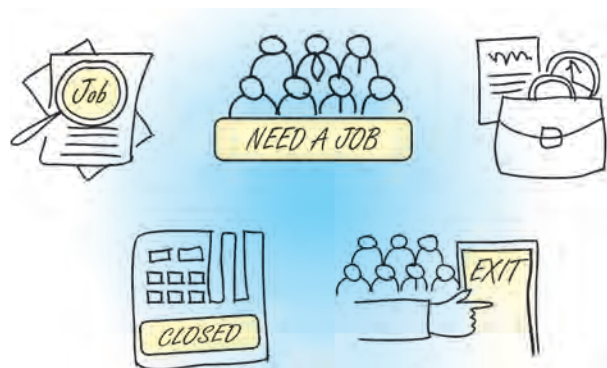
Unemployment crisis

Consequences of unemployment :

Ordinarily, individuals would like to be employed for the most obvious reason that the monetary benefits earned through a stable source of income will provide them a capacity to spend and perhaps even manage some savings for future. However, the fact is that many people in the "productive age group" are unemployed. As per the Census of India definition, the productive age category refers to people within the ages of 15-59 years. If you examine a typical Indian scenario, most of you who are studying in Std.XII, belong to the age group of 16-17, you are not employed and have no regular earnings. Also, you are dependent on your family for your basic needs and more. Your dependency is likely to continue for few more years until

you get employed. As far as girls are concerned, families are only slowly beginning to recognise the need for female education. Yet there are many homes where adult women are not expected to work, or are prevented from working outside the home for an income. So what are the effects of remaining unemployed? They are:

(1) Unutilised human resources : All individuals are valuable human resources, whether they are skilled or unskilled. To have an adult population which is unemployed is a sorry state, as these human resources are unable to add value to the economy but become dependent on others for satisfaction of their needs. They become a burden on the working population.

(2) Educational Stagnation : There are many individuals who receive formal training and who continue to remain unemployed. Perhaps their training has failed to equip them adequately for the world of work. It is true that many educational programmes are out of touch with the needs of the outside world. The government spends crores of rupees on education and yet the educated output is largely skill-deficient or unemployable.

(3) Underemployment : There are copious examples of persons who are trained in one field but who work in a totally unrelated area. Take the case of a person with a professional degree or PhD, who works as a clerk.

(4) Anti-social activities : Lack of opportunities may drive people to engage in anti-social activities. Several children who drop out from the school system could find themselves engaged in various anti-social or undesirable activities to make quick money.

(5) Impact on mental health : There are those who end up being disappointed with life, studies or who are trapped in boredom. They may become frustrated, develop a negative outlook on life; and even feel lonely, depressed and suicidal.

(6) Adverse impact on national development : Have you wondered what are the long-term implications on national development if the scale of unemployment, especially that of the youth, is on the rise? Youth and young adults make up the future of our society. Unemployment among them can have a negative effect on national development.

You should know !

STARTUPS!

What are they? A startup is a young company founded by one or more entrepreneurs to develop a unique product or service and bring it to the market. It can get its funding from incubators (they help startups get started and running)!

The field of IT has given a significant boost to startups in India.

Startups that you may be familiar with are:

OLA, Flipkart, Make My Trip, ShopClues, Trazoo, Zomato.

Measures to tackle the problem of unemployment

(1) **Educational change :** Changes need to be made in the content of educational courses as well as the overall curricular experience. Academics need to develop mind sets that are open to change. The educational programmes on offer must become choice-based, need-based and learner-centred. If educational programmes are relevant to community needs, local needs, industrial needs, they will help to develop useful human resources for needs in a changing world.

(2) **Skill Development :** Much of what is learnt is knowledge-centric. While the role of knowledge is invaluable, there is a desperate need to also cultivate skills, especially those which are employment-

worthy or those which can promote self-employment, and develop entrepreneurial potential of the learners. For example, Rashtriya Uchchatar Shiksha Abhiyan (RUSA), the salient feature of which is to enable institutions of higher education for capacity building in different fields of employment.

(3) Vocational Training : The need for vocationalisation has been a long standing need. This will provide options for learners to branch into vocational programmes of study. The National Education Policy 2020 lays emphasis on integration of vocational training at all stages of education.

(4) Industry-Education symbiosis : The encouragement of industry-university endeavours has been talked about, discussed and implemented in several institutions-especially in areas of science, engineering, pharmacy, medicine, technology, media studies, fashion designing and management.

(5) Entrepreneurship and Self Employment : The government has been encouraging Start Ups in various fields. This is a boost to those who are willing to take up challenges and risks, based on their personal strengths and training. Self-employment is one measure to minimise the extent of unemployment.

Check your progress

1. In your opinion what do you think our educational system needs to do to solve the problem of unemployment among youth and young adults?
2. Give two reasons why unemployment is unhealthy for a democratic society.
3. Is there a connection between population growth and unemployment? Discuss in brief.

You should know!

Find out about the following schemes started by the Government of India:

- Mahatma Gandhi National Rural Employment Guarantee Scheme (MGNREGS) - 2009
- Pradhan Mantri Kaushal Vikas Yojana (PMKVY) - 2015
- Startup India Initiative - 2016

Activity 3

Interview 5 working adults in the age group 22-30, in your local area. Find out about their educational background, work life and aspirations in life. Do you see any pattern in the responses that you receive? Discuss these in class.

6.4   FARMERS' SUICIDE

India is described as an agrarian society, where over 70% of the total Indian population works in primary and secondary sector occupations. Farmers are a significant percentage of the agrarian work force. The past decade has witnessed an increasing number of farmer suicides. Farmer suicide is a serious social problem. Let us examine the factors that have led to the problem of farmers' suicide.

