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INTERMEDIATE (TOSS)
SOCIOLOGY

TELANGANA OPEN SCHOOL SOCIETY (TOSS)



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INTERMEDIATE(TOSS) - SOCIOLOGY

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TELANGANA OPEN SCHOOL SOCIETY

Government of Telangana, Hyderabad

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FOREWORD

Providing education to children is a fundamental right, and it's essential for the overall development of society. The government of Telangana plays a crucial role in ensuring that education is accessible to all, and they often establish institutions like the Telangana Open School Society (TOSS) to cater to children who may be unable to access formal education due to various reasons. To provide quality education to learners studying Intermediate Education in Telangana Open School Society starting from the 2023 academic year, the textbooks have been revised to align with the changing social situations and incorporate the fundamental principles of the National Education Policy 2020. The guidelines set forth in the policy aim to enhance the overall learning experience and cater to the diverse needs of the learners. Earlier Textbooks were just guides with questions and answers. TOSS has designed the textbook with a student centric approach, considering the different learning styles and needs of learners. This approach encourages active engagement and participation in the learning process. The textbooks include supplementary teaching materials and resources to support educators in delivering effective and engaging lessons.

This textbook of Sociology gives a comprehensive understanding of Society and its study. The content is broadly divided into Five Blocks namely Introduction to Sociology, Social Structure, Social Processes & Social Change, Indian Society and Telangana Society. Each Block is further divided into small units. The first Block explains the basic concepts and fundamental aspects and elements of Sociology, its importance and opportunities with the study of Sociology. The second Block 'Social Structure' consisting of five units explains the structural aspects of Society including various institutions and agencies. The third Block mainly focuses on the Social Process and Social Change in society, including socialization, social change, social control and deviance including agencies involved in the processes. In the last two Blocks (Block IV and V) the structural aspects of Indian society and Telangana society are elaborately discussed. The culture and heritage of Indian Society, important features such as the caste system, religious communities and important teachings of Indian social thinkers are discussed in Block four and couture, heritage, and social issues movements in the newly formed Telangana State are explained in Block five. This book gives you a comprehensive outline of the core elements of sociology and helps in understanding society at large.

We are indeed very grateful to the Government of Telangana and the Telangana State Board of Intermediate Education. Special thanks to the editor, co-coordinator, teachers, lecturers, and DTP operators who participated and contributed their services tirelessly to write this text book.

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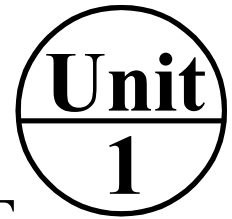
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ORIGIN AND DEVELOPMENT OF SOCIOLOGY

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- 1.11 Model examination Questions
- 1.12 Further Readings

1.0 OBJECTIVES

After reading this Unit you will be able to:

- Understand the background to the emergence of sociology as a discipline
- Explain the role of the Enlightenment Period, French Revolution, Industrial Revolution
- Define Sociology
- Understand the importance of sociology

1.1 INTRODUCTION

The origin of sociology is recent. It originated as a field of study in nineteenth century only. In comparison to several other sciences and social sciences, thus, sociology may be considered as the youngest. Sociology as systematic body of knowledge about society originated in the West. It evolved with its own distinct scope of study, methods, theories and concepts. Although many of its theories and concepts overlap with other social sciences, sociological knowledge became the most authentic among all forms of knowledge in the social sciences because of its methodological rigour. The methodological framework suggested by early sociologists provided the foundation for the scientific understanding of society.

Individuals constitute society. Human beings live in social relationships with others. These relationships, over centuries, got established as structures guiding social interactions between individuals, individuals with institutions. Every human society has a structure of its own characterised by an unequal distribution of privileges and rights. For example, class is the form of social structure in the West while its equivalent in India is caste system.

The form, nature and order of society has been the subject matter of explanations by philosophers, intellectuals since ancient times. Religion offered explanations that revolved around God and thus these explanations were binding on individuals uncritically. Alternative to such explanations came from philosophers who offered pragmatic yet philosophical perspective on nature and society.

Herodotus (484–425 BCE), the Greek historian, in his renowned work *The Histories* described society as a product of human interaction and social life rather than a creation of God. Other Greek philosophers like Socrates (469–399 BCE), Plato (428–347 BCE) and Aristotle (384–322 BCE) also explored the nature of society emphasising ethical values and their binding influence of social relations. However, these were not sociological interpretations. Rather, they were general discourses shedding light on society. Both Plato and Aristotle equated society with

a living organism highlighting the interdependence of different parts of an organism contributing for its wellbeing. The social contract theory is one of the important theories of that time on society and individuals' interaction. The social contract theory examines the obligations and reciprocal relations between individuals and society and suggests that individuals willingly enter into a social contract to secure their interests. Thomas Hobbes (1588-1679), John Locke (1632-1704) and Jean-Jacques Rousseau (1712-78) contributed immensely to the theory of social contract each one improvising further.

1.2 THE ENLIGHTENMENT PERIOD

It is important to note that the contributions of ancient philosophers encompassed a range of sociological themes addressing issues such as social differentiation, inequality, social conflict and social cohesion, the development of the division of labour and private property. However, Alan Swingewood (1991) argues that these works did not qualify to be considered as sociological. According to Swingewood Giambattista Vico's (1668-1774) 'The New Science' is the most remarkable work on social thought and this was the precursor to the emergence of sociology. Vico's work was typical of one important strand of eighteenth-century thought which culminated in the holistic theories of society and culture, advanced further by Hegel, and by Comte and Marx during the nineteenth century (Alan Swingewood, 1991).

Intellectual discourses on society, during the period of enlightenment were also highly influenced by the works of Montesquieu (1689—1755). His work *The Spirit of the Laws* (1748) remains as one of the influential social thought till date. His works influenced several intellectuals of that period, foremost among them is David Hume (1711-76). The contributions of Hume paved way for the empiricist approach in understanding society.

It becomes evident from this discussion that social thought was not new. Scholars had made consistent efforts to comprehend the relationship between individual and society. The evolution of social thought was anchored in both philosophical and political discourses witnessed in the French enlightenment and Scottish enlightenment periods. The transformation in social thought grew wider and bigger during the enlightenment period (14th to 18th century) unravelling new vistas of rationality applied not just to nature but also to society, particularly on authority, the concept of God and religious explanations. The enlightenment period may be considered a watershed in social thought as it fostered an appreciation for reason, critical thinking, and empirical observation. This new philosophy offered alternative explanations on social phenomena. These developments laid the groundwork for the emergence of sociology as field of study.

1.3 THE FRENCH REVOLUTION

French revolution could be considered as the biggest turning point in the history of modern society, profoundly shaking the foundations of social thought and social practices worldwide. The French revolution not only transformed the political order but also triggered a shift in social thought, placing knowledge at the centre of social discourse. What can be considered as true knowledge and how it can be differentiated from other forms of knowledge were the kind of debates the philosophers and intellectuals were engaged in. Breaking away from divine-centric theories on nature and other phenomena, the French revolution period called for looking for authentic source of knowledge, which was later called as science. Science emerged as a key arbiter of truth and a reliable means of acquiring knowledge.

Check Your Progress

- Note:**
- (a) Space is given below for writing your answer
 - (b) Compare your answer with the one given at the end of this unit.

1. What is the impact of enlightenment on social thought?
2. What is outcome of the French revolution?

1.4 NEW PHILOSOPHY - SCIENCE

Science as a new branch of philosophy challenged and discredited divine and metaphysical theories prevalent at the time. Labelling the theories of the day as mere arm-chair speculations, science problematized the very process of acquiring knowledge. All explanations without evidence were considered speculative and inferior form of knowledge. The only form of knowledge is the one which relies on sensory observation and explanation. This led to the emergence of the most dominant form of inquiry i.e., empiricism.

Empiricism has a close connection with the emergence of sociology. The impact of empiricist account of knowledge was equally profound alongside the sociopolitical upheaval of the French revolution and the industrial revolution. In parallel to empiricism, positivism emerged as a philosophical approach closely associated with the scientific method. Positivism rejected metaphysical explanations and instead emphasized empiricism rooted in sense perception and observable reality. Sociology evolved using the key principles of positivism which insist on observable reality. It sought to uncover the objective truths about social phenomena and evolve covering laws of society based empirical evidence.

1.5 INDUSTRIAL REVOLUTION

Alongside the developments in the social thought which led to the emergence of science the rapid changes in the West as a result of industrial revolution played a crucial role in the development of sociology. The industrial revolution refers to the use of inanimate sources of energy, i.e., steam powered engines, to run machines. The concentration of machinery in large-scale factories became the distinguishing feature of the industrial revolution. These factories were the new work places where a large number of workers work under a single roof. The workers of the factory were the artisans or agricultural workers from rural areas. They were gathered to work outside their home or village in the factories. The large-scale deployment of workers in factories led to the emergence of new settlements, gradually transforming into cities over time. The relocation of workers not only led to the emergence of cities but also gave rise to a host of social problems like, unemployment, poverty, alcoholism, crime. The industrial revolution led to social inequalities and social problems of a new order which stimulated the intellectuals of this period to critically inquire into.

1.6 EMERGENCE OF SOCIOLOGY

August Comte, the nineteenth century philosopher is credited with using the term sociology for the field of study he was interested in. He was highly influenced by the happenings in the French society of that day which was characterised disharmony, conflict, disorder and social unrest. Comte sought to provide explanations that could restore normalcy, order and harmony in French society during the post-revolutionary period. He aimed to offer valid explanations on these changes and desired to have a specific field of study. Comte envisioned sociology as a discipline that would offer positive explanations, contributing to the restoration of social order and the promotion of social harmony. The knowledge on society could be based on new methods of study which Comte called as positivism. Sociology as a discipline owed its origin to three important events of the period. One, the development of new philosophy, which was later called as science. Second, the aftermath of French revolution which brought individualism, liberty, equality and freedom as the new political order and third, industrial revolution and its impacts on society.

1.7 WHAT IS SOCIOLOGY?

Sociology studies human society. It studies social phenomena scientifically and offers valid knowledge claims. Unlike religious or abstract explanations sociology aims to provide reliable knowledge claims about the social world. According to Comte, sociology has the capacity to offer scientific explanations for social phenomena, including social problems. Comte believed that sociology could provide the necessary knowledge to address and social problems which can

be used by state or authorities to tackle social problems effectively. He envisioned an equal status to sociology, a field capable of offering scientific explanations, similar to that of sciences which offer scientific explanations on nature. Comte visualised that sociologists will be able to derive due respect similar to that of natural scientists by offering solutions to social problems. In fact, he used the term social engineering to highlight the potential of sociology-based solutions for addressing social problems.

1.8 DEFINITIONS OF SOCIOLOGY

Auguste Comte “sociology as the science of social phenomena subject to natural and invariable laws, the discovery of which is the object of investigation”.

According to Alex Inkeles, “sociology is the study of systems of social action and their interrelations”.

1.9 SUMMARY

Sociology is one of the youngest disciplines in the social sciences. Although human beings have been living together for centuries, a discipline to study social phenomena did not arise until the 19th century. The background to the emergence of sociology is rooted in the West. The Enlightenment period changed philosopher’s understanding of social and natural phenomena, replacing God as the central explanation. The new philosophy, later known as science, emphasised the reliability of explanations and demanded observable evidence for the philosophers’ theories on social and natural phenomena. The impact of the French revolution was significant on social thought of the philosophers of the time who wanted to develop a discipline to study social phenomena like disharmony, unrest, conflict with the aim of providing recommendations to the state to promote harmony and order. One of the pioneers in this endeavour was Auguste Comte. Furthermore, the impact of industrial revolution on Western society, which witnessed social problems such as unemployment, growing poverty and alcoholism was so immense that sociology emerged as a distinct field of study to understand social issues and social change.

1.10 Check your progress

1.11 Model Examination Questions

1. What is the impact of enlightenment on social thought?
2. What is outcome of the French revolution?
3. How the period of enlightenment helped in the emergence of sociology?

4. What are the changes witnessed due to industrial revolution?
5. What is positivism?

1.12 Further Readings

Swingewood, Alan. *A short history of sociological thought*, New York: Macmillan Education 1991
Ogburn, W.F. *Social Change*, New York, 1922



Unit
2

IT'S RELATIONSHIP WITH OTHER SOCIAL SCIENCES

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- 2.0 Objectives
- 2.1 Introduction
- 2.2 Sociology and Anthropology
- 2.3 Sociology and Political Science
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- 2.6 Sociology and Psychology
- 2.7 Summary
- 2.8 Check your progress-Model Answers
- 2.9 Model Examination Questions
- 2.10 Glossary
- 2.11 Further Readings

2.0 OBJECTIVES

After completion of this lesson you will be able to understand

- The relationship between Sociology and other social sciences like Anthropology, Political Science, History, Economics and Psychology

2.1 INTRODUCTION

Sociology is a science of society. As a social science it attempts to study social life in a holistic manner. Sociology requires the help of other social sciences which studies a particular aspect of society. Simultaneously, it also supports other social sciences. The various social sciences are social anthropology, economics, political science, history, psychology etc. There is a very close and intimate relationship between Sociology and other social sciences.

2.2 SOCIOLOGY AND ANTHROPOLOGY

Anthropology is the study of the origin and development of human societies and cultures. Culture is the learned behavior of people, including their languages, belief systems, social structures, institutions, and material goods. Anthropology is the study of humans and their behaviour at a more individualistic level.

In turn, sociology studies the ways in which groups of humans interact with each other and how their behaviour is influenced by social structures, categories (religion, gender) and institutions. The similarities they share are that they both study human behaviour but the focus is different. The relationship between Sociology and Anthropology is so close that Anthropologists like A.L. Kroeber, American Anthropologist, consider as twin sisters. They often appear as two names for the same subject.

Sociology is a science of society. It studies behavior of man in groups. The term Sociology has been derived from the Latin word ‘Socius’ means society, companion or association and the Greek word ‘logos’ means study or science. Hence Sociology is concerned with the association of human beings. It is a science that deals with social groups.

The term Anthropology is derived from two Greek words ‘Anthropos’ meaning man and ‘logos’ meaning study or science. Accordingly, anthropology means study of man. As a science of man, it deals with man, his works and behavior. Anthropology studies the biological and cultural development of man. Anthropology has a wide field of study which can be broadly divided into three main divisions such as physical anthropology, archaeology cultural anthropology and social anthropology.

Sociology and Anthropology are closely related. Both contribute to the growth of others. Both are mutually related to each other. Sociology studies society whereas anthropology studies man. Anthropology contributes to the growth of Sociology. Anthropology provides thorough knowledge and understanding about primitive societies. To have a comprehensive understanding of present society sociology takes the help of anthropology. The origin of family, marriage, religion etc. can be better understood through anthropological knowledge. The concepts like cultural area, cultural traits, and cultural lag etc. has been accepted by sociology.

Similarly, Sociology contributes richly towards the growth of anthropology. Anthropology accepts many concepts of Sociology. Research and contributions of many Sociologists like Emile Durkheim, Herbert Spencer is of great help to anthropology. Anthropologists greatly benefited by the sociological researches. Concepts and inferences of sociology contributes to the research in anthropology.

Differences:

- Sociology is a science of society whereas anthropology is a science of man and his behavior.
- The scope of Sociology is very wide whereas the scope of Anthropology is very limited. Because anthropology is a part of sociology.
- Sociology studies society whereas anthropology studies man as a part of society.
- Sociology studies civilizations which are vast and dynamic and on the other hand anthropology studies cultures which are small and static.
- Sociology studies modern, civilized, and complex societies whereas focus of anthropology studies ancient and primitive societies.
- Sociology is concerned with social planning whereas anthropology is not concerned with social planning. Based on social planning sociology make suggestion for future but anthropology do not make any suggestion for future.

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. How does Anthropology contribute in Sociology?

2.3 SOCIOLOGY AND POLITICAL SCIENCE

Political Science is a science of state and Government. It studies power, political processes, political systems, types of government and international relations. It deals with social groups organised under the sovereign of the state. Although political science borrows heavily from the other social sciences, it is distinguished from them by its focus on power—defined as the ability of one political actor to get another actor to do what it wants—at the international, national, and local levels.

In the words of Paul Junet, “Political Science is that part of social science which treats the foundation of the state and principles of government.” It studies the political activities of man. It only studies the organised society. However, their inter-relationship and inter-dependence can be known from inter-dependence and mutual relationship.

Interdependence of Sociology and Political Science

Sociology depends on political science. In the words of Morris Ginsberg, British Sociologist “Historically Sociology has its main roots in politics and philosophy of history.” Sociology greatly benefited by the books written by political scientists like Plato, Aristotle, and Kautilya such as *The Republic*, *The Politics* and *Arthashastra* respectively.

Each social problem has a political cause. Political Science is a part of sociology. Hence sociology depends on political science to comprehend itself. To understand different political events sociology takes the help from political science. Any change in the political system or nature of power structure brings changes in society. Hence Sociology takes the help of political science to understand the changes in society. Hence both are inter-dependent.

Similarly political science also depends on sociology. Political Science is a part of sociology. To understand the part, it is necessary to understand the whole. Almost all political problems have a social cause and for the solution of these political problems political science takes the help of sociology.

State frames its rules, regulations, and laws based on social customs, tradition, and values. Without Sociological background the study of political science will be incomplete. Political Scientists largely benefited by the researches and research methods of the Sociologist. Some consider political science as a branch of Sociology. State is considered as a social group hence it is also concern of Sociology.

Besides, there are some common topics which are being studied by both the subjects. These topics are war, propaganda, authority, communal riots, law mass movements, revolutions, Governmental control, public opinion, leadership, elections, social legislations, social problems etc. With the help of both political science and sociology a new subject comes into existence which is known as political sociology.

According to Giddings, to teach theory of the State to men who have not learnt first principles of Sociology is like teaching Astronomy to men who have not learnt Newton laws of motion. Sociology has wider scope even though it is a much younger science when compared to Political Science.

Thus, both political science and sociology contribute to each other. But despite their inter-relationship and inter-dependence both the sciences differ from each other in the following way.

Differences:

- Sociology is a science of society and social relationship whereas political science is a science of state and government.
- The scope of sociology is very wide but scope of political science is limited.
- Sociology is a general science but political science is a special science.
- Sociology studies organised, unorganized, and disorganized society whereas political science studies only politically organised society.
- Sociology studies the social activities of man whereas political science studies political activities of man.
- Sociology is a new or young science but political science is an older science.
- Sociology studies man as a social animal whereas political science studies man as a political animal.
- Sociology studies both formal and informal relations whereas political science studies only formal relations.
- Sociology analyses both conscious and unconscious activities of man whereas political science analyses only conscious activities of man.

- Sociology deals with all forms of association whereas political science deals with only one form of association named state.

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

2. List some of the differences between Sociology and Political Science?
-

2.4 SOCIOLOGY AND HISTORY

Sociology is the science of society. It is a study of systems of social action and their inter-relations. Sociology is a science of social groups and social institutions. History studies the important past events and incidents. It records men past life and life of societies in a systematic and chronological order. It also tries to find out the causes of past events. It also studies the past political, social, and economic events of the world.

It not only studies the past but also establishes relations with present and future. That is why it is said that “History is the microscope of the past, the horoscope of the present and telescope of the future.

Interdependence of History and Sociology

Both the sciences are closely inter-related and inter-dependent on each other. Both study the same human society. Their mutual dependence led G.E. Howard to remark that, “History is past sociology and sociology is present history.” Both takes help from each other. At the same time, one depends on the other for its own comprehension.

History helps and enriches Sociology. History is the store house of knowledge from which Sociology gained a lot. History provides materials sociologists use. History is a record of past social matters, social customs, and information about different stages of life. Sociology uses this information. Books written by historians like Arnold Toynbee, English historian are of great use for Sociologists. To know the impact of a particular past event sociology depends on history.

Similarly, sociology also provides help to history and enriches it. A historian greatly benefits from the research conducted by Sociologists. Historians now study caste, class, and family by using sociological data. Sociology provides the background for the study of history.

History is being studied from sociological angle. Every historical event has a social cause or social background. To understand that historical event history needs the help from sociology and sociology helps history in this respect. Sociology provides facts on which historians rely on.

History and sociology are mutually dependent on each other. History is now being studied from sociological angle and sociology also being studied from historical point of view. Historical sociology now became a new branch of sociology which depends on history. Similarly sociological history is another specialized subject which is based on both the disciplines. But despite the close relationship and inter-dependence both differ from each other from different angles which are described below.

Differences:

- Sociology is a science of society and is concerned with the present society. But history deals with the past events and studies the past society.
- Sociology is a modern or new subject whereas history is an older social science.
- Sociology is abstract whereas history is concrete in nature.
- The scope of Sociology is very wide whereas the scope of history is limited. Sociology includes history within its scope.
- Sociology is an analytical science whereas history is a descriptive science.
- Attitude of sociology and history differ from each other. Sociology studies a particular event as a social phenomenon whereas history studies a particular event in its entirety.
- Sociology is a general science whereas history is a special science.

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

3. How is Sociology and History related?
-

2.5 SOCIOLOGY AND ECONOMICS

Sociology is a science of society. It is concerned with the association of human beings. Sociology is the study of human inter-actions and inter-relations their conditions and consequences. But Economics deals with economic activities of man. It is a science of wealth and

choice. Economics is a social science which studies human behavior in relation to his unlimited ends and scarce means which have alternative uses.” It is concerned with the activities of man such as production, consumption, distribution, and exchange. It also studies the structure and functions of different economic organizations like banks, markets etc. It is concerned with the material needs of man as well as his material welfare.

Interdependence of Economics and Sociology

Economics takes the help of Sociology. For its own comprehension economics takes the help of sociology and depends on it. Economics is a part of sociology hence without the help from sociology economics cannot understand itself completely. Economics is concerned with material welfare of man which is common welfare.

Economic welfare is a part of social welfare. For the solution of different economic problems such as inflation, poverty, unemployment etc. economists take the help of sociology and considers the social events of that time. At the same time society controls the economic activities of man. Economics is greatly benefited by the research conducted by sociologists like Max Weber, Vilfredo Pareto etc. Some economists also consider economic change as an aspect of social change. Economic draws its generalization basing on the data provided by Sociology. Thus, economics cannot go far or develop without the help of Sociology.

Similarly, sociology also takes the help from economics. Economics greatly enriches sociological knowledge. An economic factor greatly influences each aspect of social life. Economics is a part of sociology hence without the help of economics we cannot understand sociology properly.

Knowledge and research in the field of economics greatly contributes to sociology. Every social problem has an economic cause. For the solution of social problems like dowry, suicide etc. Sociologists take the help from economics.

Marx opines that economic relations constitute the foundation of Society. Economic factors play a very important role in every aspect of our social life that is why Sociologists concerned with economic institutions. For this reason, sociologists like Herbert Spencer, Max Weber, Emile Durkheim, and others have taken the help from economics in their analysis of social relationships.

Thus, both sociology and economics are very closely related with each other. There are some problems which are being studied by both sociologists and economists. Economic changes results in social changes and vice versa. However, despite the above closeness, inter-relationship and inter-dependence both the sciences have certain differences which are described below:

Differences:

- Sociology is a science of society and social relationships whereas economics is a science of wealth and choice.
- Sociology is a much younger science which has very recent origin whereas economics is comparatively an older science.
- Sociology is an abstract science whereas economics is concrete in nature.
- Sociology is a general social science whereas economics is a special social science.
- The scope of sociology is very wide whereas the scope of economics is very limited.
- Sociology is concerned with the social activities of man whereas economics is concerned with the economic activities of man.
- Society is studied as a unit of study in sociology whereas man and his needs is taken as a unit of study in economics.
- Both Sociology and economics differ from each other in respect of the methods and techniques they use for their study.

2.6 SOCIOLOGY AND PSYCHOLOGY

Sociology is a science of social phenomena and social relationship. It is a science of social group and social institutions. It is a science of collective behavior. It studies human behavior in groups. But psychology is a science of mind or mental processes.

Psychology is a science of human behavior. It analyses attitudes, emotions, perception, process of learning and values of individuals and process of personality formation in society. Psychology is the positive science of human experience and behavior.’

Interdependence of Sociology and Psychology

Sociology receives aid from psychology. Psychology is a part of sociology hence without the help from Psychology Sociology cannot understand itself fully and properly. There are many psychologists like Sigmund Freud, MacDougal and others who have enrich Sociology in many respects. They opine that the whole social life could be reduced finally to psychological forces. Each social problem and social phenomenon must have a psychological basis for the solution of which sociology requires the help from psychology. A new branch of knowledge has developed with the combination of sociology and psychology which is known as social psychology.

Similarly, psychology depends on sociology to comprehend itself fully. Psychology also requires help from sociology in many cases. As human mind and personality is being influenced by social environment, culture, customs, and traditions hence psychology takes the help from sociology to understand this.

To understand human nature and behaviour properly psychology depends on sociology. There are many psychological problems which has social cause. Psychology is dependent on sociology to understand these social problems. Research in Sociology richly contributes to psychology. Contributions and theories of many Sociologists also are of great help to Psychologists.

Thus, sociology and psychology are mutually dependent on each other. One can't comprehend itself without the help from others. Besides there are some common areas of study such as social disorganization, public opinion etc. which are being studied by both Sociologists and Psychologists. Social Psychology a branch of Psychology is developed with the combination of the two and is the science of behaviour of the individuals in society.

Differences:

However, despite the mutual relationship and dependence both the sciences differ from each other in the following ways.

- Sociology is a science of society but Psychology is a science of mind.
- Scope of Sociology is wide whereas scope of Psychology is limited.
- Society is the unit of study in sociology but individual is the unit of study in case of Psychology.
- Sociology studies social processes whereas Psychology studies mental processes.
- Sociology studies and analyses human behavior from Sociological angle whereas psychology studies and analyses human behavior from psychological angles.

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

4. How is Sociology and Psychology dependent on each other?

2.7 SUMMARY

Social sciences concern people's relationships and interactions with one another. Sociology, with its emphasis on social life, falls into this category. A multidisciplinary field, sociology draws from a variety of other social sciences, including anthropology, political science, psychology, and economics.

2.8 CHECK YOUR PROGRESS-MODEL ANSWERS

1. Anthropology contributes to the growth of Sociology. Anthropology provides thorough knowledge and understanding about primitive societies. To have a comprehensive understanding of present society sociology takes the help of anthropology. Contributions of many Anthropologists like Radcliffe Brown, English Social Anthropologist, and Evan Pritchard, English Anthropologist enriches sociological knowledge. The origin of family, marriage, religion etc. can be better understood through anthropological knowledge. The concepts like cultural area, cultural traits, and cultural lag etc. has been accepted by sociology.
2. The difference between Sociology and Political Science are
 - Sociology is a science of society and social relationship whereas political science is a science of state and government.
 - The scope of sociology is very wide but scope of political science is limited.
 - Sociology is a general science but political science is a special science.
 - Sociology studies organised, unorganized, and disorganized society whereas political science studies only politically organised society.
 - Sociology studies the social activities of man whereas political science studies political activities of man.
 - Sociology is a new or young science but political science is an older science.
3. History and sociology are mutually dependent on each other. History is now being studied from sociological angle and sociology also being studied from historical point of view. Historical sociology now became a new branch of sociology which depends on history. Similarly sociological history is another specialized subject which is based on both the disciplines.

4. Sociology receives aid from psychology. Psychology is a part of sociology hence without the help from Psychology Sociology cannot understand itself fully and properly. There are many psychologists like Sigmund Freud, MacDougal and others who have enrich Sociology in many respects. They opine that the whole social life could be reduced finally to psychological forces. Each social problem and social phenomenon must have a psychological basis for the solution of which sociology requires the help from psychology. A new branch of knowledge has developed with the combination of sociology and psychology which is known as social psychology.

Similarly, psychology depends on sociology to comprehend itself fully. Psychology also requires help from sociology in many cases. As human mind and personality is being influenced by social environment, culture, customs, and traditions hence psychology takes the help from sociology to understand this.

MULTIPLE CHOICE QUESTIONS

1. Historically Sociology has its main roots in politics and philosophy of history. Who said this?
 - a. Irawati Karve
 - b. EB Tylor
 - c. Morris Ginsberg
 - d. None of these
2. Economics is _____ science
 - a. Concrete
 - b. Special
 - c. Both a and b
 - d. None of these
3. According to _____ Sociology and Anthropology are twin sisters
 - a. A.L. Kroeber
 - b. Risley
 - c. Redfield
 - d. Nesfield
4. History is past Sociology and Sociology is present history. Who said this?

- a. Foucault
 - b. G.H. Howard
 - c. Derrida
 - d. Nancy Chodrow
5. _____ is the science of behaviour of the individuals in society.
- a. Economics
 - b. Psychology
 - c. Social Psychology
 - d. Sociology

Key 1. (c) 2. (c) 3. (a) 4. (b) 5. (c)

FILL UP THE BLANKS

1. Anthropos means_____.
 2. _____ studies cultures of pre-historic period
 3. History is the microscope of the past, the horoscope of the present and _____ of the future.
 4. Marx opines _____relations constitute the foundation of Society.
 5. Political science is a science of _____
- 1) Man; 2) Archaeology; 3) Telescope; 4) Economic 5) State and Government

2.9 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Describe the relationship between Sociology and other social sciences
2. Discuss the differences between Sociology and Political Sciences.
3. Explain the interdependence between Sociology and Economics

II. Answer the following in about 10 lines each.

1. Write about Anthropology
2. How is History and Sociology related?

2.10 GLOSSARY

Social sciences: The disciplines related to society that study human activity and communication, including sociology, psychology, anthropology, economics, political science.

Anthropology: A social science, closely linked to sociology, which concentrates (though not exclusively) on the study of traditional cultures—particularly hunting and gathering and horticultural societies—and the evolution of the human species.

2.11 FURTHER READINGS

- Berger, Peter L. 1963. *Invitation to Sociology: A Humanistic Perspective*. Penguin, Harmondsworth.
- Bierstedt, Robert. 1970. *Social Order*. Tata Mc. Graw-Hill Publishing Co. Ltd, Mumbai.
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IMPORTANCE AND OPPORTUNITIES WITH SOCIOLOGY

Contents

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Importance of Sociology
- 3.3 Opportunities with Sociology
- 3.4 Summary
- 3.5 Check your progress-Model Answers
- 3.6 Model Examination Questions
- 3.7 Glossary
- 3.8 Further Readings

3.0 OBJECTIVES

After completion of this lesson, you will be able to

- Understand the importance of Sociology
- Opportunities with Sociology

3.1 INTRODUCTION

Sociology has been viewed as the science of society and mother of all social science. But sociologist differs among themselves regarding the importance and values of sociology. One set of critics trivialize sociology as a discipline having little connectedness with social reality. On the contrary, others argue in favour of its importance as a scientific enterprise rooted in the study of social reality. Sociology because of its bearing upon many of the problems of the present world has assumed such a great importance that it is the best approach to all the social sciences.