Causes of farmers' suicide

(1) Impact of environmental deterioration : Over the past several years, there has emerged much concern for the safegaurd of natural environment. Human beings have always endeavoured to maximise returns from nature. It has ended up in deterioration of natural environment because of deforestation, over exploitation of natural resources, destruction of natural spaces in the name of 'development'. Human intervention has led to increased pollution and the emission

of greenhouse gases that has caused depletion of the ozone layer, consequential melting of polar caps and unforeseen climate change. Thus in India we have in recent times seen instances of flooding and drought simultaneously in different parts of the country and also in Maharashtra. Under such situations, crops get completely destroyed and it creates adverse conditions wherein farmers find it extremely difficult to engage in gainful agricultural activity.

(2) Impact of globalisation : It is true that we live in a globalised world. Thus, the impact of globalisation has led to increase in marketisation and the resultant rise in consumerism. Dumping of agricultural produce in India due to free-trade policy has adversely affected pricing of local products.

(3) Indebtedness : Farmers who take loans from government agencies, private individuals or organisations, are often unable to repay loans and its interest, if the crops fail for one or more seasons. The impoverished farmers live a life steeped in debt. This weighs heavily on farmers, many of whom are men and sole earning members of their families. The psychological burden of being indebted passes on to the next generation. In situations of despair, many farmers are known to end their lives. By having to purchase expensive seeds every year from the market, the farmer is forced to seek additional loans. This pushes several farmers to bankruptcy.

You should know!

In the Vidarbha region of Maharashtra many farmers switched to using BT cotton seeds to gain higher yield. BT cotton seeds are more expensive.

However, BT cotton seeds require good irrigational facilities, which are not always available, especially with irregular monsoons. It leads to crop failure. Besides, the seeds obtained from BT crops cannot be used for the next sowing.

(4) Ignorance : Farmers may not be aware of new technologies and farming methods. This lack of awareness becomes an impediment to their progress.

(5) Disparity of land holdings : Farmers in India's villages belong to various categories such as large farmer, medium farmer, small farmer and landless labourers. The *zamindars* are farmers with large land holdings. However the majority of land holdings of most farmers are medium to small. Zamindars have greater economic security than farmers with small land-holdings. Landless agricultural labourers are the largest section of farmers who depend on others' land for survival.

(6) Dowry system : The custom of dowry has wrecked havoc with farmers in rural India. Often, they end up borrowing money from institutions or money lenders on the pretext of agricultural needs, but end up utilising the loans for personal purposes such as giving in to dowry demands. This social evil continues despite the law which treats its practice as a criminal offence. This has been seen in the case of suicides in the Vidarbha and Marathwada regions of Maharashtra.

Consequences of farmers' suicides

When farmers commit suicide there are several consequences. They are:

(1) Impact on farmers' families : If the farmer who commits suicide is the main earning member, it obviously proves to be a life-long economic and emotional trauma for the rest of the members of the family, especially for the wife and children. They

are left without any financial and emotional support.

(2) Impact on spouse : The wife may have to resume the responsibility of the sole bread winner. She may not have previous experience nor the necessary skills, thus leaving her with no option but to accept hard physical labour.

(3) Impact on children : The children may also have to assume new responsibilities prematurely. Many children are forced to abandon their education, thus adding to the statistics of school 'drop outs'. The psychological scars of losing a parent has several effects on the child.

(4) Impact on economy : A farmer committing suicide, even an isolated instance, is enough to create an atmosphere of despair in the entire village. The resultant negative effect can deter youth from taking up agriculture as their livelihood. Thus, many of them may then prefer to migrate to urban areas in search of employment. Can you imagine the long-term impact on the economy if farming becomes an unattractive career option?

(5) Impact on social environment : The psychological effect of death of farmers due to suicide, or even an attempt to end one's life, creates an atmosphere of helplessness, fear and doom in the minds of fellow villagers. It can dampen the spirit of the farming and/or village community. It can create a sense of guilt, shame or inferiority among fellow farmers of the village. This is especially true when the statistics of farmers' suicide are on the rise - in certain regions of a State or within the State as a whole.

Measures to tackle the problem of farmer suicides

(1) Support to farmers in distress : It is necessary for farmers to have support systems in place, to help them tide over various crises caused by failed monsoons, crop failure, indebtedness etc.

(2) Insurance : Life insurance for distressed farmers and their families as well as crop insurance against crop failure, failure of monsoons, destruction of agricultural produce by locusts or viruses etc. should be provided to farmers.

(3) Provision for direct sales from farmers to buyers : Farmers work in rural areas but their crop must reach various parts of India. This brings in many middlemen who operate between the farmer and markets located faraway. Middlemen and agents are known to grab a large share of the profits leaving a meagre sum for especially small and marginal farmers. Removal of the need for the systems of middlemen will be a step towards eliminating such forms of exploitation.

(4) Water harvesting : Since water is an essential requirement for farming, and there prevails a repeated pattern of floods and droughts in various parts of the country, effective measures for water harvesting and water management, are necessary. It will help to channelise and use water resources with great discretion. The responsibility of water harvesting cannot rest only with the government but with various organisations and the efforts of all people.

(5) Role of Banks : Banks and Cooperative Credit Societies need to set up their systems in farmer-friendly ways when it comes to the disbursement of loans to farmers and also to encourage a 'saving' habit among farmers. Farmers have to resort to private money lenders due to procedural difficulties in obtaining loans from banks, and other established financial organisations. Under such circumstances, debt-waiver schemes declared by the government have little or no value. They remain in a perpetual state of indebtedness and at the mercy of private money-lenders.

(6) Multi-cropping : This would be an alternative to monoculture. There needs to be a strong support system from the government

to provide training to farmers as well as supply good quality seeds, fertilisers and pesticides at subsidised and affordable rates.