Sociology is the study of changes in social life, social causes, and effects of human behaviour on society. It also focusses on the method to investigate different structures, such as groups of people, institutions, and society as an entity. Sociology also helps students develop critical thinking skills and the ability to measure and gather both quantitative and qualitative evidence. Besides, sociology as a platform for a career is growing at pace in India.

3.2 IMPORTANCE OF SOCIOLOGY

Sociologists have special way of looking at human behaviour and special tools for studying the human behaviour and relations. To many Sociology seems to be a laborious study of the obvious, an expensive way of what everybody knows. To these people sociology is mere common sense. But Sociology is much more than that since it is largely based on scientific evidence.

Sociologists have long found that no matter how personal our experiences are, they are influenced by social forces- forces that arise from society of which we are a part. Social forces exist outside the individual in the form of social relationships such as those we share with friends, relatives, and people in educational economic and religious institutions. C. Wright Mills, American Sociologist, referred to the ability to see the impact of social forces on individuals, especially their private lives as sociological imagination. Through social forces, society exercises so much power on individuals that we can see it through their behaviours

Although we are all influenced by the social contexts in which we find ourselves, none of us are simply determined in our behaviour by those contexts. We possess and create our own individuality. It is the business of Sociology to investigate the connections between what society

makes of us and what we make of ourselves. Our activities both structure- give shape to – the social world around us and at the same time are structured by that social world.

Sociology is a gateway to step further into the details of our societies. It teaches us that not only societies shape us, but we also shape our societies. This is common in all societies and communities. Sociologists advocate the importance of citizen awareness and participation, both of which are the foundation of democracy.

The study of society at large is sociology. How society works, why it works, and what are the possible changes that one can work upon for it to become a better place is all part of sociology. The first and foremost reason for studying sociology is one's interest in the subject. But only having an interest does not suffice the needs of future security. The topics and issues learned during the course do not relate to a single stream but a multitude of them, offering scores of job opportunities. When a diversity of students' study in the same class, they come forward with their experiences, knowledge, and perception of something familiar to all, giving the first-hand experience of accepting and respecting the different points of view. A society undergoes continuous change, and studying about it makes one more adept at adaptability.

Sociologists are vital in sustaining balance in our societies. Sociologists help institutions to create policies based on well-researched decisions that educate and empower the citizen. Sociologists establish a foundation of knowledge about social interactions, organisational structures that facilitate development in communities. As proficient counsellors, sociologists can also help youths to prepare for specific careers, drive professional and personal growth by sharpening specific skills that are required in significant organisations. They can also help families and couples to find balance in their life and make better decisions. Franklin Henry Giddings, American Sociologist and Economist, has rightly pointed out, 'Sociology tells us how to become what we want to be.'

The importance of Sociology can be reflected in the following ways:

Understanding social nature of man: Sociology throws more light on the social nature of man. Sociology delves deep into the social nature of man. It tells us why man is a social animal, why he lives in a group, communities, and societies. It examines the relationship between individual and society, the impact of society on man and other matters. Sociology has drawn our attention to the intrinsic worth and dignity of man. Sociology has been instrumental in changing our attitude towards human beings. In a specialized society we are all limited as to the amount of the whole organization and culture that we can experience directly. We can hardly know the people of other

areas intimately. In order to have insight into and appreciation of the motives by which others live and the conditions under which they exist knowledge of sociology is essential.

Social Action: Sociology increases the power of social action. The science of society assists an individual to understand himself, his capacities, talents, and limitations. It enables him to adjust himself to the environment. Knowledge of society, social groups, social institutions, associations, their functions etc. helps us to lead an effective social life.

Scientific study of society: Sociology studies society in a scientific way. Before the emergence of sociology there was no systematic and scientific attempt to study human society with all its complexities. Sociology has made it possible to study society in a scientific manner. This scientific knowledge about human society is needed in order to achieve progress in various fields.

Social institutions: Sociology studies role of the institutions in the development of the individuals, maintenance of social stability and order. It is through sociology that scientific study of the social institutions and the relation of the individual to each is being made. The home and family, the school and education, the church and religion, the state and government, industry and work, the community and association, these are institutions through which society functions. Sociology suggests suitable measures for strengthening them with a view to enable them to serve the individual better.

Social planning and policy making: Study of sociology is indispensable for planning and policy making. Society is a complex phenomenon with multiple dimensions. It is impossible to understand and solve its numerous problems without support of sociology. It is rightly said that we cannot understand and mend society without the knowledge of its mechanism and construction. Without the investigation carried out by sociology no real effective social planning is possible. It helps us to determine the most efficient means for reaching the goals agreed upon. A certain amount of knowledge about society is necessary before any social policies can be carried out.

Social problems: Sociology is of great importance in the solution of social problems. The present world is suffering from many problems that can be solved through scientific study of the society. It is the task of sociology to study the social problems through the methods of scientific research and to find out solution to them. The scientific study of human affairs will ultimately provide the body of knowledge and principles that will enable us to control the conditions of social life and improve them. Sociology has changed our outlook about the problems of crime. It is through the study of sociology that our whole outlook on various aspects of crime has changed. The criminals are now treated as human beings suffering from mental deficiencies and efforts are

accordingly made to rehabilitate them as useful members of the society. Sociology is of great importance in the solution of international problems. The progress made by physical sciences has brought the nations of the world nearer to each other. The world is divided politically giving rise to stress and conflict. Men have failed to bring in peace. Sociology can help us in understanding the underlying causes and tensions.

Culture: Sociology has made great contribution to enrich human culture. The social phenomenon is now understood in the light of scientific knowledge and enquiry. Sociology has provided a rational approach to question regarding one's religion, customs, morals, and institutions. It has further taught us to be objective, critical, and dispassionate. It enables man to have better understanding both of himself and of others. By comparative study of societies and groups other than his existence, his life becomes richer and fuller than it would otherwise be. Sociology also impresses upon us the necessity of overcoming narrow personal prejudices, ambitions, and class hatred.

Community, Governance and Citizenship: Study of society has helped governments to promote the welfare of the tribal and marginalized communities. The tribal and marginalized communities face many socio-economic and cultural problems. Studies conducted by sociologists and anthropologists regarding tribal societies and problems have helped governments in undertaking social welfare measures and programmes for the welfare purposes. The value of sociology lies in the fact that it keeps us update on modern situations. It contributes to making good citizens and finding solutions to the community problems. It adds to the knowledge of the society. It helps the individual find his relation to society. The study of social phenomena and of the ways and means of promoting what Anthony Giddens, English Sociologist calls social adequacy is one of the most urgent needs of the modern society. Sociology has a strong appeal to all types of minds through its direct bearing upon many of the initial problems of the present world.

Teaching and Research: Sociology is useful as a teaching subject. Sociology is a profession in which technical competence brings its own rewards. Sociologists those trained in research procedures are contributing in business, government, industry, social sector, communications, and many other areas of community life. Sociology has now become practical enough to be practiced in the other fields prominently in local, state, national and international levels.

It is through the study of sociology that the truly scientific study of the society has been possible. Sociology alone studies social relationships, society itself. Sociology is interested in social relationships not because they are economic or political or religious or legal but because they are at the same time social. Sociology study how the relations combine, how they build up

smaller or greater systems and how they respond to changes and changing needs or demands. Therefore, the study of sociology is essentially analytical.

Sociology is the study of changes in social life, social causes, and effects of human behavior on society. It also teaches students the method to investigate different structures such as groups of people, institutions, and society as an entity. Sociology also helps students develop critical thinking skills and the ability to measure and gather both quantitative and qualitative evidence

Sociology professors teach courses related to their field and engage in research projects, often with student assistance. These professionals work at institutions of all types and sizes, from small community colleges to elite research universities. Sociology is a subject with important practical implications. It can contribute to social criticism and practical social reform in several ways.

The improved understanding of a given set of social circumstances often gives us all a better chance of controlling them.

- Awareness of cultural differences, sensitivities and thus enhancing the accommodation among the people of the multicultural societies.
- Sociological research provides practical help in assessing the results of policy initiatives.
- Increased self-understanding
- People trained in Sociology are to be found as industrial consultants, urban planners, social workers, personnel managers etc. (good career option)
- *Applied branches of Sociology:* Social Psychology, Industrial Sociology, Criminology, Sociology of Law, Sociology of Occupations, Sociology of Religion, Rural Sociology, Urban Sociology, Policy Studies, Regional planning etc

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. Highlight the importance of Sociology.

3.3 OPPORTUNITIES IN SOCIOLOGY

Sociology opens the door to countless career opportunities in diverse fields. From media to activism, scope of sociology is as expansive as a spectrum, holding diverse opportunities.

Sociologists are employed by research institutes, the criminal justice system, public health and welfare organizations, private businesses, law firms, international agencies, medical centers, educational institutions, advertising firms, survey, and polling organizations, and beyond. Students with a bachelor's degree in sociology often secure employment as social researchers, case workers, paralegals, public relations workers, administrators, community organizers, public policy researchers, and data analysts. Sociology also provides great preparation for going on to law school, medical school, business school, and for graduate degree programs in social work, education, public policy, religious ministry, mass communications, public health, non-profit administration, and international affairs.

Sociology is a field that offers a wide range of career opportunities. Sociology graduates can use their knowledge of social dynamics to analyze social issues and find ways to help resolve them. They can work in various organizations such as government agencies, research institutes, and private businesses as data analysts, administrative assistants, advertising managers, social workers, learning and development specialists, etc.

For sociology majors interested in working abroad, a concentration in international studies can provide career opportunities in foreign service and positions involving international policy

Sociology in the Private Sector:

- Sociology graduates have a vital role to play in the private sector, where their understanding of social and human behavior, social dynamics, and cultural influences is highly valued.
- Human Resources (HR): HR departments rely on sociologists to design effective workplace policies, manage employee relations, and foster a diverse and inclusive work environment. A part of being a sociologist includes interacting with many people every day. This is the foundation of being an HR specialist who analyses job roles, decides if a candidate is suitable for a particular job, interviews the candidates to arrive at a decision.

- **Market Research:** Sociologists are skilled in understanding consumer behavior, which is crucial for market research and product development. They help companies tailor their products and marketing strategies to specific demographic groups.
- **Corporate Social Responsibility (CSR):** Sociologists contribute to CSR initiatives by advising companies on ethical practices, social impact, and community engagement strategies.
- **Public Relations:** Sociologists help organizations navigate complex societal issues, enabling them to develop socially responsible messaging and public relations campaigns.

Sociology in the Government Sector:

- **Government agencies and departments** offer various roles where sociologists can influence policy-making and social programs.
- **Social Services:** Sociologists contribute to the development and evaluation of social welfare programs aimed at addressing poverty, unemployment, homelessness, and more.
- **Criminal Justice:** Sociologists analyze crime trends, study the effectiveness of rehabilitation programs, and inform criminal justice policies.
- **Healthcare:** In the realm of public health, sociologists assess healthcare disparities, study the social determinants of health, and help design interventions to promote healthier communities.
- **Urban Planning:** Sociologists assist in urban development by providing insights into community needs, social infrastructure, and the impact of urbanization on different groups.

Related Streams and Specializations:

- Sociology intersects with various related fields, offering even more career options:
- **Community Services:** Sociology graduates can work in counselling, social work, and case management, helping individuals and families navigate challenges and access resources. A career in community services and development and improving societies, which pretty much defines a social worker, is the most sought-after job for sociology aspirants. Sociology graduates can use the knowledge of social dynamics to analyse social issues and find ways to help resolve them. Social workers refer issues to appropriate

community agencies to ensure the allotment of resources to individuals and families in need.

- Career Counseling: Sociologists equipped with insights into human behavior are well-suited for guiding individuals in their career choices and transitions.
- Education: Sociologists contribute to educational institutions by studying the effectiveness of teaching methods, evaluating education policies, and addressing issues of equity in schools.
- Nonprofit Organizations: Sociologists are essential in nonprofits, working to understand societal issues, advocate for marginalized groups, and manage community development projects.

Entrepreneurship and Consulting:

- Sociology graduates with an entrepreneurial spirit can create their own paths by offering consulting services to various sectors.
- Diversity and Inclusion Consulting: Sociologists help organizations foster diverse and inclusive environments, addressing systemic biases and promoting equality.
- Social Impact Consulting: Sociologists assist businesses and nonprofits in aligning their goals with social impact, ensuring that their activities benefit society.

Policy Analyst

Sociologists must study policies in their academic journey. That is why they are hired as policy analysts to observe social issues and recommend legislators to address these issues. Sociologists can make use of their knowledge and skill to analyse sociological research data to understand if legislation has made a positive or negative impact on social issues and population. The focus of most sociologists is how their research can positively impact human lives in society. Sociologists, therefore, tend to focus on public institutions that directly influence human lives and how they can be utilized to promote the quality of life. However, most discussions about the role of sociology in policy-making centre around topics such as: the conditions under which policy-makers normally operate. Many sociologists are committed to utilise evidence-based findings to inform solutions to societal problems. They explore *the relations, connections, and networks* that can increase the use of sociological and other social science research in public discourse and in the public policy arena.

Survey Researcher

Survey Research is a quantitative research method used for collecting data from a set of respondents. It has been perhaps one of the most used methodologies in the industry for several years due to the multiple benefits and advantages that it has when collecting and analyzing data. As the name suggests, survey researchers conduct surveys to make various decisions. These include observing patterns of social and political issues, health, and culture, and how consumers are reacting to a particular product or service. They create questionnaires, form focus groups, and get clear answers. Sociologists make use of data collection and statistical analysis techniques to gather evidence and create well-informed reports for public and private organisations.

Journalism

For candidates with a flair of writing and a good grasp of observing mass attitude and analyse social issues, journalism is the ideal option. Top news agencies and publications in India are always on the lookout for professionals adept in understanding social circumstances.

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

2. Highlight the opportunities in Sociology in private sector.
-

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

3. How can Sociology facilitate in becoming policy analyst.
-

3.4 SUMMARY

There are vast array of opportunities in sociology. The understanding of human behavior, social structures, and cultural influences equips to contribute meaningfully to diverse sectors in both the private and public spheres. Whether we are drawn to human resources, government policy-making, social services, or any other area, sociological insights are invaluable in shaping a more just, equitable, and compassionate society.

3.5 CHECK YOUR PROGRESS-MODEL ANSWERS

1. The importance of Sociology can be understood through the following
 - Sociology studies society in a scientific way: Scientific knowledge about human society is needed in order to achieve progress in various fields.
 - Sociology focuses on the human beings as part of society: Man as a social animal, why he lives in a group, communities, and societies; and their inter-relationship.
 - Sociology enables the development of the individuals: Sociology studies social institutions- home, family; school, educations, etc and their role in the development of the individual.
 - Sociology leads to a better social life: Knowledge of society, social groups, social institutions, associations, their functions etc. helps us to lead an effective social life.
 - Sociology is of great importance in the solution of social problems: It is the task of sociology to study the social problems through the methods of scientific research and to find out solution to them. It helps Govts to implement their schemes effectively.
 - Sociology helps to understand the deviations in human behaviour: Aberrations in human behaviour like crime, unemployment, etc are treated as social problems. The criminals are now treated as human beings suffering from mental deficiencies and efforts are accordingly made to rehabilitate them as useful members of the society.
 - Sociology enriches human culture: Sociology has given us training to have rational approach to questions concerning oneself, one's religion, customs, morals and institutions and enables man to have better understanding both of him and his culture.

2. The professions in Sociology in the Private Sector include the following:
 - Sociology graduates have a vital role to play in the private sector, where their understanding of human behavior, social dynamics, and cultural influences is highly valued.
 - Human Resources (HR): HR departments rely on sociologists to design effective workplace policies, manage employee relations, and foster a diverse and inclusive work environment. A part of being a sociologist includes interacting with many people every day. This is the foundation of being an HR specialist who analyses job roles, decides if a candidate is suitable for a particular job, interviews the candidates to arrive at a decision.
 - Market Research: Sociologists are skilled in understanding consumer behavior, which is crucial for market research and product development. They help companies tailor their products and marketing strategies to specific demographic groups.
 - Corporate Social Responsibility (CSR): Sociologists contribute to CSR initiatives by advising companies on ethical practices, social impact, and community engagement strategies.
 - Public Relations: Sociologists help organizations navigate complex societal issues, enabling them to develop socially responsible messaging and public relations campaigns.

3. Sociologists must study policies in their academic journey. That is why they are hired as policy analysts to observe social issues and recommend legislators to address these issues. Sociologists can make use of their knowledge and skill to analyse sociological research data to understand if legislation has made a positive or negative impact on social issues and population. The focus of most sociologists is how their research can positively impact human lives in society. Sociologists, therefore, tend to focus on public institutions that directly influence human lives and how they can be utilized to promote the quality of life. However, most discussions about the role of sociology in policy-making centre around topics such as: the conditions under which policy-makers normally operate. Many sociologists are committed to utilise evidence-based findings to inform solutions to societal problems. They explore *the relations, connections, and networks* that can increase the use of sociological and other social science research in public discourse and in the public policy arena.

3.6 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Describe the importance of Sociology
2. Discuss the opportunities with Sociology.

II. Answer the following in about 10 lines each.

1. Write about the opportunities as social researcher
2. Highlight the importance of Sociology in teaching

3.7 GLOSSARY

Critical Thinking: It refers to the ability to analyze information objectively and make a reasoned judgment. It involves the evaluation of sources, such as data, facts, observable phenomena, and research findings.

Corporate Social Responsibility: It is a management concept whereby companies integrate social and environmental concerns in their business operations and interactions with their stakeholders.

3.8 FURTHER READINGS

- Rao, Shankar (2019). Sociology: Principles of Sociology with an Introduction to Social Thoughts. S. Chand
- Bottomore, Tom. 1962. Sociology: A Guide to Problems and Literature. George, Allen and Unwin, London.
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BASIC CONCEPTS (SOCIETY-COMMUNITY - ASSOCIATION - INSTITUTIONS - SOCIAL GROUPS - NORMS - VALUES - STATUS & ROLE)



Contents

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- 4.14 Glossary
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4.0 OBJECTIVES

The purpose of this unit is to acquaint you with the basic concepts in Sociology that is society, community, association, institutions, social groups, norms, values, status and role. Knowledge of basic concepts will enable you to understand society. By the end of this unit, you will be able to:

- understand the basic concepts of society which play an important role in the interaction between individuals in an organized manner.
- understand the characteristics of society
- explain the characteristics and importance of social groups
- discuss about norms and values

4.1 INTRODUCTION

Society, community, association and institution are the important basic concepts in sociology. These concepts are related to how individuals come together and live in an organized manner thus forming society. Man is gregarious by nature, which means, man is social by nature. Human beings cannot live in isolation. If s/he has to live with others, there is need for some kind of organized life with some standard ways of interactions and adjusting with other individuals. If s/he has to live with others, human beings have to follow the requirements of social life. In this Unit we shall discuss the concept of group and look at the ways people interact in groups. Later a classification of various groups and their functions are discussed.

Human beings cannot live in isolation for a long time. Individuals live in society from birth to death. Individuals live in groups in constant association and interaction with one another. In fact, living in a group makes individuals social beings. If a person is physically isolated from others and this separation from human contact lasts for a long period, the individual becomes dehumanized. Individuals live in groups to achieve special purposes. Social groups emerge from interactions between individuals, giving rise to small to large groups.

4.2 SOCIETY

Society is the aggregate of people living together in a more or less orderly way. A society is a group of people involved in persistent social interaction who live together in an organized way. Human society in other words is a web of social relationships. It is a collection of interacting individuals sharing the same way of life and may be living in the same territory.

The term society is derived from the Latin word “Socius” meaning companionship or friendship. Man is a social animal. He cannot live in isolation. Society is an essential condition of human life. Let us look at a few definitions of society. According to MacIver ‘Society is a web of social relationships’. According to Giddings ‘Society is the sum of formal relations in which associating individuals are bound together’.

Lapierre refers to society as not a group of people but a complex pattern of norms of interaction that arise among and between them. As stated by Ginsberg ‘a society is collection of individuals united by certain relations or modes of behaviour which mark them off from others who do not enter into these relations or differ from them in behaviour’. According to Cole, ‘society is the complex of organized associations and institutions within the community’.

4.2.1 Characteristics of Human Society

The following are the characteristics of society.

1. **Society consists of people:** There can be no social life or social relationships without people. The population of society occupies a geographic area with well defined boundaries.
2. **Society is a group of people in continuous interaction with each other. It refers to mutual contact between two or more individuals:** It is a process whereby individuals interpenetrate the minds of each other. An individual is a member of society as long as s/he engages in relation with other members of society. That is, individuals are in constant social interaction with other individuals. Social interaction occurs because of mutual awareness and mutual response.
3. **Society depends on likeness:** Likeness is essential for society. It exists among those who are likeminded to an extent. That is, they have some similarities with regard to their needs, works, aims, ideals, values, outlook towards life, etc. As stated by Giddings, society rests on ‘consciousness of kind’. However, society also implies differences. If a society consists of only likeminded persons their social relationships would be limited. Life would become monotonous and uninteresting if there are no differences.
4. **Cooperation and division of labour:** Likeness and differences create division of labour. Division of labour implies the assignment of a specific share of a common task to each group. For Example, at home, work is divided between different members of a family. Division of labour is possible because of cooperation. Several desires and interests are fulfilled through joint efforts. Cooperation and division of labour have made social solidarity and social cohesion possible.

5. **Society implies interdependence:** Social relationships are based on interdependence. One member depends on the other for mutual fulfilment of needs and satisfaction. As society advances the area of interdependence grows.
6. **Society is dynamic:** Society is not static. It is dynamic. Change is always present in society. No society can remain constant. It has to change according to the needs of the time.
7. **Social Control:** Society has its own ways and means of controlling the behaviour of its members. The behavior and activities of people need to be regulated. Society has various formal and informal means of control. It means, society has customs, traditions, conventions, folkways, mores, and etiquettes etc., which are the informal means of social control. It also has law, legislation, constitution, police, court and army as formal means of social control.
8. **Culture:** Each society is unique because it has its own way of life called culture. Culture is the expression of human nature in the ways of living, thinking, behaving and acting as members of society. Thus, due to the gregarious nature of man, he lives in a society which is interplay of human relationships.

4.2.2 Functional Prerequisites of Human Society

The functional prerequisites of human society are:

1. **Satisfaction of physical needs:** Human society meets the basic physical requirements of individual members like food, clothing, shelter and also protection from diseases, internal dangers and external aggressions.
2. **Continuous replacement of members:** An ongoing human society must replace its members. New members are added by birth and in-migration to replace members who are no more because of death and out-migration.
3. **Provision of adequate means of communication:** Without proper communication the coordination of social system breaks down. Thus, communication network should be proper for the continuation of society.
4. **Continuation of the social system:** The continuation of human social system is dependent on learning and motivation. This can be achieved through the process of socialization and social control.

Society should therefore give sufficient attention to keep its members imbued with a sense of meaning and purpose. That is, they should know what is expected from them and what to expect

from others within a specific framework. All the obligations and rights should be clearly understood by all the members for harmonious living in a society. The interaction between members should therefore follow a set pattern.

Check Your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. Define society.

2. What are functional pre-requisites of society?

4.3 COMMUNITY

The term community is very vague. It is used in different ways and is given different interpretations. In casual talk the term is used loosely to refer to a religious community or racial community. Let us look at a few definitions of community. According to Bogardus, Community is a social group with some degree of 'we feeling' and living in a given area.

Kingsley Davis states that, 'Community is the smallest territorial group that can embrace all aspects of social life'. According to MacIver, 'Community is an area of social living marked by some degree of social coherence'. Ogburn and Nimkoff state that, 'a community is a group or collection of groups that inhabit a locality'. According to Mannheim, 'Community is any circle of people who live together and belong together in such a way that they do not share this or that particular interest only, but a whole set of interests'.

From the above definitions, we can state that community is a geographical area having common centers of interests and activities. It is an area of social living. It is marked by some degree of coherence. The word community is an all-inclusive term. It includes in itself all social relationships, a variety of associations and institutions.

4.3.1 Characteristics of Community

1. **Stability:** A community not only has locality and community sentiment but also stability. It is not a temporary group. It is relatively stable. It includes a permanent group life in a definite place.
2. **Naturalness:** Communities are normally established in a natural way. They are in other words, not deliberately created. Communities are spontaneous in their origin and development.
3. **Size:** A community may be big or small. A small community may be included in a larger community.
4. **Regulation of relations:** In every community, in course of time a system of traditions, customs, morals, practices, rules and regulations to regulate the relations of its members are developed.

However, in modern times the community sentiment is gradually changing. Due to varied interests and priorities, the attachment towards the community is largely decreasing.

Check Your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

3. What are the characteristics of community?
-

4.4 ASSOCIATION

An association is a group of people organized for a particular purpose or a limited number of purposes.

According to MacIver, 'an association is an organization deliberately formed for the collective pursuit of some interest or a set of interests, which its members share'.

Ginsberg states that, 'association is a group of social beings related to one another by the fact that they possess or have instituted in common, an organization with a view to securing a specific end or specific ends.'

Association in other words, is an organized group of people who have the same interest. We can therefore state that when a group or collection of individuals organize themselves expressly for the purpose of pursuing certain or its interests together on a cooperative basis, an association is formed. However, no single association can satisfy all the interests of the individual or individuals. Hence, there may be political associations, medical associations, economic associations, international associations, professional associations, student's associations, etc. An individual according to his need and interests may belong to more than one association at the same time. Hence, associations may be found in different areas and fields.

4.4.1 Characteristics of Association

Some of the main characteristics of association are:

1. **Association is a human group**, that is, it is found and created by people. It is therefore basically a social group. It means that there is no association without people. However, all groups of people cannot be called association because, an association is necessarily an organized group. Hence, an unorganized group like crowd cannot be called an association.
2. **Common interest or interests**: As stated earlier an association is not merely a collection of individuals. It consists of those individuals who have more or less the same interests. People join particular association on the basis of their interests. For example, a student may join a student's association or a person interested in politics may join a political association.
3. **Cooperative spirit**: An association is based on cooperative spirits of its members. People work together to achieve some definite purpose.
4. **Organization**: As stated earlier, an association denotes organization. It is basically an organized group. Organization gives stability and proper shape to an association. The roles and positions are allocated systematically to make the association organized.
5. **Regulation of relations**: Every6. **Associations as agencies**: Associations are means or agencies through which members seek to realize their similar or shared interests. The associations function through officials or representatives. Each association has its own methods of operation which are approved by all the members.
7. **Durability of association**: An association may be permanent or temporary. There are some permanent associations like state, family, religious associations, etc., others are temporary and are created for a specific purpose and demolished after achieving the purpose. For example, association formed to celebrate an event, etc.,

We can therefore state that an association is not merely a group. It is a group specifically organized around particular interest.

Check Your Progress

Note:(a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

4. What are the characteristics of Association?

4.5 INSTITUTIONS

Institutions are one of the important basic concepts in Sociology. In fact, Durkheim defined 'Sociology as the science of social institutions.' According to Ginsberg, 'Institution may be described as recognized and established usages governing the relations between individuals and groups.' MacIver and Page defined institution as 'established forms or conditions of procedure characteristic of group activity'.

According to Davis, institution can be defined as 'a set of interwoven folkways, mores and laws built around one or more functions'. According to Barnes, 'institutions represent the social structure and the machinery through which human society organizes, directs and executes the multifarious activities required to satisfy human needs'. Institutions are also defined as the habitual ways of living together which have been sanctioned, systematized and established by the authority of communities. This was stated by Ellwood.

4.5.1 Characteristics of Institutions

The following are some of the main characteristics of institutions:

1. **Social in nature:** Institutions are there because of collective activities of the people. Hence, they are essentially social in nature. Institutions are the result of repetitive social relationships of individuals.
2. **Universality:** Social institutions are universal. They exist in all societies at every stage of development. The basic institutions like family, religion, property and simple political institutions are found even in simple primitive societies.

3. **Institutions are standardized norms:** An institution must be understood as standardized procedures and norms. They prescribe the ways of doing things. They also prescribe rules and regulations that are to be followed. Marriage as an institution for example, regulates the relationship between husband and wife. An educational institution has its own rules and regulations.
4. **Means of satisfying needs:** Institutions cater to the satisfaction of some basic and vital needs of human beings.
5. **Institutions are controlling mechanisms:** Institutions like religion, state, government, law, etc., control the behavior of individuals. These mechanisms preserve the social order and give stability to it.
6. **Relatively permanent:** Institutions do not generally change suddenly or rapidly. Changes take place slowly and gradually. Many institutions are enduring. They become conservative elements in course of time. For example, caste, religion, etc.
7. **Abstract:** Institutions are not externally visible or tangible. They are abstract. They can be felt and cannot be seen as things. For example, Law is not visible but can be felt when one violates a law in the form of punishment.
8. **Oral and written traditions:** Institutions may persist in the form of oral and/or written traditions. They may be largely oral for primitive societies. But in modern complex societies they may be written or unwritten like government orders, syllabus etc.
9. **Identification symbols:** Institutions may have their own symbols, material or non-material like the State has a flag, an emblem or a religion may have its own symbol.
10. **Institutions are interrelated:** Although institutions are many and diverse, they are interrelated. Understanding one institution requires understanding of other related institutions. All institutions are interlinked.

4.6 SOCIAL GROUPS

Institutions are made up of social groups. A social group is defined as two or more people who have a common identity interact and form a social relationship. Social groups may be categorized as primary and secondary. Primary groups tend to involve small number of individuals and are characterized by intimate, informal relationship - for example family and friends. Secondary groups involve small or large number of individuals and are characterized by impersonal interaction, for example- employers and employees.

Sociologists define a group 'as a collection of people interacting together in an orderly way on the basis of shared expectations about each other's behaviour'. It has been defined as "a number of persons linked together in a network of social relationships". As a result of this interaction the members of a group develop a sense of belonging. Harry M. Johnson says that 'A social group is a system of social interaction'. Marshal Jones is of the opinion that a social group is 'two or more people between whom there is an established pattern of interaction'.

4.6.1 Characteristics of Social Groups

The main characteristics of social groups are as follows:

Collection of Individuals: Social group consists of people. Without individuals there can be no group. Just as we cannot have a college or a university without students and teachers we cannot have a group in the absence of people.

Interaction among Members: Social interaction is the very basis of group life. Hence mere collection of individuals does not make a group. The members must have interaction. A social group is in fact a system of social interaction. The limits of social groups are marked by the limits of social interaction.

Mutual Awareness: Group life involves mutual awareness. Group members are aware of one another and their behaviour is determined by this mutual recognition. This may be due to what Giddings calls 'the consciousness of kind'.

We-feeling: 'We feeling' refers to the tendency on the part of the members to identify themselves with the group. It represents group unity. 'We-feeling' creates sympathy in and fosters co-operation among members. It helps group members to defend their interests collectively.