You should know!

Multicropping is the practice of growing two or more crops on the same piece of land in the same growing season. It is a form of polyculture.

Check your progress
1. Discuss how multicropping will help farmers?
2. Why do you think there is a problem of irrigation? Give two reasons.
3. Discuss the role of counselling in tackling the problem of farmers' suicide.

6.5   DOMESTIC VIOLENCE

Domestic violence refers to abuse within the family. Violence implies psychological, emotional, verbal and physical torture. There are at least two types of persons involved in cases of domestic violence the one who perpetrates violence and those who are at the receiving end, the victims. More often than not, violence within the family goes unreported as it is treated as a personal matter, and is perceived to be 'normal' in the patriarchal system. It is important to note that victims of domestic violence could be anyone within the family or extended family; domestic violence cuts across all age categories, sexes and genders.

Causes of domestic violence

(1) Patriarchy : Indian society is largely patriarchal. This means that there is a huge imbalance of power between men and others in our society. The status of women is gradually improving but the status of transgender persons and children is even lower. In a patriarchal context, there is the unwritten acceptance of male authority.

(2) Insecurity : Insecurity of one partner,

especially of men can lead to feelings of suspicion, threat to one's ego, one's authority, notions of infidelity etc. These are reasons enough to cause violence and abuse within the domestic sphere.

(3) Dysfunctional relationships : There are various factors responsible for strains in a spousal relationship or relationships between different members within the family. These could include personal insecurities, suspicion, age differences, cultural differences and incompatibility. These can trigger snide remarks, bickering, labelling, verbal spats and physical assault.

(4) Traditional and religious outlook : Conventional and traditional mind-sets, especially in institutions like marriage, family, religion, stipulate the supremacy of men over women in almost every sphere of life. Within such a scenario, gender socialisation trains the younger generation to conform to the social expectations based on sex, age, experience, authority etc. Such an outlook has the danger of 'normalising' violence within the home.

(5) Heteronormativity :

You should know!

Heteronormativity refers to social expectation (norm) that human behaviour must necessarily fit into a gender binary (that is, there are only two ways to identify and behave - female and male, feminine and masculine). Heteronormativity is a social construct that is often linked to heterosexism (i.e. the assumption that heterosexuality is the norm).

Non-conformity to heterosexist expectations and stereotypical gender roles is usually discouraged in patriarchal families. The control exerted by adults in the family on the young people during their puberty to adulthood years, becomes increasingly rigid. There are numerous instances of gender

discrimination not merely against women, but also transgender persons, and gender non-conforming family members.

(6) Vulnerability : Persons who are vulnerable are often the youth, women, disabled persons, the elderly and dependents. Their vulnerability caused by economic reasons or lack of power and control, can lead them to be trapped in the loop of constant exploitation. Instances of child abuse and the abuse of the elderly are not uncommon.

Consequences of domestic violence

(1) Psychological trauma : The psychological and emotional consequences of domestic violence continue long after the violence may have stopped. Victims of domestic violence may need intensive counselling or psychiatric treatment. This means that domestic violence has an adverse effect on mental health.

(2) Unfulfilled lives : The impact of domestic violence hinders the achievement of one's life goals and aspirations; there may be loss of hope; development of cynicism and negativity; distrust of others. This can lead to individuals leading highly unfulfilled lives.

(3) Effect on health : Psycho-somatic disorder is the term used to describe the physical and physiological consequences of psychological stress or trauma. For example, bed-wetting among children; depression among the elderly: irregular menstrual cycle in women and so on.

(4) Perpetration of abuse : It is possible that young children exposed to environments filled with violence may believe such behaviours to be the norm. For example, young boys who then believe that it is their right to physically abuse their girlfriend or wife, later in life; or girls who think it is necessary for them to be submissive to their husband.

(5) Decline in individual productivity : Large number of people in their adulthood suffer from poor physical-mental health. Physical and emotional state of illness blocks individuals to realise their full potential and capabilities. This, in turn leads to low levels of productivity.

Measures to deal with domestic violence

There is no quick-fix solution to the problem of domestic violence, however, there are certain measures that may be undertaken, such as:

(1) Creating awareness : As long as domestic violence is perceived to be a problem that must remain within family circles, it will continue to be 'normalised'. It is therefore necessary to create awareness of the fact that domestic violence is not acceptable in a civilised 21st century society. There is a need to alter ways of thinking and to break cultural stereotypes that are detrimental to others, by promoting a rational outlook based on equality and social justice for all.

(2) Personal empowerment : It is necessary for all persons, and especially those who are the most vulnerable in society to empower themselves, through Self-Help Groups (SHGs), NGOs, age-mates, social workers and so on.

(3) Role of media : Various types of media can help create awareness and sensitise the public about the problem of domestic violence. Media can help to dispel ignorance about domestic violence too. It can present real life stories of hope, courage and success.

(4) Role of NGOs : Non-Governmental Organisations play a significant role in dealing with cases of domestic violence. There are NGOs that specifically work to support women, children, disabled persons, transgender persons, men, children and the elderly in distress. Often such NGOs are backed with services of legal professionals and the police department. Together they help to get justice

for the victims of domestic violence.

(5) Role of Law : Laws by themselves cannot transform society but legal and constitutional provisions make an important and necessary plank for empowering individuals. For example, 'reading down' Section 377 of the Indian Penal Code was a significant step in empowering LGBT persons. Gender non-conforming individuals in families are empowered by a law that does not criminalise them.

(6) Role of Police : It is very important that law enforcing staff becomes sensitive to matters pertaining to domestic violence. All too often, the police staff may not be sensitive to handling issues of domestic violence. It is treated as a personal matter that must be sorted within the confines of one's home. Such mindsets also need to change. Today there are women police staff specially assigned to handle issues regarding violence towards women.