Group Unity and Solidarity: Group members are tied by a sense of unity. The solidarity or integration of a group is largely dependent upon the frequency, the variety, and the emotional quality of the interactions of its members. A family or a friends' group, or a religious group is highly united and integrated, because its members are related by several common interests and have frequent social contacts with one another and express a high degree of morale and of loyalty. Unity is maintained more often by conscious effort.

Common Interests: The interests and ideals of group are common. Groups are mostly formed or established for the fulfillment of certain interests. In fact, men not only join groups but also form group for the realisation of their objectives or interests. Form of the group differs

depending upon the common interests of the group. Hence, there are political groups, religious group, economic groups, educational groups, racial groups, national groups and so on.

Similar Behaviour: The members of group behave in more or less similar way for the pursuit of common interests. Social groups represent collective behaviour.

Group Norms: Every group has its own rules or norms which the members are supposed to follow. These norms may be in the form of customs, folkways, mores, traditions, conventions, laws, etc. They may be written or unwritten norms or standards. Every group has its own ways and means of punishing or correcting those who go against the rules. The continued group-life of man practically becomes impossible without some norms.

Size of the Group: Every group involves an idea of size. Social groups vary in size. A group may be as small as that of dyad [two members' group e.g., husband and wife-family] or as big as that of a political party having lakhs of members. Size will have its own impact on the character of the group.

Groups are Dynamic: Social groups are not static but dynamic. They are subject to changes whether slow or rapid. Old members die and new members are born. Whether due to internal or external pressures or forces, groups undergo changes.

Stability: Groups are stable or unstable; permanent or temporary in character. Some groups like, the crowd, mob, audience, spectators' group etc., are temporary and unstable. But many groups are relatively permanent and stable in character.

Influence on Personality: Social groups directly or indirectly shape the personality of their members. They also provide opportunities for the expression of individuality.

5. Explain the characteristics of groups.

4.7 NORMS

Norms are the basis or foundation of social structure. A norm is a social rule that specifies how a person should behave. Each culture has its own ideas about how people should act. Norms are therefore, specific rules dictating how people should act in a particular situation.

Norms are both prescriptive and prospective. That means norms prescribe certain actions and prohibit certain other action. We are supposed to be polite and respectful towards elders in the Indian society. We should not disobey elders. These are examples of norms.

Most social norms have goals and means. Individuals are supposed to attain goals through legitimate means prescribed by the society. However, sometimes an individual may accept a goal but not the approved means of attaining that goal. For example, an individual may want to earn money to enhance his status. However, he may adopt illegal means to do so. This is prohibited.

Society exerts pressure upon people to conform to the norms. A norm implies a sense of obligation. The sanction behind the norms makes individuals follow them. However, you should remember that hope of reward and punishment are not the only reasons for following norms. Norms are also followed because of:

1. **Indoctrination:** Every individual is told to follow norms right from childhood.
2. **Habituation:** Individuals get habituated to follow norms.
3. **Utility:** Individuals conform to norms because they find them useful. Non- conformity to norms leads to chaos and confusion.
4. **Group identification:** by conforming to norms individuals gain identification with the group.

Norms embody the standards for evaluating the behaviour of individuals or groups. Hence, they are excellent reflections of culture of the group. Society functions in an orderly manner, most of the time because most people conform to the norms of their group without thinking and without questioning. Sometimes they may also violate the norms without thinking. For example, some individuals may break a queue line without regard for others. Sometimes there may be conflict in norms because of different expectations within the group. For example, some may approve social drinking and others may avoid it.

However, norms are conformed to, because norms give cohesion to society, maintain social order, guide behaviour, permit efficient functioning of society and help in self control and social control.

Check Your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

6. What are social norms?

4.8 VALUES

Values are socially shared ideas about what is good, desirable or important. Values form an important part of the culture of a society. Values also contribute to the stability of the social order. Values are the criteria people use in assessing their daily lives arranging their priorities and choosing between alternative courses of action.

Values are considered to be general standards that may be regarded as higher order than norms. A value is considered to be a belief that something is good and worthwhile. It defines what is worth having and what is worth striving for.

Values are also considered to be general conceptions of the good that is ideas about what people should pursue.

Thus, values represent a wide range of ideas about the ends people should pursue in their life. The values of a society provide goals and ends for the members to aim for. Values provide the general guidelines for the behaviour of the people. Thus, values such as respect for human dignity, faithfulness to spouse, social equality, privacy and the like guide the behaviour of the individuals in various ways.

Values therefore provide for stabilities and uniformities in group interaction. These hold the society together because they are shared in common. According to sociologists, shared values form the basis for social solidarity. Members with common values have a sense of belonging.

Also, values bring legitimacy to the rules that govern specific activities. All rules are accepted mainly because they embody the values that most people accept.

Most of the social values are clearly stated but there are several values are implicitly held in every society.

The values have a strong impact on the social structure of any society. For the smooth functioning of society norms and values are very much essential.

Check Your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

7. What are values?

4.9 STATUS

To the common man status often means prestige but to the sociologists, status is a position in society. The behaviour of individuals is in accordance with their statuses. Your interaction with a friend may be relaxed, informal and uninhibited but when you're talking to your professor you are likely to be a bit stiff and to act in a stiff and formal way. The status of being a friend differs from the status of being a student.

Social status, therefore, refers to the position occupied by a person, family or kinship group in a social system relative to others. Social status determines rights, duties and other behaviour including the nature and extent of the relationships with persons of different statuses.

As stated by Linton status is the place in a particular system, which an individual occupies at a particular time.

A status is thus simply a position in a society or in a group.

Characteristics of Status

As stated by Davis though not always certain external symbols help the identification of one's status in society. One such indicator is the style of dress -policemen, doctors, lawyers; military personnel can be identified by their dress which indicates their status. In some societies married /unmarried status is identified by some symbols.

Every status has its own rights, duties and obligations. A right is a legitimate expectation that one can have as occupant of a status in relation to the behaviour of a person in another position. The other person can have only obligation. For example, it is the right of the employer to expect a particular behavior from the employee and it is the obligation of the employee to behave in a desired manner. Also, it is the right of the employee to expect some rewards for his hard work and it is the obligation of the employer to give the rewards. Thus, rights and obligations are the different dimensions of the same status.

Types of status

There are two ways in which an individual in society can get his status, through ascription or achievement. Some statuses are forced onto the individual. They are in other words inevitable. Other statuses can be selected by an individual on some basis. All societies make use of both the principles of ascriptions and achievement in providing for the statuses of their members. Let us now briefly discuss these two types of status.

Ascribed status

Ascribed status is one over which the individual has absolutely no choice. They are derived from membership in some groups which is involuntary - like sex group, age group, caste group, race group. These statuses determine and delimit the range of statuses. Statuses are mostly ascribed on the basis of Sex, Age and Kinship.

Achieved status

The statuses over which an individual has some choice which he obtains through his ability and achievement is referred to as achieved status. The proportion of status in a social structure which is open to achievements varies from society to society.

No society can survive with only ascribed or achieved status. Ascribed and achieved status goes together. They are complementary in function have both essential to society. Within the framework of ascribed statuses are set of achieved status. Every individual have certain ascribed and certain achieved status. As a person enjoying a particular status he has to perform certain tasks which will discuss in the next section under the heading role.

Check Your Progress

Note:(a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

8. What are the types of status?

4.10 ROLE

The concept of status and role has great significance in Sociology. They are the structural elements in every human society. Every society and every group have many such positions and every individual occupies many such positions. A role is the dynamic or behavioural aspect of status. A role is the manner in which a given individual fulfils the obligation of the status and enjoys its privileges and prerogatives. In other words, a role is what an individual does in the status he occupies. Hence, status is occupied, role is played. Role is therefore a function of a status.

Every individual member is bound to play social roles. It means role playing is obligatory for all members. The number of roles he plays depends upon his status.

Some roles are shared by many people- adults, children etc.

Some roles are played by only one or few individuals- executives of organisations.

Some roles may be assumed voluntarily- cricket player, etc.

Many roles are involuntary; they are unchangeable, for example, father, mother, son, daughter etc.

Thus, every status carries with it a role the expectation of what individuals should do in accordance with their particular status. Status and role appear like two sides of the same coin but they are distinguishable. A status is basically static; a role is dynamic shaped by specific situations and persons.

4.11 SUMMARY

In this unit we have discussed the basic concepts in Sociology, which is, Society, Community, Association and Institution. From these concepts you must have learnt more about the importance of these concepts in society. The definitions, characteristics and types of community are explained in this unit. The characteristics of Association and Institution, and types of institution, and about the importance of social groups, norms, values, status and role have also been discussed in this unit.

4.12 CHECK YOUR PROGRESS - MODEL ANSWERS

Check Your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. The term society is derived from the Latin word “Socius’ meaning companionship or friendship. Man is a social animal. Society is an essential condition of human life. Let us look at a few definitions of society. According to Maclver ‘Society is a web of social relationships. According to Giddings ‘Society is the sum of formal relations in which associating individuals are bound together’. Lapierre refers to society as not a group of people but a complex pattern of norms of interaction that arise among and between them.
2. The functional prerequisites of human society are: a) Satisfaction of physical needs and b) 2. Continuous replacement of members, c)Provision of adequate means of communication d) Continuation of the social system:

3. Characteristics of Community are; (1) Stability: (2) Naturalness: (3) Size: (4) Regulation of relations: In every community, in course of time a system of traditions, customs, morals, practices, rules and regulations to regulate the relations of its members are developed. However, in modern times the community sentiment is gradually changing. Due to varied interests and priorities, the attachment towards the community is largely decreasing.
4. The characteristics of association are: 1. Association is a human group, 2. Common interest or interests: 3. Cooperative spirit: 4. Organization: As stated earlier, 5. Regulation of relations: 6. Associations as agencies: 7. Durability of association
5. The main characteristics of social groups are, Collection of Individuals, Social group consists of people. Interaction among Members: Mutual Awareness: We-feeling: Group Unity and Solidarity: Common Interests: Similar Behaviour: Group Norms: Size of the Group: Groups are Dynamic: Stability: and Influence on Personality.
6. Norms are the basis or foundation of social structure. A norm is a social rule that specifies how a person should behave. Each culture has its own ideas about how people should act. Norms are therefore, specific rules dictating how people should act in a particular situation.
7. Values are socially shared ideas about what is good, desirable or important. Values form an important part of the culture of a society. Values also contribute to the stability of the social order. Values are the criteria people use in assessing their daily lives arranging their priorities and choosing between alternative courses of action. Values are considered to be general standards that may be regarded as higher order than norms. A value is considered to be a belief that something is good and worthwhile. It defines what is worth having and what is worth striving for.
8. Types of status: There are two ways in which an individual in society can get his status, through ascription or achievement. Some statuses are forced onto the individual. They are in other words inevitable. Other statuses can be selected by an individual on some basis. All societies make use of both the principles of ascriptions and achievement in providing for the statuses of their members. The two types of status are, (1) Ascribed status: Ascribed status is one over which the individual has absolutely no choice. They are derived from membership in some groups which is involuntary - like sex group, age group, caste group, race group. These statuses determine and delimit the range of statuses. Statuses are mostly ascribed on the basis of Sex, Age and Kinship.
(2) Achieved status: The statuses over which an individual has some choice which he obtains through his ability and achievement is referred to as achieved status. The

proportion of status in a social structure which is open to achievements varies from society to society.

No society can survive with only ascribed or achieved status. Ascribed and achieved status goes together. They are complementary in function have both essential to society. Within the framework of ascribed statuses are set of achieved status. Every individual have certain ascribed and certain achieved status. As a person enjoying a particular status he has to perform certain tasks which will discuss in the next section under the heading role.

4.13 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Define Society and discuss its characteristics.
2. Distinguish between Community and Association.
3. What is an institution? What are the different types of institution?
4. Explain the importance of norms and values.
5. Define social group and explain its characteristics.

II. Answer the following in 10 lines each.

1. What are the Characteristics of Community?
2. Explain the types of Associations.
3. What are the differences between Primary and Secondary groups?
4. Explain the basic prerequisites of Society?
5. What is status?
6. Discuss the types of norms.

4.14 GLOSSARY

Society: A web of social relationships.

Community: A social group with awe-feeling occupying a definite territory.

Association: An organization deliberately created for the pursuit of some specific interest.

Norms: Social rules that specify how a person should behave.

Folkways: Folkways are weak norms that specify behaviour.

Mores: Moral conduct.

Status: Position occupied by a person.

Ascribed Status: Status is assigned to an individual in whom he has no choice.

Achieved Status: Status obtained by an individual through his capabilities, skills.

Role: Dynamic or behavioural aspect of status.

Role Conflict: Two or more roles which cross each other.

Role set: An array of roles.

Role Strain: Stress caused by incompatible demand of the same status.

4.15 FURTHER READINGS

1. Paul B. Hurton and Charles L. Hunt. : Sociology
2. MacIver and Page : Society
3. Ritchie P. Lowry and Robert P. Rankin : Sociology the science of society
4. Kingsley Davis : Human Society
5. Haralambos and Holborn : Sociology: Themes and Perspectives
6. R.N. Sharma : Principles of Sociology
7. Alex Inkeles : What is Sociology?
8. Ian Robertson : Sociology
9. Bottomore T. B. : Sociology– A Guide to Problems and Literature
10. Gisbert : Fundamentals of Sociology
11. Harry. M. Johnson : Sociology – A systematic introduction
12. Robert L. Sutherland and Woodward : Introduction Sociology
13. Shankar Rao C. N. : Sociology
14. Vidya Bhushan and Sachdeva D. R : An Introduction to Sociology



SOCIAL STRUCTURE AND SOCIAL SYSTEM

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- 5.0 Objectives
- 5.1 Introduction
- 5.2 Social Structure
 - 5.2.1 Elements of Social Structure
- 5.3 What is Status?
 - 5.3.1 Types of Status
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 - 5.5.1 Elements of Social System
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- 5.6 Summary
- 5.7 Check Your Progress – Model Answers
- 5.8 Model Examination Questions
- 5.9 Glossary
- 5.10 Further Readings

5.0 OBJECTIVES

After reading this Unit, you will be able to:

- Understand Social Structure.
- Describe the Elements of Social Structure.
- Define Social System.
- Understand the Elements and Characteristics of the Social System.

5.1 INTRODUCTION

Social life is made up of different levels, starting from micro to macro. These parts come together to form the social structure. The way a society is organized, either horizontally or vertically, is called its social structure. Vertical social structure, or social inequality, happens when a society or group organizes people in a hierarchy. Horizontal social structure refers to the social relationships and the social and physical characteristics of communities to which individuals belong.

In this lesson, we will talk about social structure and social system. Basically, everything has a structure. It could be an idea or an item. We can only understand a structure's existence by looking at its persistent features. Similarly, we can say that every society in the world has a social structure. Understanding a society becomes easier when we look at its long-lasting characteristics. When viewed in this light, social structure seems to be a relatively basic and comprehensive idea. However, sociologists have interpreted and applied this notion very differently when investigating a particular social system.

5.2 SOCIAL STRUCTURE

Every society has a certain way of organizing itself, which we call a “structural structure.” Unless there are valid reasons to change it, societies generally prefer to maintain this structure as it is. Social structure is a key concept in sociology. However, there is some disagreement among sociologists over its definitions. Basically, a good structure is something that is consistent and lasts for a long time.

These types of groups are identified by the existence of a certain social link by some sociologists using the idea of “social structure”. Morris Ginsberg asserts that social structure refers to the primary form of social organization, i.e., the various kinds of organizations, associations, and institutions, as well as the combination of these that make up societies. Social structure thus refers to the pattern and arrangement of institutional agencies and organizations.

Others argue that the term “social structure” refers to the network of relationships that exists within the society as a whole. These networks consist of social groups (collectives) or categories (collections) of people. Social structure, according to Raymond Firth, “concerns the ordered relations of parts to a whole; with the arrangement in which the elements of social life are linked together.”

It is referred to as an institutionally defined and regulated arrangement of people in a relationship by Radcliffe-Brown. It consists of a variety of structural forms that men create as a result of their relationships. These are structured in such a way that they allow the society to operate in unison. “An arrangement of persons in institutionally controlled and defined relationships, such as the relationship of king and subject, or that of husband and wife,” is how Radcliffe-Brown describes social structure.

In this system, it is common for jobs to be more stable than the people who have them. The individuals who take on these roles form smaller groups, and some of these groups last longer than the individuals themselves, e.g. families.

Check Your Progress

1. What is meant by Social Structure?

2. What does Social Structure refer to?

5.2.1 Elements of Social Structure

Values

At the top level are the societal values. Values are socially shared ideas about what is good, desirable or important. Values form an important part of the culture of a society. It contributes to the stability of the social order. These are the most general or abstract normative conceptions of what the ideal society itself would be like. Individuals or groups are found to be emotionally committed to values. These values help to integrate personality or a system of interaction.

Most of the social values are clearly stated. Every society holds on to several values implicitly. These values have a strong impact on the social structure of any society. Values are extremely important for society to function properly.

Norms

According to H.M. Johnson, social standards determine how sub-groups and positions are controlled. Social norms can be divided into two categories: (a) relational or obligatory norms and (b) permissive or regulative norms. Certain norms outline positive responsibilities. However, not all jobs and sub-groups typically apply them. For example, the moral responsibilities of a family are not the same as those of an organization.

Other rules define the upper bound of acceptable behaviour. In this example, someone who has a sub-group role “has to” do certain things, “can” do certain things, and “should not” do other things. Such rules are called Regulatory norms. They do not distinguish between different roles or groupings. Norms are rules that people follow to keep society organized and functional. Norms help us to guide behaviour, permit efficient functioning of society and aid in self-control and social control.

Groups and Institutions

cial institutions and groups are part of the social structure. These are referred to as the primary institutions and groups. The family, economic institutions, political institutions, and religious institutions are four of them. They revolve around obtaining food and other material goods, reproducing, worshipping, and dominating. The most encompassing spontaneous grouping in the social structure is the community. The community refers to all of a locality’s organized existence. In addition, there are the persistent phenomena of socioeconomic classes, racial or ethnic groups, and transient crowding. These are more or less impromptu plans that are made in response to new interests in the community.

Status and Role

Ever since Ralph Linton wrote about status and role in 1936, it has become a very important topic in sociology. Linton used the words “status” and “role” to talk about how people fit into a social structure. Status means the position someone has in society, with certain rights and responsibilities. Role refers to the behaviour that is expected from someone in that position. According to Linton, every member of society unavoidably has a number of different statuses, each of which is accompanied by a certain job.

Every person in a society or organization has a specific role or activity that they are responsible for. This role gives them a certain level of authority or reputation. We usually describe someone’s role based on their actions or achievements. Status refers to a person’s level of prestige or authority. Statuses and roles are connected.

In a way, 'status' and 'role' mean the same thing. Linton explained that "role" refers to the dynamic aspect of "status," which means the behaviour or tasks that are connected to or ascribed to a status. In other words, status and role are two sides of a single coin.

5.3 What is Status?

Simply defined, status is a socially defined position in a group or a social system, such as female, student, teacher, child, mother, father, etc. A status occupant is expected by others to behave in a special way relative to the specific situation. The relationship of the father and the child is reciprocal and gives each a position in the family group. The position is always relative. Status always implies a group. Certain privileges, rights and duties are associated with every status.

Definition of Status

1. **Ralph Linton** says that "status is the place in a particular system, which a certain individual occupies at a particular time."
2. For **Morris Ginsberg**, "A status is a position in a social group or grouping, a relation to other positions held by other individuals in the group or grouping".

5.3.1 Types of Status

Statuses are culturally defined despite the fact that they may be based on biological factors such as sex, caste or race. **Ralph Linton** has noted two types of status:

(i) Ascribed status: An ascribed status is a social position assigned at birth. It is usually permanent. Therefore, an assigned status is one that a person acquires at birth and maintains throughout their lifetime, such as sex, caste, race, and age. For instance, a Brahmin is considered to have that position by virtue of his birth. In addition, assigned statuses are provided by sex, ethnicity, place of birth, and family name. We refer to these statuses as being assigned. Although 'Sanskritization' and 'inter-caste marriages' have brought about some modifications, caste rank is still universally recognized in India.

(ii) Achieved status: An achieved status is one that is chosen or achieved, such as a married person, a parent, a friend, a doctor or an engineer. One earns an achieved status by working hard. Such shifts in earned status are acknowledged by society. Achieved statuses are those that are not determined by biological makeup, inherited traits, or other external forces over which the person has no influence. A certain amount of intentional action and decision-making results in the entry of an achieved status. In contrast, an achieved status is one that is based on an action that the

individual has taken. For instance, a boy of 17 can be an athlete, a musician, a history student, and a member of a community club, all of which come with various levels of attained status.

5.4 ROLE

Sociologists say that when someone has a specific social position or rank, they are expected to have certain responsibilities or roles. A role is a set of behaviours that are considered acceptable in society and help define a person's position in that society. It can also help us deal with situations that happen again and again, as well as how people act in different roles, like parents and children. The phrase was adapted from theatrical use and highlighted the distinction between the actor and the role they portray. Even if different people hold the post, the role remains largely consistent. For example, anyone who is given the role of the doctor, like any actor playing Hamlet, is expected to perform in a certain manner. Even though people have their own unique way of doing things, they should still follow the rules of what is considered acceptable behaviour.

In addition to giving lectures, assigning homework, and creating exams, a teacher should also be committed, caring, honest, and responsible. A person can have different roles in their life, like being a spouse, parent, artist, or patient. These roles may or may not go well together. Every function has certain responsibilities, rights, advantages, and obligations towards others.

Definition of Role

According to **Ogburn** and **Nimkoff**, a role is “a set of socially expected and approved behaviour patterns consisting of both duties and privileges, associated with a particular position in a group”.

For **Alex Inkle**, 'role' refers to “the set of expected or normative rights and obligations allowed to and demanded of persons generally felt to be incumbent of a recognized status by others who participate in the same social system”.

Check Your Progress

3. What is Status?

4. Explain about the Role.

5.5 SOCIAL SYSTEM

The term 'system' implies an orderly arrangement, an interrelationship of parts. In the arrangement, every part has a fixed place and a definite role to play. The parts are bound by interaction. To understand the functioning of a system, for example, the human body, one has to analyze and identify the subsystems (e.g. circulatory, nervous, digestive, excretory systems, etc.) and understand how these various subsystems enter into specific relations in the fulfilment of the organic function of the body.

Likewise, society may be viewed as a system of interrelated, mutually dependent parts which cooperate to preserve a recognizable whole and to satisfy some purposes or goal. A social system may be described as an arrangement of social interactions based on shared norms and values. Individuals constitute it, and each has a place and function to perform within it.

Meaning of Social System

The concept of 'system' in modern sociology was introduced by Talcott Parsons. The term "social system" means a structured arrangement and the way different parts are connected to each other. In the arrangement, each part has a specific place and a clear role to fulfil. The different components are connected through their interactions. A system is a structure made up of different parts that work together in a specific way. These parts have specific functions, and they come together to create a whole.

Society is a system of usage, authority and mutuality based on "We" feelings and likeness. There are differences in society, and they are not ignored. However, likeness is what these are subordinated to. Interdependence and cooperation form the foundation of it. Reciprocal awareness means that there is a mutual understanding or knowledge between two or more people. It's basically a way to teach people how to behave in society.

It means that it involves how people interact and relate to each other, both individually and as part of a larger group. It does not have a specific time limit. It is not the same as a group of individuals or a community. According to Lapierre, "The term society refers not to a group of people, but to the complex pattern of the norms of interaction that arises among and between them."

Applying these conclusions to society, a social system may be described as an arrangement of social interactions based on shared norms and values. Every person is a part of it, and each person has a role and responsibility to fulfil within it. During the process, one thing has an impact on the other. As a result, groups are created, and they gain power, and many smaller groups also emerge.

The social system is a comprehensive arrangement. It takes its orbit all the diverse subsystems such as the economic, political, religious and others and their interrelation too. Social systems are influenced by factors like geography. This differentiates one system from another.

5.5.1 Elements of Social System

Faiths and Knowledge

The uniformity in behaviour is caused by beliefs and knowledge. They serve as a governing force in various human communities. The prevailing habits and beliefs give rise to the faiths or the faith. They take pleasure in the individual's might as they are pointed in a certain way.

Sentiment

Man cannot survive on logic alone. Filial, social, notional, and other types of sentiments have all contributed significantly to the continuity of society. It is closely related to the people's culture.

Ideas and Norms

Society lays down certain norms and ideals for keeping the social system intact and for determining the various functions of different units. These norms prescribe the rules and regulations on the basis of which individuals or persons may acquire their cultural goals and aims.

In other words, ideals and norms are responsible for an ideal structure or system of society. Due to them, the human behaviour does not become deviant. They act according to the norms of the society. This leads to organization and stability. These norms and ideals include folkways, customs, traditions, fashions, morality, religion, etc.

Power

Order is the goal of conflict, which is a component of social systems. Therefore, it follows that certain people ought to have the authority to punish the guilty and reward the good. The person exerting power will vary depending on the group; although the father may be the most powerful person in the household, the king is the most powerful person in the state.

Sanction

It refers to a form of reward for acceptable or desirable behaviour. It implies confirmation by the superior in authority of the acts done by the subordinate. It also involves the imposition of penalty for the infringement of the command. The acts done or not done according to norms may bring reward and punishment.

5.5.2 Characteristics of Social System

1. The system is connected with the plurality of individual actors.
2. Human interactions or activities of the individual actors should not be aimless or without an object.
3. It needs to follow a specific pattern, arrangement, and order. The unity among different parts creates a 'social system'.
4. A social system is a unified totality that is produced as a result of functional relationships between various constituent elements.
5. Social systems differ depending on the period, location, and environment. This aspect of the social system draws attention to its flexible or dynamic nature.
6. The social system is also linked with the cultural system. It means that cultural systems bring about unity amongst different members of society on the basis of cultures, traditions, religions, etc.
7. The social system is connected to both explicit and implicit goals. In other words, it suggests that a social system is made up of various human players who are driven by their own needs, goals, and motivations.
8. Social systems have the ability to adapt. It is a dynamic phenomenon. Additionally, we have seen that society's goals, objectives, and needs have an impact on the social system. It implies that the social system will only remain relevant if it adapts to the shifting demands and objects. It has been seen that human needs, the environment, and historical events and phenomena contribute to the evolution of a social system.
9. Social systems have patterns, order, and balance as traits. The social system is made up of various elements rather than being an integrated totality. This coming together doesn't happen at random or carelessly. It is so because various societal components do not function as autonomous entities and do not exist in a vacuum but rather within a sociocultural framework. Different units in the pattern each have unique jobs and purposes. It implies that the social system has a structure and order.

Check Your Progress:

5. What is a Social System?
-

5.6 SUMMARY

In this lesson, we discussed the term social structure. Social structure is that enduring aspect of society which has a pattern. It is basically a set of rules that govern actual behavior. To understand how this behaviour happens, we explored the associated concepts of status and role.

To further deepen our understanding of social structure, we have examined what a social system is. The social system relates to the functional aspects of social structure. We briefly examined the elements and characteristics of the social system.

5.7 CHECK YOUR PROGRESS – MODEL ANSWERS

1. Social structure” refers to the network of relationships that exists within the society as a whole, and that these networks consist of social groups (collectives) or categories (collections) of people.
2. Social structure refers to the pattern and arrangement of institutional agencies and organizations.
3. Status is a socially defined position in a group or a social system, such as female, student, teacher, child, mother, father, etc.
4. A role is a thorough pattern of socially acceptable activity that serves as a way to categorize and place a person in a society.
5. The social system is a comprehensive arrangement.

5.8 MODEL EXAMINATION QUESTIONS

I Answer the following in 20 lines each

1. Explain the Social Structure and discuss its elements.
2. Explain the meaning and interrelationship between Status and Role.
3. Define the Social System and discuss its characteristics.

II Answer the following in 10 lines each

1. Describe the Norms.
2. What are Values?
3. What is Faith?
4. Explain about Sanctions.
5. Discuss the Power.

5.9 GLOSSARY

Social Structure: Body of principles underlying social relations.

Social System: Patterned series of interactions existing between individuals, groups, and Institutions forming a coherent whole.

Ascribed Status: An ascribed status is a social position assigned at birth and is, therefore, usually permanent.

Achieved Status: An achieved status is one that is chosen or achieved, such as a married person, a parent, a friend, a doctor or an engineer.

5.10 FURTHER READINGS

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**SOCIAL STRATIFICATION,
HIERARCHY, INEQUALITY AND
SOCIAL EXCLUSION**



Contents

- 6.1 Objectives
- 6.2 Introduction
- 6.3 Social Stratification
- 6.4 Social Hierarchy
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6.1 Objectives

By the end of the lesson, you will be able to

- Understand social stratification.
- Explain social hierarchy in society.
- Understand inequality in society.
- Know social exclusion in society.

6.2 Introduction

Society is diverse constituting of individuals belonging to different castes, religions, speaking different languages, etc. Society is not homogenous and the differences between people are based on socially accepted criteria such as caste, religion, region, language etc. There are certain natural differences in human beings based on age, sex, and personal traits like tall, short, fair, slim, etc. which are referred to as biological inequalities. Social inequalities, unlike biological inequalities, are man-made. Human beings create inequalities among individuals with relation to power, privilege, status, etc., These inequalities are referred to as social inequalities.

No society in the world is without inequalities. Individuals are categorized into different groups based on their social characteristics such as income, power, etc. These social groups are hierarchically arranged. This means some individuals or groups enjoy more power and privileges when compared to other individuals or groups. The distribution of resources, access to resources is determined on the basis of individual's or group's position. For example, rich will have access to better education, health and quality of life when compared to the poor. This form of inequality is referred to as social inequality and it is the concern of sociologists to understand the patterns and reasons for inequalities.

6.3 Social Stratification

The process through which people placed in a hierarchy in higher and lower positions than others in the society is known as social stratification. It refers to the hierarchical arrangement of individuals or groups in a society based on factors like wealth, power, and status. Every society sets up its members according to superior, inferior, and equal status criteria. This division creates distinct social classes or groups with varying access to resources and opportunities. For example, based on income and status, people are divided into upper, middle, and lower classes with differential access to quality of life, education, healthcare, etc. In some societies like India social stratification

is largely based on caste. In caste system individual's access to quality of life, health, education is based on his/her caste position in the caste ladder. That means castes placed in the higher position have better access to the resources and those placed in the lower level do not have such access. Struggles for equal opportunities and challenges to systemic inequalities arise from such unequal access. Understanding and addressing social stratification is crucial for promoting fairness and social cohesion within societies. Max Weber, a renowned sociologist, maintained that stratification is an 'organized manifestation of power' which is evident in a) economic, b) social and c) political spheres of the society'. And within each sphere social groups are ranked according to class, status and power.

6.3.1 Process of Stratification:

A stratified society is one in which differences between individuals and groups are present based on certain criteria like castes, class, etc. Two phenomena are involved in social stratification: (i) the differentiation of individuals or groups based on the possession of particular features, whereby some persons or groups end up ranking higher than others; and (ii) the unequal distribution of resources and access to resources is based one's (individual or group) position in the hierarchy.

Definitions:

1. Pitirim A. Sorokin: "Social stratification means the differentiation of a given population into hierarchically superposed classes.
2. Ogburn and Nimkoff: "Stratification is the process by which individuals and groups are ranked in a more or less persistent hierarchy of status."
3. Gisbert: "Social stratification is the division of society into permanent groups or categories linked with each other by the relationship of superiority and subordination".

6.3.2 Types of Social Stratification:

Social Stratification depends on three major dimensions such as social, economic and political. Most of the divisions in each major dimension are not exclusive but overlap with other dimension. For example, the social divisions like race may overlap with economic dimension of slavery and master.

Social dimension of social stratification

Social stratification is based on social conditions operating through culture, involving traditions, customs, belief and such other things. The major categories under social dimension of stratification include caste, race, religion, and gender. The social status and privileges are determined according to the value attached to each stratum.

- a) **Caste:** Caste is a unique feature of Indian society. Different castes are arranged one above the other based on the principle of birth. That means a person's caste is determined by his/her birth into a particular caste. Moreover, caste is a closed group in which both upward and downward mobility is strictly prohibited. In caste system different castes are ordered in a hierarchy according to their status and privileges attached to the occupations. For example, Brahmins enjoy certain privileges rooted in religion when compared to lower castes.

6.3.3 Characteristics of Caste system:

- a. Hierarchical division of the society: It suggests that different castes are arranged in a hierarchical manner. For example, Brahmins enjoy top position in the hierarchy while different castes groups, particularly, SCs are placed in the bottom.
 - b. It is hereditary: The membership into a caste is based on one's birth.
 - c. Caste is a closed group: Each caste is a closed social group with its own cultural identity having separate way of dressing, occupation, food habits, traditions and customs, etc. An individual cannot change his/her caste during lifetime.
- a. Caste is endogamous: It refers to the fact that marriage within one's own caste is mandatory. Marriage outside the caste is not encouraged, rather looked down.
 - b. Occupation specific: Castes were closely associated with occupations. After modernization, the caste-based occupations are loosely observed.
 - c. Restrictions on social relations: Inter-caste relations are guided by social, cultural and religious norms such as purity and pollution. These norms restrict interaction between upper castes and lower castes. For example, a lower caste person is not allowed to enter the home of an upper caste person. Similarly, there are restrictions on eating together, sharing cooked food, etc. in the caste system resulting into the practice of untouchability. The upper castes are treated as pure and the lower castes are polluted.

After independence the government of India initiated several affirmative and positive discrimination policies like reservations in education and employment and eradication of caste-based discrimination and put efforts for the upliftment of the Scheduled Castes, Tribes, and other marginalized sections.

- b) **Race:** Race is another category of social stratification. Individuals belonging to certain races are treated as inferior to those races with fair skin. This practice is more prevalent in western countries where blacks were taken as slaves until last century. Even after the abolition of slavery system, their condition did not improve much. Still, they are treated as second grade citizens with limited rights, little or no access to education, health, Housing and employment and such other social privileges. In many parts of the western countries, blacks are fighting for their rights and equal treatment in society.
- c) **Gender:** Gender is another social stratification based on the sex of the individual. Throughout the world men and women are not placed equally in society. Men are given greater advantage and power than women and other genders like transgender, and gender-non-conforming people. Social ranking, privileges, power are based on gender where men enjoy higher status than women in social ranking.

Economic

- a) **Class:** Class is a form of social stratification based on wealth, income, occupation. It is an open hierarchical system where people may move to different levels. Both upward and downward mobility can be seen with people achieving higher status through education and employment. Membership is not decided by birth or birth order but economic achievement. In modern times particularly in western countries, the three major class divisions are seen. They are a) Upper Class, b) Middle Class c) and Lower Class. This class division is more obvious in the modern world.

3.4. Check your progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

1. What are three major types of social stratification?

6.3.5 Characteristics of Social Stratification:

- (a) **Social Stratification is universal:** Social stratification is a universal phenomenon, seen in every society and culture with varied forms. It is a common practice to segregate social groups according to certain criteria like birth, occupation, wealth and power.
- (b) **Stratification is ancient:** Stratification was done in primitive societies even when people were nomadic and in small number. Their society was segregated into natural groups like age, gender, and strength. Almost all ancient civilizations had stratification systems based on social, economic and political order. The writings of Plato in west and Kautilya in India confirm this.
- (c) **Social:** Stratification represents social inequality. Social functions are prioritized based on the necessity of the society. The social functions that require more skills, talents and knowledge are valued more and the persons belonging to such social groups like doctors, lawyers, teachers and such other specialists who perform these functions will be valued more. Likewise, all other occupations are arranged in a social hierarchy with power, prestige and privileges being allowed based on their position in it.
- (d) **Consequential:** There are consequences to the stratification system. Access to the life chances and opportunities such as housing, health care, education, employment, social status, marital issues and many such other issues are consequent upon their position in social stratification.

6.3.6 Theories of social stratification

There are three major theories that endeavor to make sense of the circumstances and end results of social stratification.

a) **Structural Functional theory of Stratification:**

Structural Functionalists Kingsley Davis and Wilbert Moore argue that the social stratification is an unconsciously evolved mechanism that ensures the most important positions are conscientiously filled by the most qualified persons. Functionalists believe that stratification is necessary for any society to perform some vital roles that require scarce skills and prolonged training while rest of the positions do not require such things. Since these vital positions require sacrifice, endurance, skills and talents, people possessing these qualities must be rewarded highly than the rest of the others to motivate them to take up these tasks. Thus, the unequal distribution of rewards leading to social stratification is inevitable for the society to fulfill certain vital functions.

The functional theory looks at the cooperation and harmony among various groups of people that belong to different stratum of the hierarchy of the social structure.

b) Theory of conflict

According to conflict theory social stratification perpetuates inequality hence it is dysfunctional for the society. Conflict theory is largely derived from Marx's work on class structure and class conflict. Marx believed that people's relationship to means of production is the decisive factor for social stratification. It divides society into a rich powerful section and a section of poor who are at the mercy of the rich. Conflict theory identifies that the resources of the society are scarce and those who possess the scarce resources are more powerful than those who do not. This creates a system of haves and have nots occupying top and lower positions respectively in the social hierarchy and is perpetuated by the people at the top. The people in the lower strata do not get a fair access to life chances and opportunities and are stuck at the lower positions. The payment or rewards to the services of the people at the bottom level are just enough to make their living or sometimes very low even to meet their needs with no means to move upward in the social stratification system. According to this theory the relations between each group of people is competitive rather than cooperative.

c) Theory of symbolic interactionism

This is a micro level theory focusing on the reality constructed by individuals based on the meanings they derive from the social interactions. It helps understand the behaviors and the meanings of the social interactions. In a way it makes sense of everyday interactions between various groups in a social hierarchy. It attempts to explain how social stratification influences social interactions and how people create meanings to these interactions based on the social divisions of the society and inequalities, and construct the social reality that in turn maintain social stratification.

6.4 Social Hierarchy

Social hierarchy is the order of social groups ranked in superior, inferior and equal positions in a society based on factors like status, power, prestige, and privilege, leading to unequal distribution of resources and opportunities. Especially, status and power are two distinct bases for hierarchical ranking in the society. While status relates to the quantum of respect and privileges attached to a social group, power speaks about one's possession and control over scarce resources. Hierarchy is maintained and perpetuated by socio-cultural, economic and cultural factors. Both status and power reinforce and stabilize hierarchy.

6.4.1 Check your progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

2. What is Social hierarchy?

6.5 Inequality

Inequality in society indicates unequal distribution of resources like wealth, opportunities, power and privileges among the members of a society. It is varied and contextualized. United Nations describes inequality as a condition of not being equal, particularly about status, rights and opportunities as a result of unfair distribution of opportunities and resources among people. Social inequality leads to disparities in areas such as income, education, healthcare, and access to basic necessities. It often stems from factors like class, race, gender, and ethnicity, perpetuating systemic advantages and disadvantages. It affects the level of well-being and happiness. The levels of mutual trust, social engagement, and civic participation of the people are greatly affected. Its effects on society are felt in areas such as life expectancy, education, social mobility, health, mental illness and levels of crime, violence, etc.

Inequality in India is greatly visible through social and economic disparity. These two areas are so intertwined that inequality in one domain influences the other. Gender inequality is a major concern that affects the productivity and economic development of the nation. Efforts to address social inequality focus on creating a more just and equitable society through policy changes, awareness, and advocacy.

6.5.1 Check your progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

3. What is inequality?

6.6 Social Exclusion

The term social exclusion was used for the first time by former French Secretary of State for Social Action, René Lenoir (1974). The marginalization or isolation of certain individuals or groups from full participation in social, economic, and cultural activities, often due to discrimination, prejudice, or lack of access to resources is called as Social Exclusion.

United Nations observes that social exclusion is ‘a state in which individuals are unable to participate fully in economic, social, political and cultural life, as well as the process leading to and sustaining such a state’. This statement alludes to the fact that the participation of some sections of people is excluded from access to the opportunities like income, employment, life styles, housing, education and health care and such other essential life necessities and well-being. Further their participation is limited as they are given no or less rights and dignity in the society. Sometimes social exclusion is interchangeably termed as marginalization or social marginalization.

Social exclusion happens based on varied criteria like age, sex, disability, caste, religion, socio-economic position, race and such others. People are excluded from many domains of life like, social, economic, political, civic and spatial. It is multidimensional and context dependent. Social exclusion is defined by unequal access to resources, Unequal participation and denial of opportunities.

Social exclusion based on caste is prevalent in Indian society. Certain castes are seen as untouchables and are excluded from mainstream life. Further, tribes, women, children, disabled persons, old age people are some other categories of people are the ones that experience exclusion in domestic, socio-economic and political arenas. Special policies and programs are designed and implemented by the state and central governments to implement inclusive development strategies for the welfare of these excluded sections of the society.

6.6.1 Check your progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

4. What is social exclusion?

6.7. Summary

To sum up, social stratification is the arrangement of individuals or groups in a hierarchical order based on factors like wealth, power, and status, leading to distinct social categories or classes. Social hierarchy is the ranking of individuals or groups based on power and prestige, resulting in uneven access to resources. Social inequality is the unequal distribution of resources, opportunities, and privileges among individuals or groups due to factors like class, race, and gender, leading to disparities in various aspects of life. Social exclusion is the marginalization or isolation of certain individuals or groups from full participation in social, economic, and cultural activities. All these concepts pertain to divisions within society, impacting individuals' life chances and social dynamics.

Struggle and social separation remain inseparable.

6.8 Check Your Progress - Model Answers

1. (i) Caste (ii) Class
2. Social hierarchy is the order of social groups ranked in superior, inferior and equal positions in a society based on factors like status, power, prestige, and privilege, leading to unequal distribution of resources and opportunities.
3. Inequality in society indicates unequal distribution of resources like wealth, opportunities, power and privileges among the members of that society
4. Marginalization or isolation of certain individuals or groups from full participation in social, economic, and cultural activities, often due to discrimination, prejudice, or lack of access to resources is called as social exclusion.

6.9 MODEL EXAMINATION QUESTIONS

1. Explain briefly about Social Stratification
2. Explain caste system in India
3. Describe briefly the characteristics of Caste
4. Write about Social Hierarchy
5. Write a note on Social Inequality and its effects on society.
6. Describe Social Exclusion.

6.10 FURTHER READINGS

1. Ritzer, George : Humanistic hypothesis
2. Coser, Lewis : Experts of humanistic idea
3. Turner, J.H.al : Humanistic hypothesis
4. Harlambos and Hallborn : Social science: Subjects and Points of view



Unit
7

FAMILY, MARRIAGE AND KINSHIP

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1. Objectives

This unit provides an understanding of the characteristics, types and functions of family, marriage and kinship.

2. Introduction

Society is an abstract concept, but it is well known to all that we belong to it. Society cannot be seen, but it is felt through the norms, rules, and traditions that keep society stable and orderly by guiding how we act and interact with each other. These norms and rules are essential for social harmony. The norms, rules, and traditions evolve gradually based on consensus between members. However, they are not static but dynamic, in the sense that changes in these norms, rules and traditions also occur over a period. The rules, norms and traditions are enforced by social institutions. Examples of social institutions are family, marriage and kinship.

FAMILY

Family is the basic unit of any society. It is very essential to any society. Individuals constitute families, and families constitute society. Its ultimate aim is to provide for optimal development of its individual members. The first connection for every individual is their family.

Definition of Family

A family is a group of persons united by ties of marriage, blood or adoption, constituting a single household interacting and inter-communicating with each other in their respective social roles of husband and wife, father and mother, son and daughter, brother and sister, creating a common culture.

Family is a socially recognized unit of people united together by marriage or legal ties.

3.1 Characteristics of family:

Family constitutes individuals who are related to each other through biological or marital relationships. Marriage between an adult man and a woman is the primary step in establishing a family. Thus, the primary constituents of a family are husband and wife. Other members of the family include children. It is very common in India for grandparents to live together in a family.

Another important feature of the family is roles and responsibilities. Each member of the family has a specific role. For example, in a typical Indian family, the father earns money by working outside. At the same time, the mother takes care of the household chores like cooking, cleaning and taking care of children and elders. However, the roles in the family are changing fast. It is also very common in Indian families that both husband and wife work outside and share

household chores. The variations in the roles and responsibilities depend on various factors like place of living, economic status, etc.

Check Your Progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

1. What are the characteristics of family?
-

3.2 Types of family

1. Based on birth:

- a. Family of Orientation: The family in which an individual is born is his family of orientation.
- b. Family of Procreation: The family which an individual sets up after his/her marriage is his/her family of procreation.

2. Based on Marriage:

- a) Monogamous Family: This family consists of one husband and wife, including children and is based on monogamous marriages. This means the individual is expected to have only one spouse at a time.
- b) Polygynous Family: A family consisting of one husband, more than one wife, and all the children born to all the wives or adopted by each of them. This type of family has its basis in the polygynous form of marriage.
- c) Polyandrous Family: A family comprises one wife and more than one husband, and the children are either born or adopted with each one of them. This family is based on polyandrous marriage

3. Based on residence:

- a) Family of Matrilocal Residence: When a couple stays in the wife's house, the family is known as family of matrilocal residence
- b) Family of Patrilocal Residence: When a family stays in the house of the husband, the family is known as the family of patrilocal residence.

- c) **Family of Changing Residence:** When a family stays in the husband's house for some time and moves to the wife's house, stays there for a period of time, and then moves back to the husband's parents or starts living in another place; such a family is called a family of changing residence.

4. Based on Descent:

- a) **Matrilineal Family:** When ancestry or descent is traced through the female line or the mother's side, the family is called a matrilineal family.
- b) **Patrilineal Family:** A family in which the authority is carried down the male line, and descent is traced through the male line, or the father's side is called a patrilineal family.

5. Based on authority:

- a) **Matriarchal Family:** Matriarchal families are generally found in matrilineal societies. In these families, a woman is the head of the family, and authority is vested in her. Succession of property is through the female line, i.e., only daughters inherit the property.
- b) **Patriarchal Family:** Patriarchal families are commonly found in all parts of the world. Most societies in the world are patrilineal societies. In patriarchal families, the head of the family is a male. Authority is vested in him. Descent and property are passed through the male line, and children are brought up in the father's house. Such families are patrilocal in nature.

6. Based on the nature of the relationship

- a) **Conjugal Family:** The conjugal family is made up of adults among whom there is a sexual relationship. It refers to a family system of spouses and their dependent children. The emphasis is placed on the marital relationship that exists between spouses. In modern times, the term 'conjugal family' is being used for partners who have a long-term sexual relationship but are not married.
- b) **Consanguine Family:** A consanguine family is made up of members among whom a blood relation exists, or those who are consanguine kin, i.e., a family consisting of parent(s) and children, or siblings (brothers, sisters, or brothers and sisters).

7. Based on Structure:

- a) **Nuclear Family:** A nuclear family is a small group consisting of a husband, a wife and children, natural or adopted. It is more or less an autonomous unit that adults or elders of the family do not control. It consists of two generations only. The nuclear family is

the most common form of family in modern societies. In fact, the nuclear family is both the consequence as well as the cause of the disintegration of a joint family.

- b) **Joint Family:** A joint family consists of three generations living together under the same roof, sharing the same kitchen and purse or economic expenses. It is a family consisting of three nuclear families living together. According to Iravati Karve, “A joint family is a group of people who generally live under the same roof, who eat food cooked at one hearth, who hold property in common, and who participate in common family worship and are related to each other as some particular type of kindred”.

Check Your Progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

2. Write the types of families.
-

3.3 FUNCTIONS OF FAMILY

1. Family is a unit via which procreation takes place. Marriage sanctions sexual relationships. It additionally establishes one’s own circle of relatives, strengthened with the birth of a child/children.
2. Family allows for the propagation of and perpetuation of the human race.
3. Family provides identity to an individual.
4. Family is accountable for the production and upbringing of children.
5. Family is a vital agent of socialization. Primary socialization of every individual takes place within the family. The close relatives contribute to training the individual about the simple guidelines and norms of the social existence of a child.
6. Family is a significant agent of cultural transmission. Culture is transmitted from one generation to another through family. The family provides the child with the knowledge regarding one’s own culture.
7. Family provides emotional and psychological strength for its members. Individuals rely on their family members during critical situations.
8. Family offers a person a home and establishes enduring social relationships.

9. Family sets the premise for the primary division of labor. All individuals have their own set of duties and responsibilities towards each other.
10. The economic needs of its members are met by the family. This role has changed over time. Families used to be both production and consumption units, but now they are more of a consumption unit than a production unit. These days, family members don't make things themselves; instead, they go to work for money.
11. Traditionally, the family is in charge of the child's schooling.
12. Family also serves the purpose of recreation\leisure. Earlier, most fun activities were family-oriented. Events like festivals, reunions, and weddings brought families together. Today, entertaining family members at movies, plays, meals, parties, holidays, and other events serves the same purpose.

4. MARRIAGE

Definition of marriage:

Malinowski says that marriage is a "*contract for production and maintenance of children.*"

According to Westermarck, "*It is a relation of one or more men with one or more women recognized by the law and custom having some rights and duties in case of having children.*"

Horton and Hunt say that "Marriage is the approved social pattern whereby two or more persons establish a family".

In simple words, marriage is an institution that ties husband and wife to fulfil their desired needs like sex satisfaction, producing and raising children, and fulfilling the social and psychological needs of both males and females.

4.1 Characteristics of Marriage

Marriage is a social and legal contract between two opposite sexes where they establish a family. It aims to satisfy the physical, biological, social, psychological, and spiritual needs of males and females. It leads to the formation of a family and the procreation of children. Sexual relationships and the production of children are the basic aims of marriage. It is characterized by the following features;

Universality: Marriage is more or less a universal institution, i.e. it is prevalent everywhere among all societies. Certain societies condemn individuals for not getting married. For example, in Japan, celibacy is publicly condemned; In Korea, unmarried persons are called 'Half persons'. Among Hindus, marriage is a sacred phenomenon. Every Hindu is expected to marry.

Relationship between man and woman: It is the union of man and woman- which indicates the relationship between one or more men and one or more women that occurs under the different patterns of marriage.

An enduring bond: It is the long-lasting bond between husband and wife. It excludes sexual relationships with others (e.g. prostitutes) who are not sanctioned by custom, law or religion.

It requires social approval: Marriage between a man and woman becomes a nuptial bond only when it is approved by society. Social approval is the ultimate way to get legal recognition.

It is associated with some civil or religious ceremonies: Among each and every socio-cultural and religious group, marriage gets its social recognition through some ceremonies. It suggests that marriage has to be conducted in a public and solemn matter.

It creates Mutual Obligation: It imposes certain rights on both husband and wife.

4.2 Types of marriage

The types of marriage are commonly divided as follows:

- a) **Monogamy:** It is a form of marriage in which one man marries one woman. It is the most widespread and civilized form of marriage. Aristotle has only recommended monogamous marriage. A believer of monogamy essentially expects his/her, partner to love him/her and cooperate with him/her to make a life. He/she also expects to be the only one that his/her partner has children with. This in turn, implies that the partner should not be sexually involved with anyone outside the relationship.

Types of Monogamy:

Straight Monogamy: In this type of monogamy, one man is married to one woman. Either of them cannot marry again in case of a divorce or the demise of one spouse, which means that re-marriage is not permitted.

Serial Monogamy: In serial monogamy, a man and woman can marry another person in case of divorce and the death of a spouse.

- b) **Polygamy:** Polygamy is a form of marriage in which one man or woman marries two or more women or men. It is a less common form of marriage.

Types of Polygamy:

Polygyny: Polygyny is the form of marriage in which one man marries more than one woman at a given time. This type of marriage was mostly practiced in ancient civilizations. Still, in some societies like Korea, Muslims can have four wives at a time if they want. This type of marriage is practiced among Nagas of India, Crow Indians, Eskimo tribes, and Hidasta of North America.

Types of Polygyny:

Sororal Polygyny: Sororal polygyny is a form of marriage in which one man marries two or more wives who are related as sisters.

Non-Sororal Polygyny: Non-Sororal polygyny is a form of marriage in which one man marries two or more wives who are not related as sisters.

Polyandry

When one woman is married to more than one man, it is called polyandry. This type of marriage still exists among some African and Indian tribes.

Types of Polyandry:

Fraternal Polyandry: When brothers take one woman as a wife, it is called fraternal polyandry. This type of marriage is still practiced by the Todas tribe in India.

Non-Fraternal Polyandry: In non-fraternal polyandry, husbands of women are not related to one another. The women can choose which husband to live with.

c) Endogamy (inter-marriage)

Endogamy is a form of marriage when one marries someone from inside one's own social group, i.e. marriage within one's own tribe, caste, or kin group. Endogamy is common among aristocracies, religious groups, ethnic groups, and social classes. Here, an individual is prohibited from marrying outside the group. Endogamy based on caste exists in Nepal and India.

d) Exogamy (out-marriage)

Exogamy is a form of marriage when one marries someone from outside one's social group, i.e. marriage outside of one's tribe, caste or kin group. It's a rule of marriage that prohibits an individual from marrying within one's own group.

e) Group Marriage:

In group marriage, a group of women marries a group of men. All of them have common wives and husbands.

Check Your Progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

3. Write the types of marriages.

4.4 Functions of Marriage:

- **It regulates sexual behaviour:** It helps cultural groups to have a measure of control over population growth, providing proscribed rules about when it is appropriate to have children. Marriage plays a crucial role in society as it helps prevent widespread sexual promiscuity and provides a means to regulate our innate human instinct of seeking sexual satisfaction.
- **Procreation of children:** It is the legitimate way for reproduction and, therefore, the birth of children.
- **It fulfils the basic needs of marriage partners:** It provides the framework within which people's needs are met: shelter, food, clothing, safety, etc. Through the institution of marriage, people know for whom they are economically and socially responsible.
- **It perpetuates kinship/lineage groups:** This is related to the previous function, but instead of simply knowing who is with whom economically and socially, marriage in a legitimate sense, lets people know about inheritance.
- **It provides an institution for the care and enculturation of children:** Within the umbrella of the marriage, children begin to learn their gender roles and other cultural norms. It lets everyone know who is responsible for children. It legitimizes children by socially establishing their birthright.
- **Security for women and children:** A marriage brings husband and wife together, where the women and children get security.

5. KINSHIP

Definition of Kinship:

1. Kinship is the recognition of relationships between persons based on descent or marriage.
2. Terms in which there is a conflict or inconsistency between the required attitude towards a particular relative and the required general attitude towards the generation to which he belongs.
3. Those resulting from the structural principle, whereby alternate generations are combined.

According to Brown, "A lineage group consists of all the members of lineage who are alive at a particular time." Lineage may be patrilineal or matrilineal. A patrilineal or agnatic lineage consists of a man and all his descendants through males for a determinate number of generations. A matrilineal lineage consists of a woman and all her descendants through females for a determinate number of generations.

The lineage group is important for the solidarity of society. According to Brown, “By the principle of the unity of the lineage group, I mean that, for a person who does not belong to the lineage but is connected with it through some important bond of kinship or by marriage, its members constitute a single category, with a distinction within the category between males and females, and possibly other distinctions also.”

5.2 Types of Kinship:

Kinship is majorly divided into two.

They are (i) Affinal Kinship and (ii) Consanguineous Kinship.

(i) Affinal Kinship:

The bond of marriage is called affinal kinship. When a person marries, he establishes a relationship not only with the girl whom he marries but also with a number of other people in the girl’s family. Moreover, it is not only the person marrying who gets bound to the family members of the girl. The groom’s family members also get bound to the family members of the bride.

Thus, a host of relations are created as soon as a marriage takes place. For example, after marriage, a person becomes not only a husband, but he also becomes a brother-in-law and son-in-law. Here it may be noted that in the English language, a number of relations created by marriage are referred to by the same term. Thus, the same term ‘brother-in-law’ is used for bahnoi, sala, jija and sadahu. On marriage, a person also becomes foofa, nandoi and mausa.

Likewise, a girl in marriage becomes not only a wife but also a daughter-in-law; she also becomes chachi, bhabhi, devrani, jethani, mami etc. Thus, marriage creates a host of relationships, which are called affinal kin.

(ii) Consanguineous Kinship:

The bond of blood is called consanguineous kinship. The consanguineous kin are related through blood, whereas the affinal kin are related through marriage. The bond between parents and their children and that between siblings is consanguineous kinship. Siblings are the children of the same parents.

Thus, son, brother, sister, uncle (chacha), elder uncle (taboo), nephew and cousin are consanguineous kin. i.e., related through blood. In this connection, it may be pointed out that blood relationships may be actual as well as supposed.

Among polyandrous tribes, the actual father of a child is unknown. An adopted child is treated as if it were one’s own biologically produced child. Thus, blood relationships may be established not only on a biological basis but also on the basis of social recognition.

Degree of Kinship:

On the basis of nearness or distance, relatives can be classified into several categories. Some relatives are very close, direct and near.

Primary kins: Father-son, sister-brother, and husband-wife are called primary kins. According to Dr Dubey, there are eight such primary kins. They are husband-wife, father-son, mother-daughter, father-daughter, mother-son, younger-elder brothers, younger-elder sisters and sister-brother.

Secondary kins: They are primary kin of primary kin. In other words, they are related through primary kin. They are not our primary kin but are the primary kin of our primary kin, hence our secondary kin. For example, father's brother (chacha), sister's husband (bahnoi), etc., are secondary kin. The father is my primary kin, and his brother is the primary kin of my father. Therefore, my father's brother is my secondary kin. Similarly, my sister is my primary kin, but her husband is my secondary kin.

Tertiary kins: They are the secondary kin of our primary kin or primary kin of our secondary kin. Thus, the wife of my brother-in-law (sala), called sarhaj in Hindi, is a tertiary kin because my brother-in-law is my secondary kin, and his wife is the primary kin of my brother-in-law. Similarly, the brother-in-law of my brother is my tertiary kin because the brother is my primary kin, and his brother-in-law is the secondary kin of my brother. According to Murdock, there are thirty-three secondary and 151 tertiary kins of a person.

Check Your Progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

4. Write the types of kinships.

Kinship Terms:

Kinship terms are those terms which are used in designating kin of various types. Morgan made an important study of kinship terms. He classified these terms into:

- (i) Classificatory system
- (ii) (ii) Descriptive system.

(i) Classificatory System:

Under the classificatory system, the various kins are all referred to by the same term. Thus, the term 'uncle' is a classificatory term. It is used for chacha, mama, mausa, foofa, tao, etc. Similarly, the Sema Naga of Assam uses *aja* for mother, father's brother's wife, and mother's sister.

Among Kuki clans, *hepu* is used for father's father, mother's father, mother's brother, wife's father, mother's brother's son, wife's brother, and wife's brother's son. Thus, people of various age groups are designated by the same term. Among Angami Naga, the same term is used for members of opposite sexes. The word *shi* stands for elder brother's wife, mother's brother's wife, and father's brother's wife. In Hindi, the word '*Samdhi*' is a classificatory term as it refers to the father and mother of daughter-in-law and son-in-law.

(ii) Descriptive System:

Under the descriptive system, one term refers to only one relation. It describes the exact relation of a person towards another. For example, father is a descriptive term. Similarly, mother is a descriptive term. In Hindi, we mostly have descriptive terms. The term chacha, mama, mausa, tao, sala, bahnoi, nandoi, bhanja, bhatija, bhabhi, devar, etc., are descriptive terms and designate the speaker's exact relation. It may be remarked that there is no place in the world where either the pure descriptive or the pure classificatory system is used. Both systems are found prevalent.

Kinship Usages:

The study of kinship systems does not end with the description of various kinds of kin and the basis of their classification. It also includes the study of behavior patterns of different kins. Every relationship involves a particular type of behavior. The behavior of a son towards his father is one of respect, while the behavior of a husband towards a wife is one of love. The behavior of a brother towards his sister is one of affection. There are some usages which regulate the behavior of different kin. These usages are called kinship usages.

Some of these usages are the following:

(i) Avoidance:

In all societies, the usage of avoidance is observed in one form or another. It means that the two kins should remain away from each other. In other words, they should avoid each other. They should not only avoid sexual relationships but, in some cases, avoid seeing the face of each other. Thus, a father-in-law (sasur) should avoid a daughter-in-law. The purdah system among Muslim and Hindu families illustrates the usage of avoidance.

(ii) Joking Relationship:

It is the reverse of an avoidance relationship. Here the kins are permitted to tease or make fun of the other. The relationship between devar-bhabhi, jija-sali is a joking relationship. The joking may amount to an exchange of abuse and vulgar references to sex.

(iii) Teknonymy:

The word 'teknonymy' has been taken from the Greek word and was used in anthropology for the first time by Taylor. As per this usage, a kin is not directly referred to but rather referenced through another kin. A kin serves as the intermediary between two kins. A kin becomes the medium of reference between two kins. Thus, in a traditional Hindu family, a wife does not utter her husband's name. She calls him through her son or daughter. He is referred to by her as the father of Guddu or Tunnu.

(iv) Avunculate:

This kinship usage is a peculiar feature of the matriarchal system. It gives the maternal uncle (mama) a prominent place in the lives of his nephews and nieces. He has special obligations towards them which exceed those of his father. He has a prior right over their loyalties. He comes first among all male relatives.

(v) Amitate:

When a special role is given to the father's sister, it is known as amitate. The father's sister gets more respect than the mother.

(vi) Couvade:

This is a queer usage which is found among many primitive tribes like the Khasi and the Toda. Under this usage, the husband is made to lead the life of an invalid along with his wife whenever she gives birth to a child. He refrains from active work and takes a sick diet. He observes the same taboos which are observed by his wife. This kinship usage thus involves the husband and wife.