Activity 4

Find out information about the 'Bel Bajao Andolan'. Then, enact a small skit in your class.

Check your progress

With reference to the 'Bell Bajao Andolan',

1. Show the usefulness of such a campaign.
2. What do you think is required for such a campaign to take off?
3. Do you think such a campaign will succeed in metropolitan cities? Justify your response.

6.6 ADDICTION (Substance, Internet, Mobile)

Meaning of Addiction

The term 'addiction' is usually used to refer to a situation of psychological and/or physical dependence on alcohol, drugs, internet or mobiles. Typically, addicts crave for access to such things; there builds up a physical and/or psychological dependence. An addict will try to access the substance or object at any cost to which he/she is addicted. Unavailability of the same can lead to a range of uncontrolled emotions ranging from anger, violence to depression. This psychological and/or physical dependence has a damaging effect on the individual and society at large.

Addiction

Types of Addiction

Addiction can be of various types. For this course the focus is on the following types of addiction:

(a) Substance Addiction : refers to a physical and biological dependence on chemical substances which leads to unpleasant symptoms (called withdrawal) when the person stops using the substance.

Abuse of substances such as alcohol, marijuana, cocaine, tobacco, gutka, etc. can cause health issues and serious problems with family, friends, the workplace and the law. Despite this, substance abuse continues. People with a tendency to become addicted

to one substance also have a tendency to be addicted to others.

Most common addictions involve the use of alcohol, tobacco, other legal and illegal drugs and other mood-altering substances. The use of these may be physically, biologically and psychologically harmful to the user and others. It can also lead to anti-social behaviour and depression.

Tobacco Addiction refers to habituated tobacco chewing or smoking. The addictive element in tobacco is nicotine which impacts the brain. Tobacco addiction is bio-psychological and difficult to give up once it sets in. The deadly effects of tobacco addiction are mouth, throat and lung cancer. This type of addiction is found in all segments of society viz. tribal, rural and urban.

Tobacco is smoked in the form of beedis, cigarettes, or by using devices like hookah, chillum, hookli, chhutta or dhumti.

According to the National Sample Survey conducted by the Government of India, about 20 million children, in the age group 10-14 years are estimated to are addicted tobacco. Also, the study says that 5500 new users are added everyday; making it two million users every year.

- **Alcohol** is a drink that contains ethanol, which is produced by fermentation of grains, fruits or other sources of sugar. It is a depressant drug which slows down various sections of the brain and central nervous system.

- **Whitener Addiction** is on the rise among teenagers in India. Whitener contains trichloroethane which is a colourless, sweet smelling volatile solvent. It is highly addictive.

- **Gutka** is a chewing tobacco preparation made of crushed areca nut. It is a known carcinogen and is

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highly addictive.

- **Narcotics** are types of drugs that have the potential to be addictive. Medicinal drugs should be used only as per a doctor's prescription.

The epidemic of substance abuse in the younger generations has assumed alarming dimensions in India. Causes for this are changing values, increasing economic stress and dwindling supportive bonds. According to World Health Organisation (WHO), substance abuse or sporadic drug use is persistent and inconsistent with or unrelated to acceptable medical practice.

As per a United Nations report, one million heroin addicts are registered in India and unofficially there are as many as five million.

Cannabis, heroin and Indian-produced pharmaceutical drugs are the most frequently abused drugs in India. Cannabis products (charas, ganja, bhang) are abused throughout the country. Codeine-based cough syrups continue to be diverted from the domestic market for drug abuse.

Drug abuse thus is a complex phenomenon, which has various social, cultural, biological, geographical, historical and economic aspects.

You should know!

- According to the present anti-smoking law (2008), smoking in public places is banned.
- The minimum age for buying tobacco products is 18.
- Any person below 18 years cannot be employed in a tobacco related industry.

(b) Internet addiction : We live in an age of knowledge explosion. Access to data is far higher than it ever was. Many of you have access to internet information – either

at a computer in school, or at home, or on mobile phones. Access to data is good for many reasons – you can get all kinds of data in relation to any subject. Data can be textual, visual, graphic, mathematical etc. The internet also is a means to an entire virtual world and the world of social media. You might wonder how this becomes problematic.

Let us look at some pointers that make access to internet a matter of concern.

Ordinarily, accessing the internet is not a problem; it would not even qualify as an addiction. It becomes an addiction when there is a compelling need on the part of an individual to have to continuously access specific internet sites – not for work or professional purposes – but for very vested and personal needs or obsessions. For example, if one constantly needs to access sites for gaming, adult sites, pornography, social media, entertainment and stimulation.

Internet addiction is not limited to children. It cuts across several age categories. The motivation to access internet obsessively may or may not necessarily be different. A teenager or young adult may spend hours on gaming; an older adult could be obsessed with sex sites.

> Why is internet addiction a problem? It becomes a problem when it…
>
> - increases stress or anxiety in the individual
> - causes stress to other persons (e.g. friends, family, colleagues)
> - affects one's physical health
> - diminishes the value of interpersonal relationships.
> - leads to personal neglect
> - leads individuals to data that is inaccurate, prejudiced, titillating, unreliable and exploitative

Internet Addiction

(c) Mobile addiction : It is a fact that sale of mobile phones are ever-increasing. In fact, it is also true that the market is flooded with all kinds of newer and advanced mobile phones. Advertisements have played a huge role in encouraging us to purchase more sophisticated models, with larger memories, battery life, camera and what not. Here itself, one can speak of addiction to want to constantly upgrade one's mobile phone. It can become obsessive for various reasons – all of which are not necessarily professional. A mobile phone in itself has become a status symbol.