Kinship usages accomplish two major tasks. First, they create groups: special groupings of kin. Thus, marriage assigns each woman a husband and makes her children his children, thereby creating a special group of father, mother and children, which we call "family".

The second major function of kinship usage is to govern the role relationships between kin; that is, (a) how one kinsman should behave in a particular kinsman's presence or (b) what one kinsman owes to another. Kinship assigns guidelines for interactions between persons. It defines proper, acceptable behavior patterns to be followed between family, kins, fellow lineage members and clansmen. Kinship thus acts to regulate social life and maintains the solidarity of the social system.

It may, however, be noted that rules governing the relationship between a pair of kinsmen may be highly “patterned”. Some societies allow little leeway for spontaneity or individual differences, while in other societies, such rules may be less “patterned”. Thus leaving room for individualized behavior. The Hindu society has an absolute maximum of patterned kin behavior.

5.3 Functions of Kinship

1. Kinship terms help to maintain the kinship system of person-to-person relationships in social systems.
2. Kinship terms perform the function of dividing persons into generations. This is clear from the above-mentioned discussion.
3. There are four usages of kinship terms, as have been shown in the four classes of kinship terminology mentioned above.

4. SUMMARY

Societies, in essence, are a rather abstract concept. A society is constructed with specific norms, rules, and traditions that uphold social order and stability. It is necessary to adhere to these norms and regulations. Social norms are formed gradually through a process of consensus and are continually subject to change based on the composition of the society. Social institutions are established to effectively implement and uphold these rules.

The concept of family is an essential aspect of society. It consists of individuals who are linked through blood relations, marriage, or adoption. Its primary purpose is to offer emotional assistance and foster a feeling of belongingness. It can include both extended and nuclear forms.

Marriage is a legitimate union between individuals, often recognized by law. It establishes mutual rights, responsibilities, and companionship, forming the basis for family and social connections.

Kinship refers to the intricate network of relationships among individuals based on blood ties and marital connections. These relationships have a significant impact on various aspects like roles, inheritance, and even the overall structure of society. Family, marriage, and kinship terms are interconnected concepts that describe the complex relationships and bonds that individuals share within a social group. These terms and interlinkages are culturally and socially influenced. It varies across cultures.

5. CHECK YOUR PROGRESS-MODEL ANSWERS

1. i) A mating relationship,
ii) A form of marriage,

- iii) An economic provision,
 - iv) A common habitation.
2.
 - i) Based on birth: Family of procreation, Family of Procreation.
 - ii) Based on Marriage: Monogamous Family, Polygynous Family, and Polyandrous Family.
 - iii) Based on residence: Family of Matrilocal Residence, Family of Changing Residence:
 - iv) Based on Descent: Matrilineal Family, Patrilineal Family
 - v) Based on authority: Matriarchal Family. Patriarchal Family
 - vi) Based on the nature of the relationship: Conjugal Family, Consanguine Family
 - vii) Based on Structure: Nuclear Family, Joint Family
 3. Monogamy, polygamy, polygyny, polyandry, exogamy, endogamy and group marriage.
 4. (i) Affinal Kinship, (ii) Consanguineous Kinship.

6. MODEL EXAMINATION QUESTIONS

1. Explain the functions of the family.
2. Describe the different types of marriages.
3. Explain the kinship terminology.
4. Briefly explain the usages of kinship.

7. FURTHER READINGS

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2. Bose. N.K : Structure of Hindu society
3. K.M.Kapadia : marriage and Family in India.
4. Peter Worsley(Ed) : Introducing Sociology
5. Alex Inkeles : What is Sociology?

**SOCIAL STRATIFICATION,
HIERARCHY, INEQUALITY AND
SOCIAL EXCLUSION**



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8.0. OBJECTIVES

The main aim of this unit is to describe the polity definitions and political institutions as social institutions. A similar focus is also given to their origin and concepts. It also explains the functions of political institutions, types of political systems, and features of modern states. After studying this unit, you should be able to:

- Present the origin of the political system.
- Explain the meaning and definition of political institution.
- Describe the structure of the Political Institutions.
- Discuss the functions and characteristics of Political Institutions.
- Explain the features of Modern States.
- Discuss the types of Political Systems.

8.1. INTRODUCTION

Politics is a social institution. It is through which power is acquired and exercised by some people and groups. Each society must have a political system in order to maintain recognized procedures for allocating valued resources. In large, complex societies, many decisions must be valued resources made about the duties and responsibilities of citizens and also about the rights and privileges. If society is to be orderly, people must obey the rules that are made.

The political institution determines and enforces the laws. It also punishes those who disobey them. Even states which had no developed formal central institutions were seen as having some kind of decision-making and rule-making processes that were dominated by some members. As societies become wealthier and more complex, political systems develop and grow more powerful.

Political institution is also known as government, and this institution is very important for a society. It maintains law and order in society and also provides security to the citizens of the society. It is important because of many reasons, including the peace and protection that this institution provides.

A political institution is the distribution of power and authority used to maintain social order in society.

8.2. ORIGIN OF THE POLITICAL SYSTEM

From a functional perspective, political systems serve some basic survival needs. It covers matters of the need for internal order and defence against external enemies. Thus, some members of the group are granted power to define and enforce the norms. In the simplest form of gathering, all adults can participate in this.

But the more complex the society, the harder it is to have decisions made by the collectivity as a whole. Different degrees of power become linked to different statuses. To put it simply, age and sex are minimized based on power differences: elders can give orders to juniors and men to women.

When a society becomes complex, it becomes more important to make sure that many specialists work together and solve problems between different groups of people. At some point, loyalty to society as a whole has to be more important than loyalty to family and community.

A governing group is the main focus of loyalty because they have the power to create and enforce rules. Such groups range from the tribal councils of preliterate societies to modern societies.

8.2.1. Meaning and Definitions

The distribution system of power and authority which is used to maintain social order is called a political institution. Political institutions are organizations that make and enforce laws, settle disputes, create policies for the economy and society, and represent the people.

It deals with a set of norms relating to the distribution of power and authority in the society. They help to establish order and control in our lives. Examples of such political institutions include political parties, trade unions, and (Legal) courts.

The Oxford Dictionary of Sociology defines a 'political system as any persistent pattern of human relationship that involves (to a significant extent) power, rule and authority'. It is a collectivity of political institutions (e.g., government), associations (e.g., political parties), and organizations performing roles based on a set of norms and goals (like maintaining internal order, regulating foreign relations, etc.).

According to Maccionis 'Politics or polity is the social institution that distributes power, sets a society's goals and makes decisions'.

Check Your Progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

1) What is a Political institution?

2) Define the Political System

8.3. STRUCTURE OF POLITICAL INSTITUTION

The following section throws light on the structure of political institutions- Formal and Informal.

- Formal: Here, power and authorities are fixed. The Supreme power distributes some powers to the administration at a lower level for effective functioning.
- Informal: This is mostly found in primitive societies and rural areas. There are no fixed or written rules.

A political institution is a system of control. It is an organization for the legal use of force. It is a sub-system of society. Political institutions are concerned with the distribution of power in society.

In order to maintain social order, the society must have control over people. In primitive societies, the family exerted control over the people. The State has the legitimate power to pass laws to control the people. Modern society socially controls people through laws – both written and unwritten.

Political institutions perform a two-fold function: They implement the rules and regulations in the country. It punishes the breaker.

Two concepts which are critical to the understanding of political institutions are power and authority.

8.3.1. Power

It is the ability of individuals or groups to carry out their will even when opposed by others. There is a fixed amount of power in a society. The distribution of power is mostly unequal in the society. For example, some wield power, and others do not. An individual or group does not hold power in isolation; they hold it in relation to others. That means power is relative in nature. For example, The Principal has the power to maintain discipline in college, and The President of a political party possesses the power to expel a member from the party.

8.3.2. Authority:

Power is exercised through authority. Authority is legitimate power. It is institutionalized based on legitimacy. People generally accept the power of those in authority as they consider their control to be fair and justified.

Stateless Society: Order is maintained without formal governmental apparatus. Order is maintained through alliances, kinship, marriage, etc.

The concept of the State: The state is the most fundamental institution of a political system. A state is a Community of persons permanently occupying a definite portion of the territory. It is Independent of external control and possesses an organized government. The majority of the citizens consider themselves to be a part of a particular nation.

Check Your Progress

Note: (a) Space is given below for writing your answer.

- (b) Compare your answer with the one given at the end of this unit.
- 3) What is authority?
- 4) Write about political institution.

8.4. FUNCTIONS CHARACTERISTICS OF POLITICAL INSTITUTIONS

Function of political institution: Political institutions are the organizations in a government that create, enforce, and apply laws. They often mediate conflict, make (governmental) policy on the economic and social systems, and provide representation for the population. The major functions of the political institutions are listed below:

- To regulate relationships: the political institutions attempt to maintain social relations among people through rules and regulations to govern behavior.
- Maintaining law and order: this is one of the primary objectives of the political institution. Formal systems of social control are in place for this purpose.
- Welfare works: They plan and direct society to provide facilities for education, health, journey by road, air, care of all, etc. Furthermore, it also focuses on the defence against foreign danger, organizes elections between political parties, etc.
- Lawmaking – legislation deals with the objective of making laws in accordance with the needs of the country.

- The political institutions also take to the Implementation of laws. This is often executed through the agencies of formal social control like police, courts, and jails.
- Maintenance of international relations. It strives to develop friendly relations and links with other countries and international organizations. It attempts to protect its citizens from foreign danger by building upon the defense systems.
- Evaluation of other institutions: It sets codes and standards of conduct for other institutions.
- Socialization: it functions as an agency for socializing the citizens politically.

Check Your Progress

Note:(a) Space is given below for writing your answer.

- (b) Compare your answer with the one given at the end of this unit.
- 5) What are the welfare works of the political institution?

8.5. FEATURES OF MODERN STATE

Features of Modern States include sovereignty, citizenship rights and Nationalism.

8.5.1. Sovereignty: It refers to the undisputed political rule of a state over a given territorial area. Initially, a sovereign state carried the right of political participation. This was achieved largely through struggles that limited the power of monarchs and overthrew them. The French Revolution and the Indian Independence struggle can be cited as examples.

8.5.2. Citizenship right: it includes civil rights, political rights, and social rights.

- Civil rights: it consists of a set of rights like freedom of speech and religion, freedom of living, and right to equal justice.
- Political rights: Right to contest in elections, right to vote, etc., come under this.
- Social rights: it covers health benefits, social and welfare rights, etc.

8.5.3. Nationalism: It refers to a set of symbols and beliefs that provide the sense of being part of a simple political community. Nationalism emerged with the development of the modern State. Nationalism only made its appearance with the development of the modern State. The contemporary world is marked both by a rapid expansion of the global market as well as intense nationalist feelings and conflicts.

Thus, sociology is interested in the study of political institutions that deal with aspects such as power and authority. It also attempts to look into the roles that political organizations play in maintaining stability and order in a society, thereby working into the lives of the people and their everyday life activities.

Check Your Progress

Note: (a) Space is given below for writing your answer.

- (b) Compare your answer with the one given at the end of this unit.
- 6) Present the Nationalism.

8.6. Types of Political Systems

The world has stood witness to the rise and fall of multiple political systems. Some of them are dictatorship, monarchy, democracy, communism, totalitarianism, theocracy, republic, and anarchism. The section below deals with a brief description of these political systems.

8.6.1. Dictatorship: It is a government or a social situation where one person makes all the rules and decisions without input from anyone else. A country is ruled by one person or political entity. Mechanism to ensure that the entity's power remains strong. Ex: Pakistan, Myanmar. Nazi Germany, Uganda under Idi Amin, Napoleonic France. One of the major features of dictatorship is the strict regulation that extends into (almost) every aspect of an individual's life. These regulations are mostly implemented by the means of exerting force.

8.6.2. Monarchy: This political system is based upon the undivided sovereignty or rule of a single person. The term applies to states in which supreme authority is vested in the monarch. A monarch is an individual ruler who functions as the head of State and achieves his or her position through heredity, for example, the king of Arab and king of Thailand.

8.6.3. Democracy: In a democracy, citizens participate in the political process by running for office, working on campaigns, and voting. Participation is socially structured, and certain groups are overrepresented.

8.6.4. Communism: A system of government in which the state plans and controls the economy. Often, an authoritarian party holds power, and state controls are imposed.

8.6.5. Totalitarian: A government that seeks to subordinate the individual to the State by controlling not only all political and economic matters but also the attitudes, values, and beliefs of its population.

8.6.6. Theocracy: A form of government in which a deity is recognized as the supreme civil ruler. Deity's laws are interpreted by ecclesiastical authorities (bishops, mullahs, etc.). The government is subject to religious authority.

8.6.7. Republic: A type of government where the people who live in the State decide who runs it. The idea that power lies with the people is what republics are based on today. People don't run the State themselves; they do it through representatives.

8.6.8. Anarchism: Anarchy is derived from the Greek word '*anarkhia*', meaning 'having no ruler'. It is a belief system that rejects governmental authority in favor of self-governance or community consensus. It mostly leads to chaos and the breakdown of civil order.

Check Your Progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

7) What is Democracy?

8.7. SUMMARY

Political institutions are organizations that create, enforce, and apply laws, mediate conflict, and make government policies on the economy and social systems. It also provides representation for the population. They are essential for maintaining law and order in a society, providing security to citizens, and providing peace and protection. The origin of political systems can be traced back to the need for internal order and defense against external enemies. However, as societies become wealthier and more complex, political systems become more powerful. Examples of political institutions include political parties, trade unions, and legal courts. They are a sub-system of society. They are mostly concerned with the distribution of power in society.

There are two concepts to understanding political institutions. They are power and authority. The State is the fundamental institution of a political system. It consists of a community of persons, government, and military. The state structure includes executive, legislative, judicial, military, and national security. The elements of a state include an independent political organization, the number of people living therein, and a fixed geographical area.

Modern states have features such as sovereignty, citizenship rights, and Nationalism. There are various types of political systems, including dictatorship, monarchy, democracy, communism, totalitarianism, theocracy, republic, and anarchism.

8.8. CHECK YOUR PROGRESS- MODEL ANSWERS

1. The distribution system of power and authority which is used to maintain social order is called a political institution.
2. The Oxford Dictionary of Sociology defines a ‘political system as any persistent pattern of human relationship that involves power, rule and authority’. It is a collectivity of political institutions, associations, and organizations performing roles based on norms and goals.
3. Authority is that form of power which is accepted as legitimate and institutionalized based on legitimacy.
4. The structure of the State was Executive, Legislative, Judicial, Military, and National Security.
5. The welfare works of the political institution were planned and directed to society to provide facilities of education, health, journey by road, air, care of all, etc. In defense against foreign danger, to create social control, and to organize elections between political parties, the Election Commission organizes elections.
6. Nationalism refers to a set of symbols and beliefs that provide the sense of being part of a simple political community. It emerged with the development of the modern State. Nationalism only made its appearance with the development of the modern State, with the development of the modern State.
7. In a democracy, citizens participate in the political process by running for office, working on campaigns, and voting; participation is socially structured to that certain groups are overrepresented.

8.9. MODEL EXAMINATION QUESTIONS

- I. Answer the following in about 20 lines each.
 1. What is a Political Institution? Explain its origin.
 2. Write about the structure of political institutions.
 3. Define the political system. Discuss the function of political institutions.
 4. Explain the features of modern states.
- II. Answer the following question in about five lines each.
 1. What is power?

2. Write the concept of the State.
3. Present the characteristics of Political Institutions.
4. What are the citizenship rights?
5. Explain the Monarchy.

8.10. GLOSSARY

1. Authority- Power, influence established by political rule within a community or society.
2. Democracy- Participation of the people at large in their own political governance.
3. Monopoly- Exclusive use of power by only a single ruler or a single party.
4. Nation–State: The states in which the great mass of the population are citizens who regard themselves as a part of a single nation.
5. Sovereignty- Supreme power of government exercised by a state or its people living within defined territorial limits.

8.11. FURTHER READINGS

Giddens. Anthony: Sociology

Harry M.Johnson: A Systematic Sociology

H.K.Rawat: Contemporary Sociology

Kingsley Davis: Human society

Vidyabhushan and Sach Deva: Introduction Sociology



ECONOMICS INSTITUTIONS

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9.0. OBJECTIVES

In this unit, we will study the economic institutions, their definitions, fundamental economic Institutions, components of economic systems, and economic systems in the society. The unit also attempts to explain the types of modern economy. After studying this unit, you should be able to:

- Definitions of the economic institution.
- Explain the fundamental economic Institutions.
- Describe components of economic systems.
- Discuss the economic systems in the society.
- Present the types of modern economy.
- Explain the characteristics of the economic system in modern societies.

9.1. INTRODUCTION

Economic institutions are social Institutions that are concerned with the management, production and distribution of human resources. The activities carried out in respect of production and consumption are called economic activities. These activities are rational. They are preceded by deliberate planning with respect to the needs and means. People carry out economic activities to produce the means by which their needs may be satisfied.

Human beings have various needs. The food for satisfying hunger will have to be collected or produced. A home for shelter and security. Apart from these biological needs, people also have many social needs which need to be satisfied. The economic activities of the individual are governed by rules and procedures put forward by society. The mere use of technology to produce the means of life is not enough.

Imagine a situation in which a person produces a commodity, but the product is forcibly appropriated by someone else. Society ensures that people are engaged in the lawful use of technology for production. It also makes sure that the product is distributed among members in an orderly and efficient manner. The economy refers to the system of production and distribution.

9.2. MEANING AND DEFINITIONS OF ECONOMIC INSTITUTION

The term ‘economic institutions’ refers to concepts and structures which men have developed in the process of satisfying their material needs. These are socially sanctioned. Economic institutions provide basic physical subsistence for society. It helps to meet needs for food, shelter, clothing and other necessities of life.

The economic institution is “a company or an organization that deals with money or with managing the distribution of money, goods, and services in an economy”. Kingsley Davis defines economic institutions as those ‘basic ideas’, norms and statutes which govern the allocation of scarce goods in any society, whether society is primitive or civilized.

According to Ogburn and Nimkoff, “the activities of men in relation to food and property constitute the economic institutions. The economic institutions thus govern the activities of the individuals with regard to production, distribution and consumption of goods and services in the society”.

Economic institutions are responsible for organizing the production, exchange, distribution and consumption of goods and services. An economic institution is also one of the basic institutions. For the sake of survival, each society has an economic system ranging from simple to complex. Examples of economic institutions include competitive marketplaces, the financial system, kids’ allowances, customary tipping, and property rights.

Check Your Progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

1) What is an economic institution?

9.3. FUNDAMENTAL ECONOMIC INSTITUTIONS

The basic economic institutions that make up a society’s economic systems are the wages, system of exchange, division of labour, property and contract. Property and contract are the most fundamental economic institutions.

9.3.1. Property: Land, factories and articles which have economic value are called property. The property owned by a person or a group of persons is called private property. Property that is controlled by the state (Government) is called Public property. Each person has a set of rights and duties when it comes to property. The property rights of the people are defined and protected by either custom or law.

Kingsley Davis has pointed out the following characteristics of property:

1. Property can be transferred.
2. It is not necessary that the owner of the property is also the user of it.

3. Property is a concrete external object.
4. The property extends a certain amount of power to the owner.

Economic system in the medieval period was feudal in nature. Land was the basic property during this period. Rights over the land were customary. In simpler terms, the rights over the land were determined by the customs that were commonly followed in the society. In Modern society, property rights are groomed by law.

9.3.2. Contract: The contract is a significant economic institution. A contract is basically an agreement between two or more people to act in a certain way for a specific period of time in order to achieve specific goals. The rights and obligations in the contractual relationship are limited to those specified in the contract. The relationships between the employer and the employee, the lawyer and the client and those between business partners are all contractual.

The following characteristics of the contractual relationship:

- The contractual relationships are impersonal.
- The contractual relationships are limited to the formal terms and conditions.
- The contractual relationships are limited in terms of time, place and reference.
- Contractual relations are rational.
- The behavior of the employer with the employee cannot remain devoid of sympathy and morality forever.

Property rights and contractual relations are determined either by customs or law.

Check Your Progress

Note: (a) Space is given below for writing your answer.

- (b) Compare your answer with the one given at the end of this unit.
- 2) Write about any two characters of contract relation.

9.4. COMPONENTS OF ECONOMIC SYSTEMS

The economic system of any society consists of norms and patterned activities. It regulates the production of goods and services, their distribution, and their consumption.

9.4.1. Production: There are three types of productions. They are primary production, secondary production and tertiary production.

In primary production, resources are taken directly from the earth. It involves limited processing. The activities in primary production include hunting, gathering, farming, mining, etc.

Secondary production involves making something from raw materials, such as pottery, baskets, bows and arrows, automobiles, or weapons. Modern societies are characterized by a third level of production: providing a service. Tertiary production or service work involves providing assistance and information. It covers activities from babysitting to international banking. People employed in fields such as sales, advertising, administration, health care, education, information processing, sports, entertainment, transportation, sports, entertainment, transportation, beauty care, etc., are service workers.

9.4.2. Distribution: distribution comes after production. Each society must develop rules for the distribution of its resources. Whenever resources cannot be allocated equally, the distribution rules become the basis of stratification.

Among the hunter-gatherer societies, the members distributed the day's yield of food among all members of the band. Complex economic systems have surplus goods or services to exchange. The simplest means of distributing surplus is by direct exchange. Barter is a form of direct exchange. Barter is a way of trading where people exchange goods or services with each other without using money. This is the oldest form of commerce. An exchange can also be indirect. This involves the mediation of a third element- money.

Various societies have devised different forms of distributive methods. Potlatch illustrates a very common distributive Principle: the rule of reciprocity. Here, the giving of gifts obligates the receiver to return something of similar value at some later date. The exchange of gifts facilitated the redistribution of goods, the creation of social bonds and a sense of community in simple and modern societies.

When a society becomes complex enough to need a centralized government, the rulers can start collecting taxes. After acquiring wealth, the rulers make decisions on how to distribute it in a way that ensures their own authority and keeps the majority of citizens satisfied. In modern societies, there is a process called redistribution that happens through social welfare programmes. These programmes include activities like providing medical care, giving subsidies to farmers, and offering tax incentives to corporations. They aid families with dependent children by providing financial support. It also helps women and elderly individuals who may require additional aid.

In complex societies, the free market takes up the task of distribution. In this system, the value of something is determined by how many people are buying and selling it in the market. In the long run, supply and demand will tend towards balance, leading to the most efficient use of raw materials and labor power.

9.4.2. Consumption: Literally, consume means “to eat up”. How members of a society use and consume goods and services is an important aspect of culture. In earlier societies, the household functioned as a unit of production and consumption. After industrialism, the place of work was separated from the household. Production takes place outside the household- in factories and offices. It is performed by one or more adult members of the family. Thus, the household turned into a consuming unit. Its non-employed members became economically dependent on the wage workers.

A society’s culture plays an important role in regulating the pattern of consumption. Unequal distribution leads to unequal consumption. This paves the way for a stratified society.

Check Your Progress

Note: (a) Space is given below for writing your answer.

- (b) Compare your answer with the one given at the end of this unit.
- 3) What are the types of production?

9.5. Structure of Economic Institution

The beginning of time saw humans as hunters and food gatherers. Later, they discovered the use of animals, particularly cattle. With the progress in the system, we developed into an agricultural economy and later into an industrial economy.

9.5.1. Primitive Economic System: The primitive people are very close to the natural environment. Their economic activities and gains depend on the weather conditions. Their tools may include a bow and arrow. They used plough for cultivating.

Features of the primitive economy are:

1. In order to ensure success in their economic activity, they perform certain rituals and magic.
2. There is no money involved in the primitive economy.
3. There is a complete absence of desire to make profits either from production or from exchange.
4. The wealth in primitive societies is not accumulated for any material objective and exchange.
5. The property in tribal communities belongs to the group or the community as a whole.
6. The division of labour in primitive communities is based on sex. Generally, men are hunting and fishing, and women are food gatherers. They collect fruits and vegetables.

The process of civilization brought these communities into the mainstream society. They undergoing the acculturation process.

9.5.2. Agrarian Economy: The rural economy is agrarian economy. The economic activities of humans shifted from hunting and domesticating animals to shifting cultivation. When tribal communities started settling down permanently, the village communities emerged. Agriculture became the main economic system then. This led to the growth of the population and an increase in the size of the village communities. The stability of agriculture was accompanied by economic activities associated with agricultural life, such as pottery-making, weaving, carpentry, etc. The land becomes the basic property in the rural economy. Villages were economically self-sufficient. They had harmonious social relations. The occupations and agricultural-related economic activities were closely linked to the social structure.

With time, the caste system came into being. In this system, the people from different castes performed hereditary and fixed occupations. Jajmani system and Zamindari system can be cited as examples.

9.5.3. Contemporary economic system: Modern economic systems can be arranged along a continuum. On one side, economic activity is regulated by public agencies representing the society as a whole (e.g., government bureaus). On the other side, there are private interests of those individual families or corporations that control the means of production. At one extreme is free-enterprise capitalism with minimal public ownership or control. At the other extreme, characterized by central government planning of production and distribution, is a fully socialist economic system.

It is possible to find capitalist economies in democratic countries like the US and India. Socialist elements are found in both democracies (Sweden) and in dictatorships (Cuba).

Check Your Progress

Note:(a) Space is given below for writing your answer.

- (b) Compare your answer with the one given at the end of this unit.
- 4) Discuss the primitive economy.

9.6. Types of Modern Economy:

There are two ways of classifying modern economies. One kind of distinction is between the capitalist, the socialist and the mixed economies. The United States of America and the countries of Western Europe are among the capitalist economies. China is an example of a socialist economy. India is an example of a mixed economy. Another distinction is between the developed and the less developed economies.

9.6.1. Capitalist Economy: In a capitalist economy, the means of production (land, factories, knowledge, corporations) are privately owned. It is profit-oriented. This economy is a free economy. It operates according to the market forces. There is private ownership of the enterprises. The production is controlled by individual owners of capital employed in the enterprise. The buyers and sellers determine what goods and services, in what quantity and at what prices, should be bought and sold in the market. Hence it is called the market economy

In the capitalist economy, the people have the freedom to carry out any economic enterprise. The motive behind this is only the appropriation of private profit. There are instances where common people (workers, consumers) intervene in the event of any excesses unleashed by the capitalists. The capitalists are not allowed to appropriate absolutely uncontrolled profit. The state monitors prices and decides minimum wages in order to protect the interests of the workers.

9.6.2. Socialist Economy: In this economic system, the capital is in the ownership of the state. The socialist economy refers to the establishment of public enterprises. The state controls the production and distribution. Russia, China and many other East European countries fall in this category.

Socialist countries have shown interest in the liberalization of their economies during the 1980s. They appeared to gradually shift away from the ideologically rigid socialistic system to the market-oriented economy.

9.6.3. Mixed Economy: The mixed economy is a combination of both the capitalist and the socialist economies. In this system, some industries and business enterprises are under the ownership of the people. The Enterprises owned by the state are known as public sector enterprises. Those owned by individual entrepreneurs or group of individuals or shareholders are collectively called the private sector. There are also certain firms which are owned both by the state and the private shareholders. This is called a “joint” sector. India has been pursuing the system of mixed economy since Independence.

When the Indian government changed its economic policy in 1990, the goal was to bring about major changes in the country’s economy. The new economic policy has three major goals,

which are liberalization, privatization and globalization. Under the Liberalization scheme, the rigid rules that restricted the businessmen were relaxed. They also relaxed the licensing system. The government has also liberalized international trade practices to promote export and competition among Indian businessmen. The country welcomed direct foreign investment. The foreign companies were encouraged to invest in the industrial sector of our country. The government gradually reduced the share of the public sector in the economy and promoted private investors.

Check Your Progress

Note: (a) Space is given below for writing your answer.

- (b) Compare your answer with the one given at the end of this unit.
- 5) What is mixed economy?

9.7. Characteristics of the economic system in modern societies:

All economic institutions are interested in achieving objectives that correspond to the nature of their activity. Most of these economic objectives are driven by the pursuit of profit, response to the wishes of customers, and attention to rationalizing production.

Modern societies are more complex in nature. The advent of industrialism, technology, etc., has created various changes in the economic systems. The next section is concerned with the characteristics of the economic system in modern societies:

1. Existence of a Highly complex division of labor
2. Shift in location of work.
3. Enormous expansion of economic interdependence.

9.7.1. Highly complex division of labour:

Traditional and modern societies dealt with the complex division of labour in different ways.

Traditional Societies: The non-agricultural work entailed the mastery of a craft. Craft skills were learned through a lengthy period of apprenticeship. Workers normally carry out all aspects of the production process from beginning to end.

Modern Societies: Work is divided into an enormous number of occupations. Each occupation requires specialization.

After industrialization, there was a shift of work from home to workshops or factories. Different machinery was introduced. This led to less labour power and easy production. People seeking jobs in factories were trained to perform specialized tasks. The workers received wages for their work. Managers supervised the work. They aimed to enhance worker's productivity and discipline.

9.7.3. Enormous expansion of economic interdependence:

The modern society exists on the basis of the principle of interdependence. We depend on many workers across the globe for goods and services.

9.7.3.i. Transformation of work:

Mass production demands mass markets. The construction of a moving assembly line, mechanism of monitoring or surveillance systems, etc., came up with this mass market. The last decades saw a shift to what is called flexible production and decentralization of work.

9.7.3.ii. Centralization Vs. Decentralization of work: Industrial processes were broken down into simple operations in the factory. This called for the demand for educated professionals: Any product went through various stages of production, and each stage of production requires a specialist.

Example: Department of garment manufacturing unit: Merchandising '! Sampling department '! Fabric store department '! Trims and accessories store department '! Spreading & cutting department '! Sewing department '! Washing department.

Check Your Progress

Note: (a) Space is given below for writing your answer.

- (b) Compare your answer with the one given at the end of this unit.
- 6) What are the characteristics of the economic system in modern societies?

9.8. SUMMARY

Economic institutions are social institutions responsible for managing, producing, and distributing human resources. They are responsible for organizing the production, exchange, distribution, and consumption of goods and services in an economy. These institutions are governed by rules and procedures set by society. It ensures that people engage in the lawful use of technology for production and distribution.

Fundamental economic institutions include the division of labor, property, and contract. The economic system of a society consists of norms and patterned activities that regulate the production of goods and services, their distribution, and consumption. The structure of economic institutions can be divided into primitive, agrarian, and contemporary systems.

In conclusion, modern economies can be classified into capitalist, socialist, and mixed economies. The focus is on achieving economic objectives that align with the nature of their activities, such as profit, customer satisfaction, and rationalization of production.