If one goes beyond the phone - as a gadget, to what the phone does for us, it opens a Pandora's Box of possibilities. Connectivity, social media networking, gaming, access to the web world, filming, editing, creative enterprises and numerous apps serving a variety of needs.

Mobile (phone) addiction is a problem when again, like in the case of internet addiction, it leads us to behave in ways such as the following:

- The need to almost constantly be on call
- The need to almost continuously take selfies or photos of any and everything
- The need to post all images of oneself immediately on social media

- The need to continuously be monitoring other persons
- The need to keep forwarding messages (and rumours) mindlessly to numerous people
- The need to constantly check one's likes and its effects on one's mood/ behaviour
- Misuse of mobile phones for destructive, negative and vested purposes

The impact of mobile addiction is similar to the consequences stated as regards internet addiction. Haven't we all read of accounts of injuries and deaths due to careless behaviours like speaking on the phone while driving, dangerously posing for selfies, being overemotional in a public space; checking one's messages during sleep, anxiety caused by loss of one's phone and contacts. The consequences take a toll on mental and physical well-being.

Activity 5

Class Discussion:

The impact of Internet Addiction and Mobile Addiction on human life.

Causes of Addiction

Each type of addiction has a set of possible reasons. Here we shall examine some common causes that are applicable to some or all addictions.

(1) Personal factor : An individual will have several reasons why one becomes an addict. Generally individuals do not opt consciously to become an 'addict'. It is what they become over a period of time. For example, the occasional drinker may end up becoming a habitual drinker.

(2) Peer pressure : Friends in a group may knowingly or unknowingly pressurise others to adopt certain habits in order to 'fit in'. This is especially common among students but it can also cut across other age categories. For example, the habit of smoking or "doing weed" (drugs) among friends.

(3) Social status : Certain addictions seem to make people feel that they have attained a certain degree of social respectability or position, which they might then flaunt. For example, consuming narcotic drugs or imported brands of alcohol may be considered as a fad in certain groups; non-conformity could lead to isolation or labelling.

(4) Validation of the 'Self' : This is especially true in the case of social media networks like Snapchat, Facebook, Twitter and so on. It makes people feel important. Today, "selfitis" (that is, the obsessive taking of selfies, called 'selfie syndrome') is regarded as a mental disorder.

(5) Psychological factor : Individuals can become addicts due to various psychological conditions in the individual such as inferiority/superiority complex, psychological insecurities, fear or anxiety, frustration or failure, loneliness and so on.

(6) Inadequate role models : In an environment where there are few or no role-models to emulate, one may be left with imitating disruptive traits of people in their neighbourhood or immediate social circle.

Consequences of Addiction

(1) Psychological effect on the individual : Any kind of addiction has a psychological impact on the addict. They develop a dependency on alcohol, narcotic drugs, medicinal drugs, the internet, social media and even mobile phone. There could emerge a need for validation for every single post or image that is uploaded, and the obsession with increasing numbers of 'like hits'.

(2) Impact on family : Addiction is not merely the problem of youth; it cuts across all age categories. Parents who have an

alcohol addiction problem pose a threat to stable family life. Sometimes this results in domestic violence. Addiction to mobiles can lead to situations where individuals feel insecure, lonely within family because of lack of communication. Non-communication within the family may leave people feeling unloved, unimportant and unacknowledged.

(3) Impact on health : The physical, mental and emotional well-being of individuals take a back seat when there is a problem of addiction. The levels of stress, anxiety, aggression or irritability can take its toll on addicts as well as others in the family or the group.

(4) Impact on work : Depending on the type of addiction, it can adversely affect levels of commitment, efficiency, an increase in instances of sexual harassment or sexual abuse, exploitation of vulnerable people, inability to focus on any activity, increased absenteeism and declining work performance.

(5) Economic Impact : Addictions of any kind are a drain on financial resources as one has to pay heavily for consumption of alcohol, substances, internet connectivity, and phone bills. Drug peddling is big business that transacts across borders of multiple nations and the underworld. Treatment of the same also is a drain on one's pocket.

(6) Isolation : Addicts often turn out to be loners or individuals who avoid social interaction. For example, excessive gaming, watching YouTube clips, forwarding WhatsApp humour etc, leads to detachment from people and experiences in the real social world.

Activity 6

Prepare a 7-10 minute street play on: The problem of internet addiction. End with a message of hope. Perform the street play on your campus and then in your neighbourhood (after taking necessary permissions).

Measures to tackle addiction problems

(1) Creating awareness : The very first measure is to create awareness about various kinds of addiction. This is necessary because many people do not even know what addiction means, or how to do self-assessment to examine one's own addiction. This is possible through educational programmes and camps.

(2) Counselling : There are limitations to what lay persons and untrained professionals can do. It becomes imperative to recommend people with addiction problems to professionals such as counsellors or psychologists, for professional intervention.

(3) De-addiction Clinics : There are professional clinics which work as centres to help addicts through de-addiction programmes. It is important for addicts to have support groups during the process of de-addiction.

(4) Laws : Legislative provisions are important and necessary, especially to tackle the problems posed by drug peddlers for example, or persons who upload messages or data, which are anti-social, dangerous, life-threatening and so forth. Implementation of law can potentially act as a deterrent, though it may not be able to eradicate the problem completely.

(5) Mass Media : Mass communication through mass media is an effective tool to raise societal awareness about addiction. The World Wide Web has numerous platforms such as FAQs answered, help-lines, help-groups, etc. through which awareness can be created.

(6) Voluntary organisations : Besides government, private organizations (NGOs) also work for social causes. For example, One India One People, Alcoholics Anonymous (AA), Narcotics Anonymous (NA) etc.

(7) Group activity : Getting involved in participative activities such as hobby classes, sports and games, can help in building positive experiences for individuals who otherwise would be isolated.