9.9. CHECK YOUR PROGRESS-MODEL ANSWERS

1. The economic institution is “a company or an organization that deals with money or with managing the distribution of money, goods, and services in an economy”.
2. The contractual relationships are i. Impersonal and limited to the formal terms and conditions. ii. The contractual relationships are limited in terms of time, place and reference.
3. There are three types of production- Primary production, Secondary production and Tertiary production.
4. The primitive people are very close to the natural environment, and their economic activities and gains depend on the weather conditions. Their tools may include the bow and arrow for hunting and the plough for cultivation.
5. The mixed economy is a combination of both the capitalist and the socialist economies. In a capitalist economy, means of production (land, factories, knowledge, corporations) are privately owned and operated for the profit of the owners. The socialist economy refers to the establishment of public enterprises. The state controls the production and distribution.
6. The Characteristics of the economic system in modern societies: Existence of Highly complex division of labor, Shift in the location of work. Enormous expansion of economic interdependence.

9.10. MODEL EXAMINATION QUESTIONS

I. Answer the following in about 20 lines each.

1. Define Economic Institution.
2. Explain the Fundamental economic institutions.
3. Discuss the components of an economic system.
4. Write about the types of modern economy.

II. Answer the following question in about five lines each.

1. What is an Economic Institution?
2. What is meant by property?
3. Present the distribution system.
4. Explain the Agrarian Economy.
5. What are the characteristics of the economic system in modern societies?

9.11. GLOSSARY

1. An economic system consists of the norms and activities regulating the production, distribution, and consumption of goods and services.
2. Barter system – Exchange of things of utility in the agrarian sector from one generation to the next.
3. Contract – Agreement between two or more persons.
4. Division of labour- Distribution of work among the people according to their skill and competence.
5. Folkways – are approved standards of behavior passed on from one generation to the next.
6. Institutionalization is a process whereby a given adaption becomes an established pattern.
7. Jajmani system- Customary exchange of goods and services between jajman and kamin.
8. Mode of subsistence refers to the way in which a group adapts to its environment through the production of goods and services.

9. Privatisation-Reducing the share of the public sector in the economy and promoting private investors.
10. Property- Articles which have economic value.
11. Sanctions – refer to reactions that convey approval or disapproval of behavior.
12. Service work refers to providing assistance and information.

9.12. FURTHER READINGS

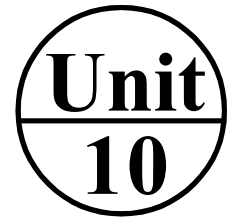
Giddens. Anthony: Sociology

Harry .M. Johnson: A Systematic Sociology

H.K. Rawat: Contemporary Sociology

Kingsley Davis: Human society

Vidyabhushan and Sach Deva: Introduction Sociology



Unit
10

ECONOMICS INSTITUTIONS

Contents

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10.0. OBJECTIVES

The purpose of this unit is to familiarize you with the definition of religion, its Origin, elements, functions, and characteristics. It also attempts to discuss religious elements for Worldwide, forms of religions. After studying this unit, you should be able to:

- Explain the definition of religion.
- Describe the Origin and elements of religion.
- Explain the functions and characteristics of the religion.
- Discussed religious elements for Worldwide.
- Present the forms of religion.

10.1. INTRODUCTION

Religion is a belief system based on the concept of a divine force guiding destiny. It is about things that are beyond the natural world. Belief system refers to shared ideas about the meaning of life. Religion has existed throughout the history of human society. It is a part of culture and an important aspect of human social life. It shapes human behavior in a moral fashion. Religion is a system of belief in the existence of supernatural beings. It is based on assumptions and speculations. Supernatural power refers to a power that is greater than what humans possess. People believe that this power can only be appeased and pleased through appreciation and propitiation.

10.2. DEFINITIONS OF RELIGION

Emile Durkheim defined religion as a unified system of beliefs and practices related to sacred things, that is, things set apart and forbidden – beliefs and practices which unite the people into one single moral community.

E.B. Tylor defines religion ‘as a belief in supernatural being’.

Karl Marx considered religion to be the opium of the masses.

Check Your Progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

1) Define religion?

10.3. ORIGIN OF RELIGION

The primary forms of religion were mostly primitive. Religion developed slowly with the evolution of human society. The earliest people who lived down the lane of evolutionary development are said to be pre-religious people. They possessed no organization or special roles (no temple, church, etc.). Only a communal sharing in rituals existed among them.

In his book 'Primitive Culture', E.B. Tylor has explained his views on the Origin of religion. He refers to it as the theory of animism. According to this theory, religion emerged from the idea of the soul. The primitive people believed that the soul transmigrates after death. During sleep, these transmigrated souls interact with the body. The dream is the manifestation of this interaction.

Max Muller's theory of the Origin of religion is known as 'naturism'. To primitive man, nature appeared to be most surprising, fearful, and marvellous. 'It was that vast domain of surprise and of terror', according to Muller, 'which supplied from the earlier times the impulse to religious thought and language. It is from this sensation of infinite that religion was derived'.

Emile Durkheim considered totemism to be the most primitive form of religion. His basic argument is that all religious ideas, such as totem, have emerged from the social group. The deity, the righteous and unrighteous, heaven and hell and the totem are all the collective representations of the group itself.

The totem is treated as sacred because it is a symbol of group life. People respect totems because they respect social values. Totem represents collective consciousness. Collective ceremonies are held in religion. People's faith in religion reaffirms group solidarity. Ceremonies and rituals bind people together in the community.

According to Durkheim, special occasions such as birth, marriage and death open a new situation. Collective ceremonies and rituals on such occasions help the affected people to adjust to new situations.

Check Your Progress

Note:

- (a) Space is given below for writing your answer.
 - (b) Compare your answer with the one given at the end of this unit.
- 2) What is a totemism?

10.4. ELEMENTS OF RELIGION

Various elements come together to form a religion. Rituals, emotions, beliefs, organization, sacred objects- symbolism and sect, etc. are a part of this.

- Ritual: it refers to religiously observed ceremonial practices. It is sacred in nature.
- Emotions: religion leads to the production of multiple emotions like hope, fear, reverence, and humility.
- Belief: These are the ideas which one considers as true.
- Organization: religion is organized with beliefs, emotions, and rituals.
- Sacred Objects: This can be further divided into symbolism and sect
 - Symbolism: symbols used for sacred objects and beliefs.
 - Sect: it is a small group of followers. It is different from the main religion.

Check Your Progress

Note:

- (a) Space is given below for writing your answer.
- (b) Compare your answer with the one given at the end of this unit.
- 3) What are the sacred objects of religion?

10.5. FUNCTIONS OF RELIGION

- Religion removes fear and anxiety: It gives hope of ultimate success in all failures and seeks help through prayer.
- Religion helps to establish the relation between man and the universe.
- Prophets, poojari, etc., mediate the relationship between man and god.
- Religion facilitates the moral judgment of right and wrong.
- Preservation of values: Religion creates purity and cleanliness.
- Religion is a socializing institution: it works as an agency that creates social solidarity by relating humans with each other.
- Religion creates unity and integrity among the people.

Check Your Progress

Note:

- (a) Space is given below for writing your answer.
- (b) Compare your answer with the one given at the end of this unit.
- 4) Present the any two functions of religion?

10.6. CHARACTERISTICS OF RELIGION

- Belief in supernatural power.
- These beliefs are associated with the emotional state of mind, such as fear, happiness, reverence, awe, etc.
- Many material objects are involved in religious practices, such as an altar, charms, cloth flowers, banana leaves, sacrifices, crosses, incense sticks, etc.
- The material objects involved in religious practices vary from culture to culture.
- Every religion involves specific rituals such as playing, dancing, chanting, fasting, eating specific kinds of food and so on.
- Religious rituals are generally performed in isolation, but occasionally, religion is ceremoniously practised collectively.
- Every religion has its specific mode of worship.
- Every religion has its special place of worship.
- Belief in life after death is also an important feature. Most of the religion has a concept of heaven and hell, sacred and profane.

Check Your Progress

Note:

- (a) Space is given below for writing your answer.
- (b) Compare your answer with the one given at the end of this unit.
- 5) Write about any two characters of religion.

10.7. RELIGIOUS ELEMENTS FOR WORLD WISE

The religious elements for world wise following were:

- A set of beliefs and values regarding the ultimate power in the universe, life after death, supreme beings, etc.
- A set of ceremonies are carried out. These consist of rituals and behaviors for expressing these beliefs.
- Certain elements are considered sacred. This includes gods, spirits, special persons, or any object or thought defined as sacred.
- It is a form of organization that reinforces the sacred. It attempts to unite the community of believers and carries the rituals.

Check Your Progress

Note:

- (a) Space is given below for writing your answer.
- (b) Compare your answer with the one given at the end of this unit.
- (c) Write any two religious elements for world wise following.

10.9. MAGIC, RELIGION AND SCIENCE

10.9.1. Magic: It is a belief in supernatural power. It tries to control this mystical power by the use of force and techniques. Magic is generally practiced individually. Magic is part of the tribal culture. Some persons in modern society, such as players, professionals and those who work in risk-prone places, perform magic-like rites.

Those who perform magic wear special kinds of precious stones, studded rings etc. in order to avert the evil efforts of bad spirits. People usually perform magical rituals in order to save themselves from imminent dangers. Magic has two forms: white magic and black magic. In white magic, the exorcist exercises his magical power for the benefit and well-being of the common people. Black magic is the complete opposite of this. Here, the sorcerer uses magical power for evil purposes.

10.9.2. Religion: In religion, the mysterious power is assumed to be superior to the human being. It is believed that this power directs and controls the course of nature and human life. People generally worship these supernatural forces. Religion, unlike magic, is humble, submis-

sive, ethical and moralistic in its values. Magic may be negative and evil-ended, too. Religion is practiced by a community of believers.

10.9.3. Science: science believes in what is known as observable and knowable. Science refers to a systematic knowledge of the reality. It attempts to understand realities on the basis of observable facts. Science is rationalistic. It aims at seeking the cause-effect relationship involved in the dynamics of phenomena.

Check Your Progress

Note:

- (a) Space is given below for writing your answer.
- (b) Compare your answer with the one given at the end of this unit.
- 7) What is magic?

10.10. SUMMARY

Religion is a belief system based on the concept of a divine force that guides human destiny. It is directed towards the supernatural. The belief in the existence of supernatural beings is based on assumptions and speculations. It has existed throughout human society. It is a part of culture and social life. Religion plays an important role in shaping human behavior in a moral fashion.

Taylor's theory of animism suggests that religion emerged from the idea of the soul. Max Muller's theory of the Origin of religion is known as 'naturism'. In Durkheim's totemism, totems are considered sacred. It represents the collective consciousness and collective ceremonies.

Religion performs multiple functions. It includes removing fear and anxiety, fostering relationships between man and the universe, judgment of right and wrong, and preservation of values. It is a socializing institution that creates social solidarity and acts as a socializing agent, relating man to man. Religious elements include a set of beliefs and values regarding the ultimate power in the universe, life after death, supreme beings, and sacred objects. Religion is a humble, submissive, ethical, and moralistic belief system that is controlled by supernatural power.

Magic is the belief in supernatural power. It is practiced individually and is a part of tribal culture. Science, on the other hand, is a systematic knowledge of reality based on observable facts. It is rationalistic in its approach to understanding phenomena.

10.9. CHECK YOUR PROGRESS- MODEL ANSWERS

1. According to E.B. Tylor, 'religion is a belief in supernatural beings'.
2. Durkheim's totemism- the most primitive form of religion. All religious ideas, such as totems, have emerged from the social group, and totems are considered sacred in religion, representing collective consciousness and collective ceremonies.
3. Sacred Objects of religion are symbolism, sect. Symbolism- symbols used for sacred objects and beliefs. Sect- Small group of followers different from the main religion.
4. The two functions of religion are religion removes fear and anxiety: It gives hope of ultimate success in all failures and seeks help through prayer. Preservation of values: Religion creates purity and cleanliness
5. The two characteristics of religion are belief in supernatural power. These beliefs are associated with emotional state of mind, such as fear, happiness, reverence, awe, etc.
6. A set of beliefs and values regarding the ultimate power in the universe, life after death, supreme beings, etc. A set of ceremonial rituals and behaviors of expressing these beliefs.
7. Magic is the belief in supernatural power, is practiced individually and is part of tribal culture

10.10. MODEL EXAMINATION QUESTIONS

I. Answer the following in about 20 lines each.

1. Define religion and discuss the Origin of religion.
2. Explain the Elements and functions of religion.
3. Present the Characteristics of Religion
4. Write about the forms of religion.

II. Answer the following question in about five lines each.

1. What is religion?
2. Explain any two elements of religion.
3. Present any three characteristics of religion.
4. What are the differences between religion and Science. Discuss.

10.11. GLOSSARY

1. Animism- Phenomena as dreams and death by reference to the spiritual existence. The importance given to the concept of souls
2. Judaism- Religion of the Jews.
3. Rituals- Any formal actions following an asset or pattern that is expressed through symbols.
4. Sacred- Religious beliefs are regarded and explained as extraordinary and outside the everyday course of events and things.
5. Symbol- Any gesture, architect, sign or concept which signifies or express something else as a symbol.
6. Totem- A plant, animal or object which is a sacred symbol of a group.

10.12. FURTHER READINGS

Durkheim. Emile: Elementary forms of religion

Giddens. Anthony: Sociology

Harry M. Johnson: A Systematic Sociology

H.K. Rawat: Contemporary Sociology

Kingsley Davis: Human society

Vidyabhushan and SachDeva: Introduction Sociology



Unit
11

SOCIAL PROCESSES: ASSOCIATIVE AND DISSOCIATIVE SOCIAL PROCESSES

Contents

- 11.0 Objective
- 11.1 Introduction
- 11.2 Meaning of Social Interaction
- 11.3 Meaning of Social Processes
- 11.4 Types of Social Processes
 - 11.4.1 Associative Social Processes
 - 11.4.1.1 Cooperation
 - 11.4.1.2 Accommodation
 - 11.4.1.3 Assimilation
 - 11.4.1.4 Amalgamation
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 - 11.4.2 Dissociative Social Processes
 - 11.4.2.1 Competition
 - 11.4.2.2 Conflict
- 11.5 Summary
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- 11.7 Model Examination Questions
- 11.8 Glossary
- 11.9 Further Readings

11.0 Objective

The main purpose of this chapter is to explain the meaning of social interaction, social processes, and types of social processes. After studying this chapter, you should be able to know about:

- Meaning of social interaction
- Definition of social processes
- Types of Social Processes

11.1 Introduction

Social processes inform how individuals and communities interact, adjust and readjust, and form links and patterns of behaviour, which are then modified through social interactions. The idea of a “social process” refers to some of the most common ways that people connect with each other. The interaction or mutual activity is the essence of social life. Interaction between individuals and groups occurs in the form of social processes. There are ways of interacting with other people that happen over and over again. Let us discuss social interaction in order to have an understanding of social processes.

11.2 Meaning of Social Interaction

Social interactions are reciprocal interactions that affect both the people involved and the quality of the relationships. According to Gillin and Gillin, “By social interaction, we refer to social relations of all sorts in functions, dynamic social relations of all kinds, whether such relations exist between individual and individual, between group and group and group and individual, as the case may be”.

Eldredge and Merrill say, “Social interaction is thus the general process whereby two or more persons are in meaningful contact, as a result of which their behaviour is modified, however, slightly”. Physical proximity usually results in some interaction, but it does not form a social unit or group.

11.3 Meaning of Social Processes

Social processes refer to forms of social interaction that occur repeatedly. Social processes refer to the ways in which individuals and groups interact and establish social relationships. There are several forms of social interaction, such as cooperation, conflict, competition and accommodation. According to MacIver, “Social process is the manner in which the relations of the members of a group, once brought together, acquire a distinctive character”.

As Ginsberg says, “Social processes mean the various modes of interaction between individuals or groups including cooperation and conflict, social differentiation and integration, development, arrest and decay”.

According to Horton and Hunt, “The term social process refers to the repetitive form of behaviour which is commonly found in social life”.

11.4 Types of Social Processes

There are hundreds of social processes. Certain fundamental social processes appear repeatedly in society. These fundamental processes are socialisation, cooperation, conflict, competition, accommodation, acculturation and assimilation. Loomis classified social processes into two categories: the elemental and the comprehensive or master processes.

He explains that elemental processes are those by which the individual elements of a social system are articulated, whereas comprehensive processes are those by which multiple or all of the elements are articulated or involved. These elements are beliefs (knowledge), sentiment, end or goal, norm, status-role (position), rank, power, sanction, and facility.

Social processes can be positive or negative. As a result, social processes have been put into two main groups, which have been called “conjunctive and disjunctive” and “associative and dissociative.”

11.4.1 Associative Social Processes

The associative or conjunctive social processes are positive. These social processes work for the solidarity and benefit of society. This category of social processes includes cooperation, accommodation, assimilation and acculturation. Three major social processes, such as cooperation, accommodation and assimilation, are discussed below.

11.4.1.1 Co-operation

Cooperation is one of the fundamental processes of social life. It is a form of social process in which two or more individuals or groups work together to achieve common goals. Cooperation is a form of social interaction in which all participants benefit by attaining their goals. Cooperation permeates all facets of social organisation, from maintaining intimate friendships to the successful operation of international programmes. People have to cooperate and form groups in order to survive.

The term ‘cooperation’ has been derived from two Latin words, ‘*Co*’ meaning ‘together’ and ‘*Operary*’ meaning ‘to work’. Hence, cooperation means working together for the achievement of a common goal or goal. When two or more persons work together to gain a common goal, it is called cooperation. For example, boys cooperate in games, men in business, workers in production

and public officials in community controls. It facilitates an endless variety of beneficial activities that make way for an integrated social life.

According to Merrill and Eldregde, "Cooperation is a form of social interaction wherein two or more persons work together to gain a common end".

In the words of Fairchild, "Cooperation is the process by which the individuals or groups combine their effort in a more or less organised way for the attainment of a common objective." cooperation involves two elements: (i) Common end and (ii) Organised effort. When different persons have the same goals and also realise that individually they cannot achieve these goals, they work jointly for the fulfilment of these goals.

Types of Cooperation

Cooperation is of different types. MacIver and Page have divided cooperation into two main types, namely, (i) Direct Cooperation and (ii) Indirect Cooperation.

(i) Direct Cooperation: it includes all those activities in which people do similar things together. For example, playing together, working together, carrying a load together or pulling the car out of mud together. The essential feature of this kind of cooperation is that people do identical activities, which they can also do separately. This type of cooperation is voluntary, e.g., cooperation between husband and wife, teacher and student, master and servant, etc.

(ii) Indirect Cooperation: it includes those activities in which people do, unlike tasks together towards a common end. For example, carpenters, plumbers and masons cooperate with each other to build a house. This cooperation is based on the principle of the division of labour. Here, people perform different functions for the attainment of a common objective. In the modern technological age, specialisation of skills and function are more required. Indirect cooperation is rapidly replacing direct cooperation nowadays.

A.W. Green has classified cooperation into three main categories: (i) Primary cooperation, (ii) Secondary cooperation, and (iii) Tertiary cooperation.

(i) Primary Cooperation: This type of cooperation is found in primary groups such as the family. Here, the individuals and the group identify with each other's interests. The achievement of the interests of the group includes the realisation of the individual's interests.

(ii) Secondary Cooperation: Secondary cooperation is found in secondary groups such as Government, industry, trade unions, church etc. For example, in an industry, each may work in cooperation with others for his own wages, salaries, promotion, profits and, in some cases, prestige and power. In this form of cooperation, there is a disparity of interests between the individuals.

(iii) Tertiary Cooperation: This type of cooperation is found in the interaction between various big and small groups to meet a particular situation. In it, the attitudes of the cooperating parties

are purely opportunistic. The foundation of the cooperation is loose and fragile. For example, two political parties with different ideologies may get united to defeat their rival party in an election.

11.4.1.2 Accommodation

Accommodation is when people and groups who are at odds with each other make adjustments and come to an understanding. People who used to be at odds with each other can work together on projects by accommodating each other. When there is a disagreement, arrangements, agreements, treaties, and laws are made that spell out rights, duties, and ways to work together. It ends relationships that are competing or at odds with each other between people, groups, and other human relationship systems. It is a way of inventing social arrangements which enable people to work together whether they like it or not. This led Sumner to refer to accommodation as ‘antagonistic cooperation’.

People have to work together even if they don’t want to. This is called accommodation. Society can hardly go on without accommodation. Because conflict makes it harder for people to get along with each other, messes up social order, and hurts social stability, accommodation is basically needed to stop conflict and keep up cooperation, which is important to social life. In addition to lowering or controlling conflict, it also lets people and groups adapt to new situations. It is the basis of social organisation. As Burgess remarks: “Social organisation is the sum total of accommodation to past and present situations. All the social heritages, traditions, sentiments, culture, techniques are accommodations”.

Accommodation makes for group life. It’s a must in today’s complicated world. In accommodation, the barriers between the parties have been partially broken down; social distance has weakened, and formal relations have been established whereby groups can work together. As a result, accommodation is necessary for getting along with others. It is close to both cooperation and conflict, so it must take trends in both areas into account.

Forms or Methods of Accommodation

Accommodation or resolution of conflicts may be brought about in many ways. It may assume various forms, the most important of them being the following:

- 1. Admission of one’s Defeat:** This method of accommodation is applicable for parties of unequal strength who are in conflict. When one group is strong, it can put pressure on another group that is weak. The weaker side gives in to the stronger side out of fear or because of fear of being overpowered. One example is that when one country wins a war, it forces its will on the other country that lost, and the war ends when one side has a clear winner. The loser has to choose whether it will admit its own defeat or continue the conflict with the risk of being eliminated together.

2. **Compromise:** This method is applicable when the combatants are of equal strength. Each disputing party makes concessions and concedes to the other's demands in a compromise. The "all or nothing" attitude gives way to a willingness to yield certain points in order to gain others. This method is based on the idea of "give and take". They should both be willing to give up some things or sacrifice something for the other side because they know that fighting would waste their time, energy, and resources.
3. **Arbitration and Conciliation:** Accommodation is also achieved by means of arbitration and conciliation. Where a third party gets involved in resolving the conflict between the contending parties, for example, the conflict between the employer and the employee, husband and wife, two friends, labour and management, are resolved through- the intervention of an arbitrator, a conciliator or a mediator. There is a difference between conciliation and arbitration. The conciliator offers only suggestions in order to terminate a conflict. The acceptance of these suggestions is up to the discretion of the contending parties. It has no binding force upon them. Arbitration differs from conciliation in that the decision of the arbitrator is binding on the parties concerned.
4. **Toleration:** Toleration is the method of accommodation in which there is no settlement of dispute. This method seeks to avoid overt conflict or open conflict. Toleration is found in the field of religion, where different religious groups exist side by side, having different policies and ideologies. For example, the co-existence of States with radically different economic and social systems, such as communist and capitalist systems, can be cited as examples of toleration. Similarly, in many places, we find temples, churches, mosques, etc., standing in close proximity to each other for centuries. Even after many years of religious conflict, this kind of religious toleration has been possible.
5. **Conversion:** In this type of accommodation, one side tries to persuade the other side to see things his way by showing that he is right and they are wrong. Because of this, the person who has been persuaded is likely to agree with the other person. Religious conversion can be cited as an example. This method may also occur in politics, economics and other fields.
6. **Rationalisation:** Accommodation can be achieved by rationalisation. This is a strategy in which one of the parties pulls out of the conflict by making up reasons to support their decision. For example, poor people say that their lack of money is God's will.
7. **Superordination and Subordination:** The most common method of accommodation which is found in each and every society is superordination and subordination. In the family, the relationships among parents and children are based on this method. In larger groupings, whether social or economic, the relationships are fixed on the same basis.

11.4.1.3 Assimilation

Assimilation is a fundamental social process. It is that process by which individuals belonging to different cultures are united into one. Successful accommodation sets the stage for additional consequences of human interactions, namely assimilation. This implies the complete merging and fusion of two or more bodies into a single common body. It is a process analogous to digestion, in which we say that food is assimilated.

Assimilation in social relationships means that the cultural differences between divergent groupings of people disappear. Thus, they come to feel, think and act similarly as they absorb new common traditions and attitudes and consequently take on a new cultural identity. We see the process operating among ethnic groups which enter a society with their own society's culture.

11.4.1.4 Amalgamation

People in the United States no longer use the word "amalgamation." Instead, they use the words "merger" or "consolidation," even when a new entity is formed. But people in places like India still use it a lot. An amalgamation is when two or more businesses join together to form a new one. An amalgamation is not the same as a merger because neither company stays in business. In its place, a whole new company is created to hold the assets and debts of both businesses.

11.4.1.5 Integration

Integration occurs when separate individuals or groups are brought together, e.g. the integration of students from all of the district's elementary schools at the new middle school or the integration of snowboarding on all ski slopes. Integration does not imply that there are no disagreements on any given topic. Despite the differences, all accept what is in the larger interest of the nation. This national integration makes all citizens imbued with patriotism. They first see themselves as Indian citizens, then as Hindus, Muslims, or someone else. Notwithstanding differences in opinions and beliefs, all the people of a nation are full of mutual love, integration and brotherhood. As a result, national integration is a feeling of unity or pride among the people who live in a country. The people who live in a country feel like they are all one because they share a shared identity.

National unity makes the country strong and organised. It holds people of various religions, sects, races, dress, civilisations and cultures together. Even though they have some differences, everyone gets along with each other. India is a shining example of national integration. There are not many places in the world that are as diverse as ours. People from different castes and towns live together here, even though their languages, cultures, and traditions are very different. Bringing the country together is what ties them all together.

11.4.2 Dissociative Social Processes

A social process which leads to negative results is called a dissociative process. These social processes result in the disintegration of society. These are also known as disjunctive social processes. Competition and conflict are examples of dissociative social processes.

11.4.2.1 Competition

Competition is one of the dissociative forms of social processes. In fact, it is the most basic kind of social struggle. It occurs whenever there is an insufficient supply of anything that human beings desire, insufficient in the sense that all cannot have as much of it as they wish. Ogburn and Nimkoff say that there is competition when demand is higher than supply. People do not compete for sunshine, air and gifts of nature because they are abundant in supply. But people fight for things that aren't easy to get, like power, fame, money, comfort, and other things that aren't common. The scarcity of resources leads to some form of competition in every society.

In any society, for example, there are typically more people seeking employment than there are available positions, resulting in competition. There is also competition for better jobs among people who already have jobs. So, there is competition not only for food but also for comforts, power, status, partners, fame, and everything else that is not available for one's asking.

Characteristics

By analysing various definitions, the following characteristics of competition can be drawn:

- (i) **It is Universal:** Competition is found in every society and in every age. It is found in every group. It is one aspect of struggle which is universal not only in human society but also in the plant and animal worlds. It is the natural result of the universal struggle for existence.
- (ii) **It is Impersonal:** Competition is not a personal action. It is an 'interaction without social contact.' The competitors are not in contact and do not know one another. They do not compete with each other on a personal level. The attention of all the competitors is fixed on the goal or the reward they aim at. Due to this reason, competition is known as an impersonal affair.
- (iii) **It is an Unconscious Activity:** Competition takes place on an unconscious level. Achievement of a goal or reward is regarded as the main object of competitors. Rarely do they know about other competitors. For example, the students of a particular class get engaged to secure the highest marks in the final- examination. They do not conceive of their classmates as competitors. Students may, no doubt, be conscious of the competition

and much concerned about marks. Their attention is focused on the reward or goals rather than on the competitors.

- (iv) **It is a Continuous Process:** Competition never comes to an end. It is not an intermittent process. It is continuous. As goods are short in supply, there will be competition among the people for their procurement. The desire for status, name, fame, glory, power and wealth in an ever-increasing degree makes competition a continuous process in human society.

Forms of Competition

Competition can be divided into many categories or forms. They are economic competition, cultural competition, social competition, racial competition, and political competition. It exists everywhere but appears in many forms.

1. **Economic Competition:** Generally, economic competition is found in the field of economic activities. It means a race between individuals and groups to achieve certain material goods. Thus, economic competition takes place in the field of production, consumption, distribution and exchange of wealth, for example, competition between two industrial sectors for the production of goods. In modern industrial society, the materialistic tendency of people has led to economic competition to a great extent.
2. **Cultural Competition:** Cultural competition is found among different cultures. It occurs when two or more cultures try to establish their superiority over others. This type of competition leads to cultural diversities in society. When one culture tries to establish its supremacy over other cultures, it gives birth to cultural competition. In ancient times, it was found that there was strong competition between the Aryans and non-Aryans, and sometimes it led to conflict.
3. **Social Competition:** Social competition is mainly found in modern societies. It is the basic feature of the present-day world. To acquire a high status, popularity, name and fame in society, people compete with each other. Social competition plays a vital role in the determination of an individual's status in society.
4. **Racial Competition:** Racial competition is found among different races of the world. It takes place when one race tries to establish its superiority over the other. The whole human society is divided into a number of races, and there always arises an intense competition among them. The competition between the Indo-Aryan race and the Dravidian race in India is an example of racial competition. Similarly, in South Africa, there is competition between the white and black races.
5. **Political Competition:** Political competition takes place in the political field. In all democratic countries, competition is inevitable among the various political parties and even between the different members of a political party to obtain political power. Similarly,

at the international level, there is always diplomatic competition between different nations. In India, competition between Congress (I) and B.J.P. for political power is a bright example of political competition.

Role of Competition

Competition is considered to be a very healthy and necessary social process. It is indispensable in social life. It has played a major role in the survival of human beings. It is the basic law of life. It is extremely dynamic. It performs many useful functions in society,

11.4.2.2 Conflict

Conflict is one of the dissociative or disintegrative social processes. It is a universal. It is a fundamental social process. Conflict arises only when the attention of the competitors is diverted from the object of competition to themselves. As a process, it is the antithesis of cooperation. It is a process of seeking to obtain rewards by eliminating or weakening competitors. It is a deliberate attempt to oppose, resist or coerce the will of one over another. Conflict is a competition in its occasional, personal and hostile forms.

According to A.W. Green, “Conflict is the deliberate attempt to oppose, resist or coerce the will of another or others”.

Gillin and Gillin say, “Conflict is the social process in which individuals or groups seek their ends by directly challenging the antagonist by violence or threat of violence”.

Conflict is also goal-oriented. But unlike cooperation and competition, it seeks to capture its goal by making its opponents ineffective. According to J.H. Fitcher, “Conflict is the social process in which individual or groups seek their ends by directly challenging the antagonist by violence or threat of violence”. K. Davis defines, “Conflict is a codified form of struggle”.

Characteristics

Conflict is an important form of social process. It is a part of human society. The main characteristics of conflict are as follows:

- (i) **It is a Universal Process:** Conflict is an ever-present process. It exists at all places and at all times. It has been in existence since time immemorial. The cause of the universality of conflict is the increase of man’s selfishness and his materialist tendency. Karl Marx has rightly mentioned that ‘violence is the mid-wife of history’.
- (ii) **It is a Personal Activity:** Conflict is personal. Its aim is to eliminate the opposite party. The defeat of the opponent is the main objective in conflict. When competition is personalised, it becomes a conflict. The parties, locked in conflict, lose sight of their definite goal or objective and try to defeat one another.