Check your progress

1. If you know a friend who has an addiction problem, what role can you play to help the person?
2. Suggest two co-curricular activities that can be conducted in your school to solve the problem of mobile addiction.
3. Identify three negative consequences of internet addiction.

Activity 7

Make a list of 10 students' activities that can be carried out in their leisure time. Find out from 10 of your peers about the activities they would take up, at least once every week. Tabulate your findings and share with your class.

SUMMARY

- A social problem is different than an individual problem.

- Ageing is a universal problem. It is inevitable and degenerative.

- Ageing problems are related to health, loneliness, abuse, economic insecurity, lack of empathy, exploitation etc.

- There has to be concerted efforts to provide for the ageing population, develop sensitivity towards them, understand their needs, access to health care and insurance, homes etc.

- Unemployment is a growing problem in Indian society. It is caused by inadequate skills, frequent shift in jobs, changing economy, gap in demand and supply and seasonal changes.

- It is necessary to revamp the educational system to include vocational programmes, industry-academic linkages, skill-oriented programmes etc.

- Farmers' suicide is a matter of concern. There are several causes: environmental deterioration, impact of globalisation, indebtedness, ignorance, disparity of land holdings etc.

- The problem of farmer suicide can be tackled through the elimination of middlemen, crop insurance, water harvesting and water management, counselling, agro-tourism etc.

- Domestic violence refers to violence within the home. Victims of violence can include females, males, transgender persons, the young as well as the elderly etc.

- The causes of domestic violence include patriarchy, heterosexism, inequalities, vulnerability, dysfunctional relationships, etc.

- Solutions to the problem of domestic violence include the creation of awareness about the problem,

- empowering weaker sections of society, education and training, role of media etc.

- Addiction can be of several types such as alcohol, drugs, internet and mobile addiction.

- There are several causes for addiction. These include: personal factors, patriarchy, lack of satisfaction, non-conformity to social expectations, peer pressure etc.

- Measures to tackle the problem of addiction include: creating awareness, role of education, media, law and NGOs.

- General Measures to tackle social problems include: creating awareness about the problem, implementation of the law, alertness of people, counselling, de-addiction clinics, professional help, support groups, NGOs, formal education, role of social workers etc.

EXERCISES

Q.1 (A) Complete the following statements by choosing the correct alternative given in the bracket and rewrite it.

(1) The Domestic Violence Act was passed in the year _____.
(1995, 2005, 2011)

(2) One of the causes of farmer suicide is _____.
(multi-cropping, indebtedness, climate change)

(B) Correct the incorrect pair and rewrite it.

(1) (i) Marijuana - Drug addiction

(ii) Violent films - Internet addiction

(iii) Selfitis syndrome - Substance addiction

(iv) Country liquor - Alcohol addiction

(C) Identify the appropriate term from the given options in the box and rewrite it against the given statement.

> **Narcotic drugs, Patriarchy, Gender discrimination**

(1) A problem faced by transgender persons.

(2) It can lead to physical health problems.

(D) Correct the underlined words and complete the statement.

(1) <u>Alcoholic</u> Anonymous helps drug addicts.

(2) Ageing is an <u>artificial</u> process.

Q.2 Write short notes.

(1) Effects of addiction
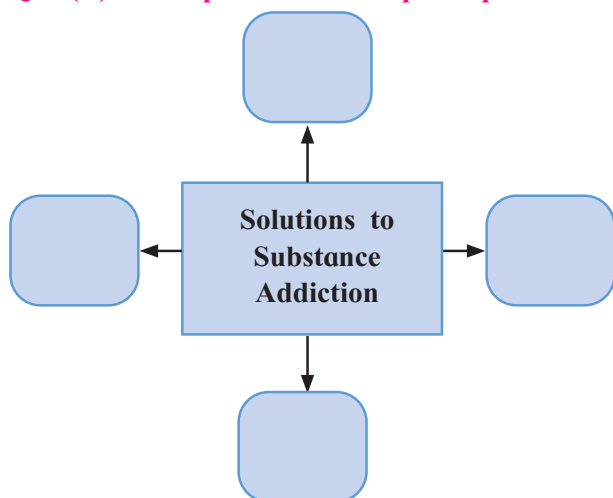
(2) Measures to tackle the problem of ageing.

Q.3 Write differences.

(1) Social problem and Individual problem

(2) Mobile addiction and Drug addiction

Q.4 Explain the following concepts with examples.

(1) Domestic violence

(2) Skill development

Q.5 (A)   Complete the concept map.

(B)   State whether the following statements are True or False with reasons.

(1)   Technology is always useful for social progress.

(2)   There is a strong causal relationship between addiction and socialisation.

Q.6   Give your personal response.

(1)   Why do you think women are usually the victims in most reported cases of domestic violence?

(2)   Discuss how keeping aged parents in a 'Home for the Aged' can have positive and negative consequences.

Q.7   Answer the following question in detail. (About 150-200 words)

Discuss why farmers' suicide is a social problem today. Suggest suitable socio-economic measures to support the farmers.

Activity

View 10-15 Television advertisements and analyse the extent to which advertisements promote or reinforce: gender stereotypes. Also try to find out advertisements which do not present gender stereotypes.

Have a class discussion after viewing select advertisements.

Activity

An important legislation is taking shape in the Maharashtra legislation Assembly regarding the situation of women sugarcane cutters of Beed district. Many of them have undergone 'hysterectomy' or removal of uterus. Collect information and discuss in class.

◆ ◆ ◆

Section - II

Passages

(1)

This is a real life story of Rukmini Devi who lives in a small hut in Gaigotha Village in Wada Taluka of Palghar District in Maharashtra State. She belongs to the Warli tribe. Her husband is a marginal farmer who cultivates on two acres of land. They have two children, one daughter aged 10 years and a son aged 6 years. Both the children walk to school and back daily (located about 3 miles away).

When the cultivation season is over, (or if the rice crop is damaged due to heavy rains or pests) they face many hardships. A section of the crop is kept for their personal use, for the year. Tur Dal (lentil) is also grown, in one small area, again for personal use. In a small backyard, they grow vegetables like chillies, cucumber and bitter gourd (karela).

During the off-season, both husband and wife go to the brick kilns (about 7 miles away) to do piece-rate work (That is, they get paid for each brick that they make.) While the men earn Rs. 300 per day, the women earn Rs. 150-200. Rukmini Devi stated that they prefer to walk the 7 miles both ways because the bus fare is Rs. 35/- per head one way. They cannot afford it.

(1) Identify any three problems that the family of Rukmini Devi has to face.

(2) Point out and discuss briefly, gender discrimination in this setting.

(2)

Education, since the coming of the British to India has been secular in content. By this we mean, the content of education did not include the study of sacred texts. Schools were open for all - to learn and climb the ladder of vertical mobility. The study of English language as well as the opportunity to study in the English medium was available.

It is true that several Indians from certain social and economic strata were the first to access an English education. Many of them later constituted the intelligentsia of our society. We refer to many of them as social reformers, such as, Raja Rammohan Roy, Ishwarchandra Vidyasagar, Pandita Ramabai, Maharshi Dhondo Keshav Karve. They worked for religious, social and educational reform in Indian society.

Such visionaries of society continue even in the post-Independence era, to the present time.

Educational opportunities have grown by leaps and bounds in the last 73 years since Independence. One questions if the educated have merely acquired education or if the education has helped citizens become gainfully employed and more importantly, enlightened enough to transform society at the micro level.

It is necessary for the government to consider the interests of all sections of society. Each citizen can play a dynamic role in the development of all people in our society.

<center>*(3)*</center>

Indian society is a melting pot of cultures. The history of Indian society gives enough evidence of the process of accommodation. From early times migrants integrated into Indian society and influenced its culture. Our historical past is testimony to this fact of cultural diffusion.

Today, we describe our society as a composite whole that includes tribal, rural and urban communities. The way of life in these segments have their unique characteristics. However, is it also an observation that no one segment or community can be seen in its "pure" state. On the one hand there is interdependence between communities and on the other this would imply a certain extent of loss of cultural elements such as language, beliefs, customary practices etc. Have we not seen how, for example, Warli or Madhubani Art has made it to T-shirts and wall hangings in many urban households? Also, how technology has reached the remotest corners of our country?

A question that may cross your mind may be, 'Is there anything such as 'pure' culture? What constitutes "Indian culture"? 'Can cultural extremism be valuable in the present world? These questions are valid as they set us thinking. Perhaps there is no single "answer"?

<center>*(4)*</center>

The causes of disharmony and strife are several-fold. Resistance to social change is one among many. Problems of contemporary Indian society include domestic violence, sexual abuse, child rights, problems of senior citizens, migrants, ethnocentrism, religious fundamentalism, linguistic fanaticism, environmental degradation, substance abuse and addiction to devices, mob lynching and so on.

Given the varied types of social problems and their changing nature, there emerges a need to examine them in a scientific manner. The applicability of Sociology in its widest sense, includes the exploration of various themes that cut across fields such Masculinity Studies, Minority Studies, Film and Media Studies, Sociology of Sports, Environmental Sociology, Forensic Sociology, Gerontology, Sociology of Music, Medical Sociology, Marketing Sociology and so on.

Various government departments and voluntary organisations include sociologists on their panels to help steer policies and programmes. As Sociology is a people-centered discipline, it tends to create awareness and dialogue regarding human relationships. This is a valuable asset in governance and conflict resolution.

(5)

Given below is a make-believe scenario.

Yogini and Yogita are twins of the Patkar family who live in a small room measuring 225 sq. ft. in a small town. Yogini is brilliant in studies and Kabbadi. Yogita is an outstanding cricketer who represents the Western India region; she also was a topper in the State-level Marathi language Competition.

Their parents come from a small village in Marathwada; they are farmers. For the sake of their daughters, they shifted to a small town to facilitate their children's further education and sports training.

Their relatives and others in their village have heard of the Patkar girls' success and are also encouraged to send their children to big cities with the hope that they too will become successful and famous one day.

Today, if one visits the village you will notice that in many homes, there are only the elderly folk. The youth seem to have migrated to better their prospects. Can you imagine the effect of such migration on the local village community?

(6)

Social movements arise generally from needs felt by one or more members of any given society. Through social interactions these needs and concerns are communicated to many more persons. A network of people who share these concerns become the driving force for change in that particular society. Movements are usually guided by some underlying philosophies and goals. Indeed, several movements are associated with a founder or a core group. It can take several years, or even decades for a social movement to become very wide and expansive, across vast geographical territories.

Social movements such as the Social Reform Movement, Trade Union Movement, Tribal Movement, Dalit Movement, Women's Movement, Chipko Movement, LGBT Movement, Civil Rights Movement, Rationalist Movement and so many more have emerged and grown.

As a social movement gains momentum, greater awareness is created in society. In fact, the study of several movements have found their way into the academic curriculum as well as research. For example, courses on Labour Studies, Gender Studies, Minority' Studies and Environmental Studies.

Social movements can stimulate critical thinking about social issues in the wider society of which we are a part. Some of these concerns lead to the passing of legislations. Every era or generation has its share of concerns from which may emerge new social movements.

Can human societies be flawless? What is considered as acceptable, desirable, or valuable varies from time to time, place to place, and in different contexts.