- (iii) **It is a Conscious Activity:** Conflict is a deliberate attempt to oppose or resist the will of another. It aims at causing loss or injury to persons or groups. The attention of every party is fixed on the rival rather than on the reward or goal that they seek. So consciously, the parties struggle with each other in conflict.
- (iv) **It is an Intermittent Process:** There is no continuity in conflict. It is occasional. It lacks continuity. It is not as continuous as competition and cooperation. It may take place all of a sudden and may come to an end after some time. If the conflict becomes continuous, no society can sustain itself. So, it is an intermittent process.

Types of Conflict

Conflict expresses itself in thousands of ways and various degrees. MacIver and Page have distinguished two fundamental types of conflict.

- i) Direct conflict
 - ii) Indirect conflict.
- (i) **Direct Conflict:** Direct conflict happens when someone or a group hurts, stops, or kills an opponent to secure a goal or reward. e.g., litigation, revolutions, and wars.
 - (ii) **Indirect Conflict:** In indirect conflict, attempts are made by individuals or groups to frustrate the efforts of their opponents in an indirect manner. For example, when two manufacturers go on lowering the prices of their commodities till both of them are declared insolvent, indirect conflict takes place.

11.5 Summary

Man is a social animal. It is difficult for him to live in isolation. They always live in groups. The members of these groups act in a certain manner. Their behaviour is mutually affected. This interaction or mutual activity is the essence of social life. Social life is not possible without social interactions and social processes.

11.6 Check Your Progress-Model Answers

1. What is the meaning of social processes?

Social processes refer to forms of social interaction that occur repeatedly. By social processes, we mean those ways in which individuals and groups interact and establish social relationships. There are several forms of social interaction, such as cooperation, conflict, competition and accommodation.

2. What are the types of social processes?

Social processes can be positive or negative. Accordingly, the social process has been classified into two broad categories, variously entitled 'conjunctive and disjunctive, 'associative and dissociative'. There are hundreds of social processes. However, we find some fundamental social processes that are found to appear repeatedly in society. These fundamental processes are socialisation, cooperation, conflict, competition, accommodation, acculturation and assimilation.

11.7 Model Examination Questions

1. Explain associative social processes in detail.
2. Analyse dissociative social processes in detail.
3. Write about cooperation and its importance.
4. Discuss competition and conflicts in detail.
5. Describe accommodation and its characteristics.

11.8 Glossary

- | | |
|-----------------------|--|
| i) Social Interaction | - Reciprocal interactions that affect both the people involved and the quality of the relationships. |
| ii) Social Processes | - Forms of social interaction that occur repeatedly. |
| iii) Cooperation | - It is a form of social process in which two or more individuals or groups work together to achieve common goals. |
| iv) Accommodation | - Occurs when people and groups who are at odds with each other make adjustments and come to an understanding. |
| v) Assimilation | - Process by which individuals belonging to different cultures are united into one. |
| vi) Integration | - When separate individuals or groups are brought together. |

11.9 Further Readings

1. Haralambos & Holborn. Harper Collins. 2018. *Sociology: Themes and Perspectives*.
2. Vidya Bhushan & D. R. Sachdeva. 2020. *An Introduction to Sociology*. Kitab Mahal.
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SOCIALISATION: AGENCIES OF SOCIALISATION

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12.0 Objective

The main aim of the current unit is to study socialisation, the process of socialisation, factors of socialisation, agencies of socialisation, and the role of socialisation. After going through this lesson, you should be able to understand:

- Definitions of Socialisation
- Process of Socialisation
- Factors of the Process of Socialization
- Agencies of Socialisation

12.1 Introduction

From the moment they are born, infants are biological beings with animal needs. He slowly changes into a social person and learns how to act and feel in social situations. Society, culture, and individuals could not grow and develop without this process of moulding. This process of moulding is called 'Socialisation'. Everyone tries to fit in with the conditions and surroundings that are mostly set by the society they are a part of. He has to follow the rules, or he is termed as socially deviant. His group will try to bring him back into line. This process of adjustment may be termed socialisation. It is the opposite of individualisation. It is a process of the expansion of the self. It develops in him the community feeling.

12.2. Definitions of Socialisation

According to Ogburn, "Socialisation is the process by which the individual learns to conform to the norms of the group."

According to Green, "Socialisation is the process by which the child acquires a cultural content, along with selfhood and personality".

According to Horton and Hunt, "Socialisation is the process whereby one internalises the norms of his groups, so that a distinct 'self emerges, unique to this individual'".

According to Lundberg, socialisation consists of the "complex processes of interaction through which the individual learns the habits, skills, beliefs and standards of judgment that are necessary for his effective participation in social group and communities."

12.3. Process of Socialisation

The social order is maintained largely by socialisation. If the individuals fail to behave in accordance with the norms of the group, it will disintegrate. But how does the process of socialisation start? Socialisation starts long before the birth of the child. People's relationships and decisions about marriage before a child is born have a big impact on how they will live their entire lives. The traditions surrounding pregnancy and birth, as well as the family's overall cultural practices, are also important for the growth of the child.

The techniques of parental care affect his chances of being born and of being healthy. Prenatal care forms an integral part of family welfare. Thus, the circumstances before his birth indirectly influence his growth in society. But direct socialisation begins only after birth. The newly born child as an organism has certain things which limit or help socialisation. These things which she has may be categorised into reflexes, instincts, urges and capacities.

12.4. Factors of the Process of Socialization

Socialisation is the process of learning group norms, habits and ideals. Four factors aid this process of learning. These are imitation, suggestion, identification and language. A brief description of these four factors is necessary.

- (i) **Imitation:** imitation occurs when an individual copies the actions of another individual. Mead defines it as a "self-conscious assumption of another's acts or roles". Thus, when the child attempts to walk impressively like his father, swinging a stick and wearing spectacles, he is imitating. Imitation may be conscious or unconscious, spontaneous or deliberate, perceptual or ideational. During imitation, the person who imitates performs exactly the same activity as the one being performed before him.

Imitation is the main factor in the process of socialisation of the child. Through imitation, the child learns many social behaviour patterns. The child, as compared to the adult, possesses the greatest capacity for imitation. Language and pronunciation are acquired by the child only through imitation. Children tend to get easily influenced by their parents and friends because they tend to copy others' behaviour without 'thinking' about it.

- (ii) **Suggestion:** According to McDougall, "suggestion is the process of communication resulting in the acceptance with conviction of the communicated proposition in the absence of logically adequate grounds for its acceptance." Suggestion is the process of communicating information which has no logical or self-evident basis. It is devoid of

rational persuasion. It may be conveyed through language, pictures or some similar medium. Suggestion influences behaviour with others. It also influences one's own private and individual behaviour. Individuals who are knowledgeable about psychology use suggestions to get other people to agree with their ideas and act in a way that suits their needs. This happens in business, politics, education, and all other areas. In reality, both propaganda and advertisements are based on basic psychological ideas about how to convince people.

As compared to an adult, a child takes in suggestions easily as they lack maturity and reason. The more mature and smart a person is, the less likely he is to take suggestions from others. It may be, however, necessary to keep in mind that there is a difference in the suggestibility of children belonging to different societies and also the same society. There are a number of internal and external factors that make people more suggestible. Thus, temperament, intellectual ability, ignorance, inhibition, dissociation, emotional excitement and fatigue are some of the internal factors that affect suggestibility. Group situation, the prestige of the suggested and public opinion come under the external factors.

- (iii) **Identification:** At an early age, the child cannot make any distinction between his organism and environment. Most of his actions are random. The child's reactions are mostly natural, impulsive and not conscious. As he grows in age, he comes to know of the nature of things which satisfy his needs. Such things become the object of his identification. He learns to identify the toys with which he plays, the picture book which he paints or the mother who feeds him. The speed and area of identification increase with the growth in age. Through identification, he becomes sociable.
- (iv) **Language:** Language is the medium of social intercourse. It is the means of cultural transmission. At first, the child utters some random syllables which have no meaning. Gradually, he comes to learn his mother tongue. Language moulds the personality of the individual from infancy.

12.5 Agencies of Socialization

Socialisation is not a time-limited process. It starts before a child's birth and continues throughout his life, up until their death. It is an incessant process. Formerly, the term Socialisation had not been applied to adult learning experiences. It was restricted to children. More recently, the concept of socialisation has been broadened to include aspects of adult behaviour as well. It is now thought of "as an interactional process whereby a person's behaviour is modified to conform to expectations held by members of the groups to which he belongs".

People who read books, listen to stories and are allowed to imagine an ideal society find it hard to tell the difference between subjective and objective factors that affect how a child learns to interact with others. Being socialised is important for society, so it makes sense that a child's socialisation shouldn't just happen by chance. Instead, it should be supervised by institutions. What a child is going to be is more important than what he is. Learning how to get along with others is what makes a child a useful member of society. Hence, it's important to know who socialises the child.

Children's socialisation comes from two main sources. The first group consists of people who have power or control over him, while the second group consists of people who have the same level of power or control as him. The first category includes parents, teachers, elderly persons, and the state. The second category includes the people you play with, your friends, and the other members of the club. The content and importance of his training differ depending on where he gets it from. In one category is the relationship of constraint; in the other, it is that of cooperation. The relationship of constraint means that people in authority are respected, while the relationship of cooperation means that equals understand each other.

The rules imposed by the first category are absolute and external. Rules in the second category are based on the working principles of association and cooperation. Persons having authority over the child are generally older than him\her. The persons sharing equality with him\her will be mostly of the same age group. There are reasons why it is believed that socialisation should happen in an authoritarian form. The ways people are expected to behave in a culture are not something we are born with. Sometimes, these expectations go against our natural instincts. Therefore, it is important that individuals responsible for teaching the child should have the authority to command obedience.

This power can only be given to older people because when the process of socialisation starts, infants don't have younger siblings, and they don't have the ability to interact with peers. Parents play a crucial role in teaching a child how to interact with others. They are closely related to him in the family. Additionally, they are physically closer to the child than others. The mother is the first parent to start the process of socialisation. Children receive their earliest social stimuli from their mothers. He\she responds to these stimuli by imitating them. Because there is a big difference in age and experience between the child and his parents, she may not completely understand everything they try to teach him\her.

If a child doesn't follow the rules, they might be forced to comply. This is because society believes it's important for the child to learn and follow the folkways and mores and also to be kept safe during their childhood. It's not about letting the child break all the rules to express themselves, but rather guiding them and protecting them until they grow up. So, basically, what the child learns right away is mostly about being morally restrained. Society passes on the most important parts of its heritage, making sure not to take any risks. Societal morality is thus not a matter of rational understanding but of felt obligation.

The child learns things from his peers that he can't learn from people in authority. He learns about how people work together and some of the informal parts of culture, like small folkways, trends, and things that people enjoy but keep secret or aren't allowed to know about. The knowledge of such things is necessary from a social point of view. In our society, it is generally believed that young people should not have knowledge about sex until they are married.

If young people are not taught about certain aspects of sex until they are married, it might make it harder for them to navigate different aspects of their sexual life after they get married. So, sex education is not excluded completely, though formally, it is considered undesirable. This knowledge the child acquires from an equalitarian group. Even though a child may not learn as much from another child who is the same age, they can still gain important skills by being part of a group where everyone is treated equally. In this type of group, they learn how to work together and follow rules. They also learn how to stand up for themselves without relying on authority figures. These skills are difficult to learn in a relationship where one person has all the power. Both the authoritarian and equalitarian relationships play a role in how a child learns to behave in society. Discipline and responsibility are often associated with authoritarian relationships, while other aspects are linked to equal relationships. The most important socialisation agencies are:

12.5.1. The Family

The parents or family are the first to socialise the child. They are closely related to the child. Additionally, they are also physically nearer to him\her than others. From the parents the child learns speech and languages. The child is taught societal morality. They learn respect for persons in authority. In the family, he\she learns a number of civic virtues. The family is rightly called the cradle of social virtues. The child gets his\her first lessons in cooperation, tolerance, self-sacrifice, love and affection in the family. The environment of a family influences the growth of a child. Psychologists have shown that a person is what he\she becomes in a family. In a bad family, the child learns bad habits, whereas in a good family, he acquires good habits.

An important cause of juvenile delinquency is the bad family environment. At the time of mate choice, the parents also try to find out the family history of the boy and girl in order to know their good and bad points. The relationship between the parents and the child is one of constraint.' The parents are older than the child and have the power to command obedience. In case the child does not follow the rules, he\she may be coerced. The process of socialisation usually starts with the mother. The family continues to exercise its influence throughout life.

12.5.2 The School

The school is the second agency of socialisation. The school is an important place where students learn and interact with others. At school, children receive the education that shapes their ideas and attitudes. Having a good education can help a child become a responsible and law-abiding member of society, whereas a poor education can increase the chances of them engaging in criminal activities. Education is really important for learning how to fit in with society. If the education system is well-organised, it can help create individuals who are well-adjusted to society.

12.5.3 Playmates or Friends

Playmates and friends play a significant role in socialisation. The relationship between the child and his playmates is one of equality. It relies on working together and understanding each other. Most of them are around the same age. As mentioned earlier, children learn certain things from their friends and playmates that they cannot learn from their parents. He learns how to work well with others and picks up on things like popular trends, styles, interests, ways to have fun, and forbidden knowledge. It is important for students in class ten to have knowledge about such things from a social perspective.

For instance, in our society, it is generally seen as inappropriate for young people to have knowledge about sex until they are married. However, if this knowledge is strictly prohibited until marriage, it may make it challenging to perform various sexual activities after getting married. Children gain this knowledge from their friends and playmates.

12.5.4 Educational Institutions

Parents and peer groups are not the only agencies of socialisation in modern societies. Every society that considers itself civilised has created formal institutions of education like schools, colleges, and universities. These institutions play a significant role in the process of socialisation. Educational institutions play a crucial role in passing on knowledge and skills from one generation to the next. Educational institutions are important for children because they teach them more than

just language and subjects. They also teach them about time, discipline, teamwork, cooperating with others, and competing with others. By using rewards and punishments, we encourage good behaviour and discourage bad behaviour.

Educational institutions play a crucial role in the socialisation of children, second only to the family. School is really important for teaching us how to fit into society and learn the values and behaviours that are expected of us. It goes beyond what we learn at home or in other groups.

12.5.5 Religion/Church

Religion has played a significant role in society. In the early society, religion provided a bond of unity. Even though religion is not as important in today's society as it used to be, it still influences our beliefs and how we live our lives. In most families, religious practices are followed on different occasions. The child observes his\her parents going to the temple and doing religious rituals. He\she listens to religious sermons, which can influence the path he\she takes in life and shape his ideas.

12.5.6 Occupation

In the occupational world, the individual finds himself with new shared interests and goals. He\she adjusts his\her position and learns to adjust with other workers who may have the same or higher or lower position. While working, the person develops cooperative relationships through task specialisation and simultaneously gains knowledge of the nature of class distinctions. Work, for him, is a source of income, but at the same time, it gives identity and status within society as a whole.

Wilbert Moore has divided occupational socialisation into four phases:

- a) Career choice
 - b) Anticipatory Socialisation
 - c) Conditioning and Commitment
 - d) Continues commitment.
- (a) **Career Choice:** The first phase is career choice. This involves the selection of academic or vocational training appropriate for the desired job.
- (b) **Anticipatory Socialisation:** The next phase is anticipatory socialisation. Some children inherit their occupations. These young people experience anticipatory socialisation

throughout childhood and adolescence as they observe their parents at work. Certain individuals decide on occupational goals at relatively early ages. The entire adolescent period for them may focus on training for that future.

- (c) **Conditioning and Commitment:** The third phase of occupational socialisation happens when someone is actually doing their job. Conditioning involves adjusting to the not-so-pleasant parts of your job, even if you don't really want to. Many individuals discover that the initial excitement of a new daily routine fades away and come to realise that certain aspects of the work experience can be quite boring. In his work, Moore talks about commitment as the act of willingly embracing enjoyable responsibilities that arise when someone recognises the fulfilling role of an occupation.
- (d) **Continues Commitment:** According to Moore, if a job proves to be satisfactory, the person will enter a fourth stage of socialisation. At this stage, the job becomes an indispensable part of the person's self-identity. Violation of proper conduct becomes unthinkable. A person may choose to join professional associations, unions or other groups which represent his or her occupation in the larger society.

12.5.7 Political Parties

Political parties try to gain control of political power and maintain it. They attempt to gain the backing of the people in the community by presenting a plan and strategy that focuses on social and economic issues. They spread political values and norms and teach citizens how to behave in society. Political parties play a role in educating citizens about the importance of stability and the need for change in the political system.

12.5.8 The State

The state is an authoritarian agency. It makes laws for the people. It dictates the modes of conduct expected of them. The people are supposed to obey these laws. Any deviance or rule-breaking attracts punishment. Thus, the state also moulds our behaviour.

12.5.9 Mass Media

Television and other forms of mass media are significant in how people learn to fit into society. The media sends out information and messages that can have a big impact on a person's personality. Furthermore, communication media plays a significant role in influencing individuals to either support or challenge the prevailing norms and values. They are the instrument of social

power. Their messages have an impact on us. The words are always written by someone, and these people too – authors and editors and advertisers – join the teachers, the peers and the parents in the socialisation process.

12.6. Role of Socialisation

The role of socialisation in the development of human mentality and human behaviour may be shown by citing the case of Anna. Anna, an illegitimate child, was caused to be kept all alone in an upstairs room. When Anna was taken out of the room at around six years old, she couldn't speak, walk, or do anything that showed intelligence. She didn't show any emotions and didn't care about anything. She was unable to take any action for herself. This means that without socialisation, our natural abilities alone are not enough to fully develop our personality. The main aspect of socialisation is having effective communication with others.

12.7 Summary

Environmental stimuli often determine the growth of human personality. A proper environment determines whether the social or self-centred forces will become supreme. An individual's social environment facilitates socialisation. If his mental and physical capacities are not good, he may not be able to make proper use of the environment. However, the family plays an important part in the process of socialisation. The child learns much from the family. After family, his playmates and school wield influence on his socialisation. After his education is over, he enters into a profession. Marriage initiates a person into social responsibility, which is one of the aims of socialisation. In short, socialisation is a process which begins at birth and continues until the death of an individual.

12.8 Check Your Progress-Model Answers

1. Explain about socialisation.

The human infant comes into the world as a biological organism with animal needs. He\she is gradually moulded into a social being. He\she learns social ways of acting and feeling. Without this process of moulding, society could not continue itself, nor could culture exist, nor could the individual become a person. This process of moulding is called 'Socialisation'. Every human tries to adjust him\herself to the condition and environment predominantly determined by the society of which he\she or is a member. If he\she fails to do so, he\she becomes a social deviant and is brought back into line by the efforts of the group of which he\she is a member. This process of adjustment may be termed socialisation. It is the opposite of individualisation. It is a process of the expansion of the self. It develops in him the community feeling.

2. What are the factors of the socialisation?

Socialisation is the process of learning group norms, habits and ideals. There are four factors in this process of learning. These are imitation, suggestion, identification and language.

3. Write about the role of socialisation.

The role of socialisation in the development of human mentality and human behaviour may be shown by citing the case of Anna. Anna, an illegitimate child, was caused to be kept all alone in an upstairs room. When Anna was taken out of the room at around six years old, she couldn't speak, walk, or do anything that showed intelligence. She didn't show any emotions and didn't care about anything. She was unable to take any action for herself. This means that without socialisation, our natural abilities alone are not enough to fully develop our personality. The main aspect of socialisation is having effective communication with others.

12.9 Model Examination Questions

1. Elucidate various factors of the process of socialisation
2. Analyse different agencies of socialisation
3. Discuss the role of socialisation in personality development

12.10 Glossary

1. Socialisation- the process of learning to be ideal members of the society
2. Imitation- imitation occurs when an individual copies the actions of another individual.

An important aspect of socialisation.

3. Suggestion-
4. Identification-
5. Religion-System of faith, belief and worship. It involves the supernatural beings.
6. Mass Media. - Units of communication that play an important role in socialisation.

12.11. Further Readings

1. Haralambos & Holborn .Harper Collins. 2018. *Sociology: Themes and Perspectives*.
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One reason why crime is increasing in society is because the agencies responsible for socialising children are not doing a good job. Today, many families are going through a tough time and are dealing with problems between parents that can have a negative impact on how children learn to interact with society. The educational system has many disadvantages.

SOCIALISATION: AGENCIES OF SOCIALISATION

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- 13.1 Introduction
- 13.2 Meaning of Social Change
- 13.3 Factors of Social Change
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13.0 Objective

The chief goal of the current lesson is to study the meaning of social change, factors of social change, and agents of social change. After studying this chapter, you should be able to learn about:

- Meaning of Social Change
- Factors of Social Change
- Agents of Social Change

13.1 Introduction

Sociologists say that social change happens when people's relationships and interactions with each other change, which, in turn, changes cultural and social institutions. These changes happen over time and often have big effects on society that last for a long time. Social change happens when the way society works changes. This can be shown by differences in cultural norms, rules for behaviour, social groups, or value systems. It's impossible to stop social change, and it happens on many levels. Change in one level of society will lead to change in another level. Similarly, change in one social institution will impact the functioning of other social institutions. Now that the world is more globalised and linked, it is easier and faster to make changes. Every part of society and culture is changing faster because of it. With this history in mind, this chapter will talk about some of the agents of social change.

Throughout the course of their discipline's historical development, sociologists have borrowed models of social change from other academic disciplines. Evolution became the main way to understand biological change in the late 1800s. This influenced how people thought about social change as well. While other models have improved our understanding of social change today, evolution is still a key idea. Other sociological models created analogies between social change and the West's technological progress. In the mid-20th century, anthropologists borrowed from the linguistic theory of structuralism to elaborate an approach to social change called structural functionalism. The basic structures of this theory, like family ties and the division of labour, are thought to control how people act in groups. Because of their interrelated nature, a change in one institution will affect other institutions.

Different schools of thought have focused on different parts of change. Marxist theory suggests that changes in modes of production can lead to changes in class systems, which can prompt other new forms of change or incite class conflict. Conflict theory is a different point of view that works on a large scale and covers all institutions. The attention isn't just on the parts of

conflict that cause disagreement. Conflict is unavoidable, but it also brings about changes that help people get along with each other. Taking yet another approach, the structural-functional theory emphasises the integrating forces in society that ultimately minimise instability.

There are many things that can cause social change, such as contact with other societies (diffusion), changes in the ecosystem (which can lead to the loss of natural resources or the spread of disease), changes in technology (like the Industrial Revolution, which created a new social group called the urban proletariat), and population growth and other demographic factors. Social change is also spurred by ideological, economic, and political movements.

13.2 Meaning of Social Change

Change is an ongoing process. According to sociologists, social change is a process where various social institutions and structures undergo structural, functional and ideological changes due to the influence of transformations in culture. This impacts the hierarchy in society, its social order, and interpersonal relationships and influences people's belief systems. Sociologists claim that social change is inevitable due to the functions we perform every day. Social change is also not restricted to one single geographical location. Its factors, sources and agents can be present in various locations or across many societies.

13.3 Factors of Social Change

Social change is not induced due to one factor. Each of its factors, causes, and reasons are interlinked. Social conflict in the form of war or protests can bring changes in society. They can challenge any policy or oppression and force the existing government or authority to bring legal changes.

Some of the important factors of social change are described below:

13.3.1 Physical Environment

Certain geographic changes sometimes produce great social change. Climate, storms, social erosion, earthquakes, floods, droughts, etc., definitely affect social life and induce social change. Human life is closely bound up with the geographical conditions of the earth.

In human history, there are many cases of civilisations that were doing very well but then were destroyed by natural calamities. The distribution of population over various regions, the variations in the population densities, the agricultural production, flora and fauna, and the joys and hardships - all indicate a change when a change in the physical environment occurs.

It's not just the rise and fall of societies that are affected by geography. Our clothes, food, eating habits, the way our homes are built, and many other things are also affected. When the geographical conditions change, a lot of people are forced to migrate. This causes big changes in social life and cultural values as well. Migration itself encourages change. It brings a group into a new environment, subjects it to new social contacts, and confronts it with new problems.

There are many factors that affect social life, including the physical environment. However, the environment alone is not responsible for the development of society. This extreme approach was laid down by some geographical determinists (Buckle, Huntington, Miss Sample, J. Huxley, etc.) who held that geographical setting ultimately governs the form of society (family, marriage, economy, religion, government) and explains social change. But this is not true today.

Now, man is in a position to affect change in his physical environment. Men adapt to their environment, but they also have the ability to alter their physical surroundings to suit their needs and preferences. Bennett and Tumin (1949) aptly remarked: "It is perhaps as reasonable if not more so, to insist that man modifies his physical environment rather than the environment modifies man".

13.3.2 Demographic (Biological) Factor

Demography is concerned with the size and structure of the human population. The social structure of a society is closely related to the changes in the size, composition and distribution of the population. The size of the population is based mainly on three factors - birth rate, death rate and migration (immigration and emigration).

The composition of the population depends upon variables like age, sex, marital status, literacy, etc. The ratio of breadwinners to dependents will alter as a result of shifts in the demographic structure, which may be caused by shifts in mortality rates. Such a change can have consequences for the structure of family, kinship, political and other institutions. The size of the population affects each of us quite personally. Whether we are born into a growing or a shrinking population has a bearing on our education, the age at which we marry, our ability to get a job, the taxes we pay and many other factors.

Population study demonstrates a connection between changes in population and socioeconomic, cultural, and illiterate factors like poverty, illiteracy, illness, family structure, types of marriage, and employment. Population growth is the most important factor in poverty.

Poverty is linked to both health and the number of people in the family. Countries with a large population (such as China and India) are more impoverished than those with a small population. What kind of marriage someone has (monogamy or polygyny) is affected by their sex. It is observed that communities with a higher male-to-female ratio have adopted polyandry. In such groups, where there were more women than men, polygyny was typically present.

Every society's population is constantly fluctuating in terms of both its size and composition. Population changes have happened throughout human history as a result of things like migration, war, and shifting cultural norms. In modern times, the adoption of two artificial methods of population control, namely birth control and abortion, affects both the size and composition of the population.

The decline of both the birth rate and the death rate brings social transformation with changes in size and changes in composition. Significant social change takes place as the birth rate goes down, the share of younger people in the population goes down, and the share of older people goes up.

13.3.3 Cultural Factor

People's beliefs, values and social institutions are closely linked. Values, beliefs, ideas, and institutions are the basic elements of a culture. Certainly, all cultural changes involve social change. The cultural and social factors are closely linked. Thus, any change in the culture (ideas, values, beliefs, etc.) brings a corresponding change in the whole social order. Social institutions cannot live on life shells within which life is extinct.

Social systems are directly or indirectly the creations of cultural values. The history of culture offers much evidence which confirms the role of culture. A religious teaching that has been around in different forms for many centuries has an impact on the way society works. One example is that Catholics still follow a certain view on sex that was set by the priests in the early Middle Ages.

Culture gives speed and direction to social change and determines the limit beyond which social change cannot occur (Dawson and Gettys, 1948). If we take a ship to travel, society determines both the direction and the destination. The design of the ship does not determine the direction. The port we sail to remains a cultural choice. The cultural factor not only responds to technological change but also exerts influence over its direction and nature.

Cultural change in society has two major aspects:

- a) Cultural change by discovery and invention, and
- b) Cultural change by diffusion and borrowing.

The first comes from within a society and culture. The second one comes from an external culture. A discovery or an invention adds to the fund of our verified knowledge, which later on becomes a factor of social change. Knowledge of bacterial infection brought about many changes in the behaviour of people in the form of prevention and cure of disease.

Socio-cultural changes are also brought about by persons from other cultures all over the world. Diffusion is the spread of cultural traits or patterns from group to group. Borrowing refers to the adoption of a cultural trait by people whose culture did not have that cultural trait. Western culture has influenced many of our cultural practises (such as the use of a knife and fork when dining). Culture operates not only directly as a source of change but also indirectly by its impact on the utilitarian order. This idea was best exemplified by German sociologist Max Weber in his study of the sociology of religion.

He recognised that there is a direct link between a religion's practical ethics and the character of its economic system in his study "The Protestant Ethic and the Spirit of Capitalism" (1930). He disagreed with Karl Marx's view that the latter defines the former. Marx believed that the nature of a society is determined by the manner in which the economy is owned and organised. Weber also recognised the significance of economic considerations, but he did not accord them the same weight as Marxian theory does. For Marx, economic influences were primary and determined everything else, including religion, whereas, for Weber, economic phenomena themselves rely on a broad ideological foundation, specifically religion.

In the aforementioned study, Weber argued that the Protestant Reformation, specifically Calvinism, was responsible for the development of modern capitalism. Protestantism stressed that people should be able to make their own decisions and not rely on the church, priesthood, or rituals. Weber said that Calvinist Protestantism made men want to be successful in the world. It laid emphasis on rational calculation, the willingness to accumulate for long-term profit and success and the emphasis on entrepreneurial success as a virtue.

Weber argued that ideas, ideals, and attitudes regarding work (work is a virtue, time wasted, money lost, etc.), savings, and life played a significant role in the economic growth of Western Europe and the United States. A lot of the cultural elements of early capitalism came from Protestantism. These included individualism, achievement motivation, hostility to inherited wealth

and luxury, legitimating of entrepreneurial vocations, opposition to tradition and superstition, commitment to organisation and calculation in personal and public life.

To sum up, Protestantism played a role in making Western society more rational, which is a fundamental component of capitalism. Weber did not merely explain the development of capitalism in terms of religious belief. He argued that the religious factor, when combined with political, economic, and social factors, can produce a certain type of social change.

13.3.4 Ideational Factor

The critical and innovative nature of the modern outlook has developed significantly as a result of cultural factors influencing social change in modern times. The growth of science and the secularisation of thinking are the other factors that contribute to this. We no longer adhere to a great number of customs and practices solely because they are backed by tradition. On the contrary, our ways of life are becoming more and more based on rationality.

Some writers have claimed that all social change is ideational and that it can be understood at the ideational level. They argued that ideas could change the way things happen in society. For them, ideational changes are an important contributory factor in the majority of the social changes that happen in society. Together, ideas and ideologies are strong forces that drive social change.

For example, the four guiding principles in our constitution—equality, unity, liberty, and justice—have not only changed the way Indian society works, but they have also had a big impact on how family members relate to each other. As people who believed in the power of ideas, social thinkers said that changes can't happen unless there are also changes in the ideas people have about society or ideas about society and nature.

In modern times, not only the way we think but the contents of ideas have also changed. Self-improvement, freedom, equality, and democratic participation are mostly ideas that were created in the last two or three hundred years. These kinds of ideas have helped start reformation movements and revolutions, as well as other social and political changes.