There is sometimes a tendency to encourage excessive ethnocentric attitudes about one's culture or group to which one belongs. Ethnocentrism in its extreme form is an obstacle to social harmony. For the sake of social solidarity, respect of other cultures, self-criticism, critical appraisal, reflection and introspection is necessary. This may help to develop a pluralist way of appreciating the diversities within which we live. The life stories of people are a useful means to understand underlying feelings, beliefs, threats and so on.

Civil society can play a part in this process to eliminate or minimise factors that hinder progress, or those which divide us.

All of you have been studying Sociology for over a year. Sociology is the scientific study of human social behaviour. However it is not the only discipline that studies human behaviour. The study of human behaviour is of interest to historians, psychologists, sociologists, economists, political scientists etc. Surely, this question may have crossed your mind, or your family or friends might have asked you - 'What is the use of studying Sociology? What work will you do with a degree in Sociology? Perhaps you too have wondered about the same.

As a start you could surely consider a career in teaching. However you must be prepared to read extensively, be creative and develop a learner-centric personality. Indeed, you would have to be passionate about teaching and interacting with learners. For some, a career in research is another possibility, though that route is a long journey to attain the status of 'sociologist'. Many sociology students and others too, choose to offer Sociology as their subject of special study for Civil Service Examinations like UPSC (Central Services) and MPSC (in Maharashtra). To clear these highly competitive examinations, it is necessary to read widely and be well aware about the totality of Indian society - it's past, present; goals and plans for the future.

Then of course, there are many allied occupations where a degree in Sociology can provide insights that are useful to take on other people-oriented professions such as Policy and Programme Development, Social Work with specialization in Family and Child Welfare, Community Development, Medical and Psychiatric Social Work, School Social Work etc.

The fact remains: it is not merely obtaining a degree in sociology that matters today, but the skill sets, sensitivity and personality that you develop; your ability to modify and adapt to new needs and challenging situations of every day life. Also, your ability to have a humanistic perspective whether dealing with research or creating empowerment programmes, or programmes for social change.

Read the make-believe speech made by a representative of the Governing Body to its Executive Committee meeting, in a well-known international firm located in Pune.

"Good morning. The Board of Directors has asked me to communicate with you all a policy decision that has been taken by the higher management. Two policies have been taken by our company. One, there shall be a confidential, two-way appraisal of all employees from the coming financial year. Every employee will be assessed by one's immediate senior, one's team members and by oneself through self–appraisal. Juniors will also assess the seniors to whom they report. There are specific criteria on which assessment will take place. A second policy decision is for the company to make every effort to 'Go Green' in keeping with the international commitment towards a cleaner and greener environment. You may please share this decision to members of your respective departments today, through our e-portal systems. Feedback from all employees are welcome but they must be made within a week from today, to the Human Resource Department, via the e-portal."

Indian films have a history of their emergence, growth and development. There were the days of silent films where viewers interpreted visuals on screen and constructed their own understanding of what the films may have tried to communicate. Then came the days of audio-visual films, black and white films and later, colour films.

People who can afford to watch films at theatres and those who can do so on their television screens at home are entertained by the stories that films tell us. There are all kinds of ideas, ideologies, tragedies, themes and values that films communicate. Today one can watch films on the internet, on one's mobile phones. Sometimes the explicit and implicit messages are received by viewers, but they can also be lost on them.

Besides actors' abilities to 'play varied roles or characters, there are a whole lot of persons involved with the production process as well as its marketing. This may include the film director, screenplay writers, designers, sound engineers, make-up artists and stylists, casting experts, musicians and so on.

Fields like Visual Sociology, Sociology of Mass Communication, and Marketing Sociology have a role to play in the study of these varied dimensions. Films as a source of knowledge play multiple roles even today. The story lines and types of films are ever increasing. Films are not limited to, nor bound by standard themes, love stories or gender stereotyping. Films can cause much upheaval on the one hand and generate much interest on the other. Regional films and international films have added to the list of viewing possibilities and multiple interests.

How does one tackle social problems? How do societies deal with the social problems that they have to confront? Why do social problems arise? These are some questions that learners of Sociology need to address.

Societies have culture; both of these are created by people, cumulatively, through the network of relationships over thousands of years. Every society has its normative system – customs, folkways, fashions, mores, taboos, fads, laws. Social norms are guidelines for human behaviour. They tell us what is expected of us and at the same time, what to expect from others.

Are these expectations permanent and unchanging? When can they change? Who changes them? Why must they change? Again, these are questions that one might ask. Social problems can arise when the expectations are not communicated effectively, or when individuals or groups choose to disagree with the expectation. This can lead to situations of conflict – not just ideological but also conflict that leads to hurting others' sentiments, abuse, violence, injustice, upheavals, normlessness, and even war.

Sarva Shiksha Abhiyan (SSA) is a Government of India programme that makes education for children between the ages 6-14 free and compulsory. This programme was pioneered by the former Indian Prime Minister, Shri Atal Behari Vajpayee in 1993-94. It became totally operational since 2000-2001. This programme made education a Fundamental Right.

Along with this, the Government of India also launched the National Programme of Nutritional Support to Primary Education (NP-NSPE) on 15th August 1995. From here emerged the concept of free 'Midday Meal' for children going to schools which were managed by local bodies like Gram Panchayats and Municipal Corporations. The Midday Meal is mandatory. It is taken for granted that the children should be given good, nutritious food on a daily basis. A lot of organisation goes into the cooking and delivering of these meals to the schools on time.

Universal Education goes hand in hand with Nutrition. Children of the village and municipal schools look forward to this meal. For several of them it is perhaps the main meal of the day.

Notes

E-learning material for the Standards I to XII

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- Complete E- learning material based on textbook

- In the form of audio-visual

- Presentation of chapterwise content and inclusion of questions as per necessity

- Inclusion of various activities, pictures, figures/diagrams, etc.

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