13.3.5 Economic Factor

When it comes to economic effects, industrialisation has the most extensive reach. Everything about life, institutions, organisations, and group life has changed because of it. Levels of production stayed pretty steady in traditional production methods because they were based on normal, everyday needs. Modern industrial capitalism promotes the constant revision of the technology of production, a process into which science is increasingly drawn.

We can readily observe the effects of industrialisation (science and technology) on the Indian family system (joint family) and caste system. (For a detailed analysis of the influence of economic factors, see Marx's views discussed in Economic Theory of Social Change).

13.3.6 Political Factor

The state is the most powerful organisation which regulates social relationships. It can make new rules and get rid of old ones in order to bring about social change. Laws about untouchability, child marriage, widow remarriage, divorce, property, and succession are just a few examples of laws that have changed the way Indian society is organised.

The type of political leadership and individuals in power also influence the rate and direction of social change. In many societies, the political leadership controls the economy also. Besides technological and scientific progress, political development also affects these areas, which in turn has an impact on social changes.

Political structure and social change are inextricably linked. In hunting and gathering societies, there were no political organisations capable of mobilising the community. There were minimum changes in these societies. In all other types of society, however, the existence of distinct political agencies, such as chiefs, lords, kings and governments, strongly affects the course of development of society. A ruler may choose to channel resources into building up his castle, for example, even when this impoverishes most of the population.

Political development over the past two or three centuries (notably in India after independence) has influenced economic change just as much as economic change has influenced political development. Now, governments have a big part in speeding up (and sometimes slowing down) economic growth. In all industrial societies, there is a high level of state intervention in production.

13.4 Agents of Social Change

Agents refer to the things or people that have the ability to create change. There can be several agents of social change, like population, environment, culture, technology, population, and social institutions. Some of them are discussed below.

13.4.1 Technology

When people use their scientific knowledge to make technical tools or machines and keep improving them, this is called technological progress. Until now, technological innovations have

brought about numerous changes in people's lifestyles, which have altered society and its structures. It also induced vast cultural changes across societies and centuries.

For example, the invention of the car and its affordability has increased its use in most nations of the world. This has made it easier and faster for people to move around. This led to the building of better transport systems, including roads. This also increased pollution, car accidents, loss of lives, health issues due to pollution, etc.

Similar to this, computers have completely changed the field of information and communication technology around the world. It has created a worldwide network of connectivity, leading to an unlimited flow of information. These kinds of innovations have virtually brought people closer together, irrespective of their physical distance. It has transformed social relations, customs and traditions by making knowledge and information more accessible.

13.4.2 Social Institutions

Change in one social institution creates change in every social institution. For example, industrialisation and technological development introduced the growth of private companies, which impacted the functions of the government sector. It also reduced the quantity of manual labour in the agricultural sector.

Educational institutions have also gone through huge changes. Along with digital learning and exams, skill-based courses have been added. In the case of medical institutions, technical equipment is now readily available. Medicines and other necessities are made in large quantities. This has led to the improvement of the overall human race. People are now better educated, healthier, and literate due to changes in many areas of life. These changes have had a big impact on their social and cultural structure.

13.4.3 Modernization

The idea of modernisation is different for different people. In India, it is a form of social change, and this idea originated from the Indian sociologist M.N.Srinivas. Modernisation can be seen in the political, agricultural, economic, social and cultural sectors.

It creates a transition from traditional knowledge or activities to contemporary ideas and actions through knowledge formation, implementation, and innovation. It can make modern societies and cities, but it could also wipe out small, traditional villages. It's helpful to share information, but it also makes digital surveillance and cybercrime more likely.

13.4.4 Environment

Industrialisation and globalisation have caused an increase in migration and population. This increase in human population means a simultaneous increase in consumption and discharge of waste. It also means building more industries, homes, and other institutions, leading to deforestation.

This is also the reason behind more and more natural disasters which are occurring due to extreme changes in the climate. Some of these changes include soil erosion, excessive rainfall or drought, landslides, extreme heat waves or cold waves. Due to improvised infrastructure facilities, nowadays, people are able to travel to their desired locations, which may also include vulnerable areas where they face natural disasters, consequent death and several kinds of losses.

13.5 Summary

Since social change can occur every day without people being aware of its process and time, it is better for them to encourage positive changes through positive activities and mindsets. For example, people can reduce pollution and find sustainable ways of using natural resources to prevent depletion and waste. In case of cultural transformations, people can decide their limitations and find ways to preserve their traditional roots. Similarly, they can also make constructive use of the internet technology and look after their digital well-being. Thus, it can be concluded that humans are the most important agents of social change.

13.6 Check Your Progress-Model Answers

1. Explain the meaning of social change.

Change is an ongoing process. According to sociologists, social change is a process where various social institutions and structures undergo structural, functional and ideological changes due to the influence of transformations in culture. This impacts the hierarchy in society, its social order, and interpersonal relationships and influences people's belief systems. Sociologists claim that social change is inevitable due to the functions we perform every day. Social change is also not restricted to one single geographical location. Its factors, sources and agents can be present in various locations or across many societies.

2. Mention different types of agents of social change.

Agents refer to the things or people that have the ability to create change. There can be several agents of social change, like population, environment, culture, technology, population, and social institutions.

13.7 Model Examination Questions

1. Define social change and discuss its different factors.
2. Explain about various agents of social change.
3. Write an essay on social change on your own.

13.8 Glossary

1. Social change - the process where various social institutions and structures undergo structural, functional and ideological changes due to the influence of transformations in culture.
2. Cultural change - a form of social change induced by cultures.
3. Modernisation - a form of social change
4. Industrialisation - the development of industries in a country or region on a wide scale
5. Globalisation. - The process of interaction and integration among people, companies, and governments worldwide.

13.9 Further Readings

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SOCIAL CONTROL: AGENCIES OF SOCIAL CONTROL

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14.0 OBJECTIVES

The purpose of this unit is to understand that the Society, in order to exist and progress, has to exercise a certain control over its members. Any marked deviation from the established ways is considered a threat to its welfare. Such control has been termed as social control. After studying this unit, you should be able to

- Understand the meaning of social control
- Discuss the forms of social control
- Explain the means of social control
- Understand agencies of social control

14.1 Introduction

Social control refers to the way Society regulates how people interact with each other based on accepted rules and norms. It is a powerful and effective way to maintain order, discipline, and cooperation among individuals. It also serves to discourage and, if necessary, punish behaviour that goes against these established standards.

The aim of social order, Parsons has well said, is “nipping deviant tendencies in the bud”. If we don’t do that, social order will stop existing. The law of the brute would take over. In such a condition, the Society will turn out to be a ‘brutish’ and ‘nasty’ one. The process and influence that regulates social action is actually the opposite.

The way people learn to fit into Society, by adopting its values and dealing with emotions such as liking and disliking, often leads to people becoming conformists. Social control works always and all the time. However, because Society is influenced by external factors and internal changes and because social systems are characterized by both continuity and change, enforcing social control is not an easy task.

Some may be dissatisfied with it, and they may find satisfaction in deviance. The danger is always there, and we can’t get rid of it. It is also not tolerable. The effectiveness of social control depends on how well the accepted methods of social control are coordinated.

14.2 Meaning of Social Control

Social control, in a broad sense, means that Society has power over people. People need to be controlled in some way so that Society stays organized and in order. This kind of control is

needed to get the person to behave in a certain way and help him learn how to get along with others. Society needs to keep an eye on its members in order to exist and move forward because anyone who goes too far from the rules is seen as a threat to the well-being of Society. Sociologists have called this kind of control “social control.”

Sociologists use the term “social control” to describe the mechanisms by which a society maintains a normative social system. It means all the things that Society does to make sure people follow its rules. When a person grows up, they start to adopt the rules and expectations of Society, and these become a natural part of who they are. When a kid grows up, he learns the values of his own group as well as the values of Society as a whole. He also learns what is considered right and proper to do and think.

“But every social group makes mistakes, no matter how big or small,” says Lapiere. At best, internalizing so many social rules isn’t enough to make sure that a person’s wants and needs exactly match up with what his group thinks is right. Because of this, some people in every group don’t follow the rules of their group. There is a certain amount of tolerance for deviation, but any big change from the norms is met with resistance because it is seen as a threat to the well-being of the group.

Hence, sanctions, which are rewards or punishments, are used to control a person’s behaviour and get people who don’t follow the rules to do so. All these efforts by the group are called social control, which is concerned with the failures in socialization. Social control, as says Lapiere, is thus a corrective for inadequate socialization.

E.A. Ross says that the person has strong sentiments that help him cooperate with other people to enhance social welfare. These feelings are empathy, friendliness, and a sense of what’s right. But these sentiments by themselves are not enough to suppress the self-seeking impulses of the individual.

Society has to make use of its mechanism to accomplish the necessary order and discipline. This method is known as social control. Ross explains, “Social control refers to the system of devices whereby society brings its members into conformity with the accepted standard of behaviour”.

Ogburn and Nimkoff have said that “Social control refers to the patterns of pressure which society exerts to maintain order and established rules”.

s Gillin and Gillin say, “Social control is the system of measures, suggestions, persuasion, restrain and coercion by whatever means including physical force by which society brings into conformity to the approved pattern of behaviour, a subgroup or by which a group moulds into conformity its members”.

According to MacIver,” Social control is the way in which entire social order coheres and maintains itself – how it operates as a whole, as a changing equilibrium.”

For that matter, social control could be thought of as any action that Society takes against its members to ensure the welfare of the group. It helps to maintain order and stability in the Society. It is what makes a community or group work as a whole to maintain the balance that is always changing. There are various means and agencies that can persuade or compel individuals to follow the norms of the Society.

14.3 Need for Social Control

For social life to run smoothly, there needs to be social control. Society has to regulate and pattern individual behaviour to maintain normative social order. Without social control, the organization of the Society is about to get disturbed. If someone is socialized well, they will follow the rules out of habit and because they want to be liked and accepted by others.

If you don't socialize with him well, he might not follow the rules, but the forces of social control will make him do what everyone else does. Kimball Young says that it is important “to bring about conformity, solidarity, and continuity of a certain group or society.” Social control is the only way to make it work. Society has to use its own systems to maintain order and discipline.

Herbert Spencer has put forward the idea that Society is made up of groups of people. People live in groups because they are useful. Through Society, he is able to preserve his identity and views. To maintain his identity and characteristics, he must exercise some control over which specific norms and institutions are created. It is good that these social control bodies help people and Society keep their identities.

Different social thinkers have expressed their views about the need for social control, which are talked about below:

- 1. Re-establishing the old Social System:** social control helps to keep the existing order intact. In other words, it is the desire of the Society to make its member live in a manner in which their forefathers have been living. The enforcement of the old order in a changing

society may hinder social progress. But, it is a necessary step to maintain continuity and uniformity in Society.

2. **Regulation of Individual Social Behaviour:** Social control is necessary in order to regulate individual behavior. In this manner, the individual can conform to the social objectives and social values of the Society. This helps to maintain the social order. Unless the individuals live up to the prescribed norms of conduct, it would be quite difficult to maintain social organization effectively. Hence, social control is necessary for Society in order to exist and progress.
3. **Obedience to Social Decisions:** Society makes certain decisions. These decisions are taken in order to maintain and uphold the values of the Society. Through social control, the attempt is made to get the social decision obeyed.
4. **Establish Social Unity:** Unity is not possible without social control. Social control regulates the behaviour of individuals in accordance with established norms. This helps to bring in uniformity of behaviour. This strengthens social unity.
5. **Bring Solidarity:** Social control creates the feeling of solidarity in the minds of people. In the competitive world, the weaker group may be exploited by the stronger group, or equally powerful groups may clash among themselves. This affects the harmony and order. Some groups may develop anti-social attitudes. This poses a danger to the organization of the Society. Therefore, there is a necessity for the different groups and institutions.
6. **Bring Conformity in Society:** Social control is intended to bring about uniformity in the behaviour of the individual members of the Society. It helps to bring about different types of conformities in their societies.
7. **Provide Social Sanction:** Any marked deviation from the accepted norms is considered a threat to the welfare of the group as a whole. Hence, sanctions are used by the group to control the behaviour of the individuals.
8. **Check Cultural Maladjustment:** Society is continuously undergoing changes. The individual has to adjust his behaviour according to changes taking place in the Society. However, all the individuals cannot adjust themselves to new situations. Some may become deviants. Thus, social control is necessary to check the deviant behaviour of the individuals.

Social control is needed to prevent the Society from disintegration. Kimball Young says that the need is bigger in today's Society because it is more complicated and has more forces that are breaking it down. It has become the habit of the people to violate rules and social norms. If the agencies of social control do not act effectively, Society may suffer from chaos and disintegration.

14.4 Forms of Social Control

Different social thinkers have categorized social control in different ways. Given below are a few classifications of the forms of social control:

1. Forms of Social Control as Given by Karl Mannheim

Karl Mannheim, the famous social thinker, has categorized social control into the following:

- a) Direct social control,
 - b) Indirect social control.
- a) **Direct Social Control:** it is the name for the type of social control that deals directly with a person's actions. In families, neighbourhoods, playgroups, and other types of primary groups, this kind of control can be found. Parents, friends, teachers, classmates, and other people in these places keep an eye on the way individuals act.
- b) **Indirect Social Control:** In this type of social control, distant factors keep control over the behaviour of the individual. Such a type of control is exercised by secondary groups through customs, traditions, rationalized behaviour, etc. and public opinion is an important form of indirect social control.

2. Forms of social control as given by Gurvitch

According to Gurvitch social control is of the following four types:

- i) **Organized Social Control:** People's behaviour is regulated in this type of social control by either democratic or voluntary means. This is done through natural ways of social control.
- ii) **Unorganized Social Control:** Values of society and usages, traditions, fashion, symbols, and other things keep people in line. This is an elastic type of social control and is related to day-to-day life.

- iii) **Spontaneous Social Control:** This type of social control is exercised by ideas, rules and regulations, values, norms, etc.
- iv) **More Spontaneous Social Control:** Social control that is exercised by direct social and group experience, such as aspirations, decisions, desires, etc., is called more spontaneous social control.

3. Forms of Social Control as Given by Kimball Young

Well-known social thinker Kimball Young has categorized social control under the following two heads: (a) Positive social control and (b) Negative social control.

- (a) **Positive Social Control:** In this type of social control, positive steps such as rewards, the policy of appreciation, etc., are used to keep the person under control. As a result of these steps, man tries to behave in the best possible manner in the Society.
- (b) **Negative Social Control:** This is just the reverse of the positive form of social control. In this type of social control, people are made to follow the rules of Society by stimulating the fear of being punished or not being respected by others.

4. Hayes's Classification of Social Control

He has classified social control under the following two heads:

- (a) Control by sanction, (b) Control by socialization and education.
- (a) **Control by Sanction:** In this kind of social control, people who follow Society's rules are praised, and people who step outside of those rules are punished.
- (b) **Control by Socialization and Education:** Through education and socialization, the child is taught to act according to the norms of Society.

(5) Forms of Social Control as given by Lumbey

The well-known social thinker Lumbey has classified social control under two categories: (a) the Physical force method and (b) the Human symbol method.

Under the first form, man is physically forced to act in a certain way. Under the second form, he is made to act in a way that fits with Society's ideals through language, traditions, customs, religion, rituals, and other things.

(6) Forms of social control according to Cooley

According to Cooley, there are two forms of social control: (a) Conscious. (b) Unconscious.

Through conscious form or social control, Society compels an individual to act according to its accepted objectives. Law, Propaganda, and Education are such forms. Through unconscious methods, social institutions such as religion, customs, traditions, etc., keep control over the behaviour of the individual.

14.5 General views about forms of Social Control

Generally, social control is classified under the following two forms:

(1) Formal social control, (2) Informal social control

- (1) Formal Social Control:** This type of social control is exercised by known and deliberate agencies of social control, such as law, punishment, army, Constitution, etc. Man is forced to accept these forms of social control. Most of the time, secondary groups use these forms.
- (2) Informal Social Control:** These agencies of Social Control have grown according to the needs of the Society. Folkways, mores, customs, social norms, etc., fall under this category of social control. Generally, primary institutions exercise this type of social control.

Informal means of Social Control

- 1. Norms:** Norms are rooted in the institution. They provide the standard of behaviour and are regulatory in character. The person who can work towards the cultural goal is limited by institutional norms. These set the rules for what to do. Norms are what hold Society together.

They influence the attitude of individuals. Broom and Selznick described norms as a blueprint for behaviour, setting limits within which individuals may seek alternate ways to achieve their goals. Every social system follows its own set of operative norms. Conformity to norms is contingent on the socially defined context. People who break the rules may lose their status, socially ridiculed or even punished.

- 2. Values:** It consists of culturally defined goals. People from all walks of life are encouraged to work towards this goal. There are different levels of “sentiments and significance” involved. These may consist of inspirational references. Values are “goals worth striving for”. These are basic, not exclusive.

3. **Folk Ways:** Folk are a people with a community sense. They have a uniform and a common way of living. This constitutes the folkway. These are, according to F.B. Renter and C.W. Hart, “simple habits of action common to the members of the group; they are the ways of folk that are somewhat standardized and have some degree of traditional sanction for their persistence”. For the sake of community life and uniformity, these are accepted as necessary. Disregarding these will result in disapproval.
4. **Mores:** Mores are folkways that are based on value judgment. They are deeply rooted in the community life. Any disregard shown to these invokes sanction. According to Green, mores are “Common ways of acting which are more definitely regarded as right and proper than the folkways and which brings greater certainty and severity of punishment if violated...”
5. **Customs:** Custom is “a rule or norm of action”. It is the consequence of some social necessity. It is followed as it involves sentiment based on some rational element. It happens on its own; no outside source is needed to make it happen. Any disregard shown to it invokes social censure; it is enforced as it is.

That means it can't be stretched to fit new needs. It may cease to exist as a result of a change in conditions. At any given time, it is a force that shows what most people agree on. A lawmaker has to take it into consideration. He has to pay attention to it. Traditions are made by people over time. Over time, it changes into a plan for a specific social goal. It needs time to grow.

Laws can't be made without taking traditions into account. It's still very important to follow group rules. But in general, customs are becoming less important as a social control. It cannot adapt quickly to the changing Society.

6. **Belief Systems:** People's beliefs have a big effect on how they act. Culture has grown and changed because of the rules and norms that Society has set. It has worked as a means of informal social control. Some beliefs are very important to the way Society works. Many people have believed in an unknown power since the beginning of time. The feeling of fear made him believe that he was being watched.

This seems to be the spirit behind the prayer and meditation. It's clear when people pray by raising their hands or kneeling in front of a religious sign or when they do other rituals and practises that show their faith. People who believe in the idea of incarnation do so because they believe that life goes on forever. Birth and death, as the endless scheme of things, came to be accepted as the change from one body to another.

It made people believe in goodness. He thought that doing wrong would always lead to negative consequences. So, he did everything he could to stay away from these. All Indian religious systems agree on one thing: people must believe in the theory of Karma. The idea that the soul lives forever has been a big part of religious thought and practise.

- 7. Ideology:** Social determination of thinking is ideology. Ideology has always had an effect on how people think about Society. Varnashrama Dharma, Punarjanam, and Dhamma have had an impact on how we think about Society. Politically, the idea has been to bring the country together. In ancient texts, this land is described as devanirmitamsthanam – the land fashioned by the gods themselves.

One of the most frequent prayers asks people to remember and worship their motherland as the land of seven sacred rivers: the Ganga, the Yamuna, the Godavari, the Saraswati, the Narmada, the Sindhu, and the Kaveri. Together, these rivers cover its entire area.

- 8. Social Suggestions:** Social suggestions and ideas are an important method of social control. The Society controls how its members act through these suggestions and ideologies. Society usually controls and limits how its members act in many ways, such as by imparting knowledge through books, works, and spoken words.
- 9. Religion:** It includes customs, rituals, prohibitions, and roles that are mainly related to or justified by the supernatural and the sacred. Religion is a strong way to control Society. It controls man's relations to the forces of his physical and social environment. The extent to which religion influences men's actions is determined by the degree to which its followers accept its teachings.
- 10. Arts:** It is a method of sublimation and redirection of the instinct of an individual. Religion, morals, ideals, and a lot of other things come together in it. Art is an indirect manner which trains the child or an individual for either way of life.

14.6 Formal Means of Social Control

- 1. Education:** Education is a great vehicle of social control. After the family, it is the classroom, the peer group and the leaders who exercise influence on a child. Education inculcates moral, intellectual and social values in individuals. It imparts a sense of continuity. It links one to one's heritage and sets a perspective before him. It gives each person a societal perspective of uniformity and fits him for a social role.

The crisis of character that we experience today is due to the system of education. It's culturally alienating, socially non-collective, and politically factious. Educating children as well as adults, both literary and professional, is getting more attention at all levels because it plays a bigger role in Society.

- 2. Law:** Law is for all practical purposes, as observed by Professor Holland, "a general rule of external action enforced by a sovereign political authority". It is the general condition prescribed by the state, and the members of body politic are expected to follow it in given conditions. It is uniform and is meant for all.

Disregarding it will lead to punishment. But as pointed out by Pollock, it is bound to invite penalty. But as pointed out by Pollock, it "existed before the state had any adequate means of compelling its observance and indeed before there was any regular process of enforcement at all".

The first laws were the rules that everyone agreed on and were applied by the people in authority. It started as a set of rules for how to act and spread through families, tribes, and groups. Some of these lost their power when things changed, but those that were passed down from generation to generation gained power. Because of this, custom became a major source of law. Religion, fairness, scientific commentaries, court decisions, and laws are some of the other forms of law.

Law is a broad term that includes both common law and statutory law. Common law is based on custom and is applied by the courts like law. Statutory law is made by the Parliament. Constitutional law is another area of law. It is the law as written in the Constitution. The law of the Constitution determines the authority of the organs of the Governments in an appropriate manner.

- 3. Coercion:** Using force to keep people in line is as old as Society itself. In some form or another, all cultures have used it. Some societies still use violence against deviants. Our Society has not given it a high recognition. Traditionally, our political ethics is based on nonviolence or least violence.

The Asokan State was the only one that stopped using force and pressure as a way to rule. Gandhiji used nonviolence as a weapon against the British, the strongest empire. In all civilized countries, penal codes are reviewed to make the law more fair and human. Force only leads to revenge; it doesn't reform.

14.7 Agencies of Social Control

There are various agencies through which social control is exercised. By 'agencies' of social control, we mean those arrangements through which values and norms of Society are communicated. They are definite entities through which the institutional norms operate in a society. They are 'executive' agencies through which norms function effectively. They are the institutions for procedural operation. The family, the school, the State and Public opinion are important agencies of social control.

1. **Family:** Family is a very important instrument agency of social control. On the one hand, it socializes an individual. It trains him in social behaviour. Family prescribes rules and regulations that the members have to follow. These rules and regulations form a part of social control. Family teaches the child to conform to the norms of the Society. It exercises control over its members to bring about the desired action.
2. **State:** The state acts as the Society's overall regulative system. It is the chief agency of social control. It exercises control over its members through legislation, the police, the armed forces and the prisons. The state exercises control through rules and regulations in a more effective way. Law is the most important method of man-made social control. State is the agency of Society that exercises its social control in the most effective manner.
3. **Educational Institutions:** Educational institutions, like schools, have a lot of power to keep people in line, and they are committed to the moulding of citizens. In modern societies, formal schooling spreads ideas and values that have a bigger impact on how people act. Going to school teaches you how to follow the rules of Society. There is a conscious teaching system called education that helps Society socialize children so that they will take on its values, beliefs, and rules.

As Gillin and Gillin say, "The only sense, therefore, in which education can be used as a means of social control is that in teaching people how to arrive at truth, it trains them in the use of their intelligence and thus enlarges the scope of control through feelings, customs and traditions".

4. **Neighbourhood:** The neighbourhood reinforces the individual family as an agency of social control. In the neighbourhood, group controls traditionally take the form of mores. They are kept alive and enforced by the older members of the locality.

5. **Public Opinion:** The opinion of the people is the most important method of social control in a democratic set-up. Every man tries to escape from the criticism and condemnation by the Society. He tries to act according to public opinion and public sentiments. In a democratic set-up, public opinion is more effective and important than any other agency.
6. **Propaganda and Press:** Propaganda is when people try to control the actions and relationships of social groups on purpose by using techniques that change the way people in the group feel and think. Radio, TV, the press, and books not only change people's thoughts and ideas, but they also change how people live and think.
7. **Economic Organization:** With the growth of modern industrial organizations and the expansion of communities, there has been a change in how social control is shared between the major organizations. Economic organization, schooling, and the government are now the most important groups for controlling Society. The fear of losing a job compels an individual to follow the rules and regulations of the industry.

14.8 Summary

In this lesson, we have given the meaning and definition of social control. The purposes of social control have also been pointed out. Social control viz-a-viz self-control, socialization and maladjustment have also been examined. The need and importance of social control, i.e. why social control is required, have also been discussed. Various forms of social control - conscious and unconscious, direct and indirect, positive and negative, organized, unorganized and automatic, autocratic and democratic, formal and informal have also been described. Lastly, various means and agencies through which social control is exercised and maintained have also been dealt with in this lesson.

14.9 Model Examination Questions

1. Explain the need for Social Control in India
2. Discuss the forms of Social Control in India
3. Give a note on agencies of social control

14.10 Glossary

1. Agencies - Those arrangements through which values and norms of Society are communicated.

2. Economy - Deals with the production, distribution and consumption that takes place in a country.
3. Literacy - The ability to read and write.
4. Social Control - The mechanisms by which a society maintains a normative social system.
5. Unorganized- Not organized.
6. Socialization - The process of learning to conduct in a socially acceptable manner.

14.11 Further Readings

1. Sociology: Themes and Perspectives-Haralambos & Holborn.
2. An Introduction to Sociology - Vidya Bhushan & D. R. Sachdeva.
3. Society in India: Concepts, Theories and Recent Trends: Ram Ahuja.
4. Sociology: An Introduction-J. Ross Eshleman & Barbara G. Cashion.

SOCIAL DEVIANCE: TYPES AND CAUSES OF SOCIAL DEVIANCE

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15.0 OBJECTIVES

The purpose of this unit is to understand that deviance is an unconventional path. It involves breaking norms, rules or regulations and doing something not accepted and welcomed by society. After studying this unit, you should be able to :

- Understand the meaning of deviance
- Discuss the types of deviance
- Explain the causes of deviant behaviour
- Understand theories of deviance
- Explain the importance of deviance

15.1 Introduction

When someone deviates from societal norms, they are rejecting them. The unit explains the meaning and definition of deviance. It also goes into more detail about what makes people deviant in society. The unit also talks about the different kinds of behaviour and situations that lead to deviant behaviour. It also highlights why deviance is important and required in society.

The famous sociologist Herbert Spencer says that society is like a living organism. He said that different social functions are like organs or parts that work together to make society work. As there are parts that fit perfectly in society, there are also some that do not.

Deviance is a sociological concept visible in everyday life and societal events. Going in a different direction, breaking rules or norms, and doing something that is not accepted by society are all examples of this. Not abiding by the said and unsaid standards of the community is called deviance. The fact that it is not seen as normal makes it seem like an aversion or an oddity.

The deviation is usually coined with the term crime since a crime (of any level) is far from the socially acceptable behaviour of individuals. Crime is a deviant behaviour, but every form of deviance is not a crime. Deviance usually happens when a person or group doesn't follow the rules set by society or their community, and the behaviour or actions they do are seen to be immoral within society.

Sociologists also say that the word “deviance” is vague and that people often do bad things without realizing it because they don’t know what does and doesn’t count as deviance. Also, sometimes, a particular event is considered to be deviant when it crosses a limit, which is usually set by society. For example, drinking with friends and family once in a while is fine in most societies, but drinking all the time, being an alcoholic, or underage drinking is seen as wrong and is often looked down upon.

Deviance, also called the sociology of deviance, studies actions or acts that go against social norms. These can be formal rules that are broken (like breaking the law) or more casual ones that are broken (like not following folkways and more). Although deviance is usually seen as undesirable, breaking social rules isn’t always a negative action; there are times when it’s accepted. Even if a rule is broken, the action can still be called positive or acceptable. There are different social norms in each country and society. People in different societies may see the same action or behaviour as wrong and punish it, while in another society, that same action or behaviour is seen as normal. A society’s understanding of social values changes over time, and so does the collective perception of deviance. Deviance changes depending on where or when it happened. Killing another human is generally considered wrong, for example, except when governments permit it during warfare or for self-defence.

For sociologists, the term deviance does not mean pervasion or depravity. Behaviour that goes against the rules or norms of a group or society is called deviance. Being late to class is an example of a deviant act. Wearing jeans at a traditional wedding is another example. On the basis of the sociological definition, we are all deviant from time to time. Each of us violates common social norms in certain situations.

Deviance involves the violation of group norms, which may or may not be formalized into law. It’s a broad idea that covers both illegal and legal actions. For instance, a public official who takes a bribe goes against societal norms.

From a societal point of view, deviance is not really objective. It depends on how people in a certain society define it at a particular point in time. For that reason, it is considered deviant and can shift from one social era to another. In most instances, those individuals and groups with the greatest status and power define what is acceptable and what is deviant. For example, despite significant medical warnings about the hazards of tobacco issued as long as 30 years ago, cigarette smoking has remained popular in part because of the power of tobacco growers and cigarette makers. Only after a long campaign led by public health and anticancer activists did cigarette

smoking become more of a deviant activity. Today, many state and local laws restrict where people can smoke.

15.2 Characteristics of Deviance

1. Deviance doesn't have to be a crime in every case. It can mean going against beliefs, norms, ideals, and traits. Some cultures view the practice of incest negatively, but in many others, it is seen as completely unacceptable and considered taboo.
2. Deviance changes from society to society. It is also dependent upon social stigma. For instance, the Public Display of Affection might not be socially acceptable and be considered a stigma in a few societies, while in some, it can be widely accepted.
3. Deviance is also associated with the time and period during which it existed. The use of surrogacy and adoption as alternative modes of pregnancy was once looked down upon and considered deviant, but these methods are now slowly being accepted by society.
4. There are two types of deviance. One is formal crimes like stealing, human trafficking, unethical hacking and so on. Deviance can also be informal, such as cheating on a spouse or taking someone's possessions without consent, which are not punishable but unwelcome in society.
5. It also depends on the ratio of deviant to non-deviant populations. There might also be a tendency to consider these acts as normal if the number of deviant populations is large enough, for instance, acts of terrorism in some countries that are war-torn.

15.3 The Continuum of Social Acceptability

Social norms, both official and informal, shape behaviour that ranges from what is socially acceptable to what is not. Picking your nose, standing too close to other people, and not taking regular baths are all behaviours that most people think are socially inappropriate. Drug use, theft, murder, excessive alcohol use, and assault are all examples of deviant behaviour.

It can be useful to look at specific examples, such as substance abuse, to grasp the continuum that goes from social acceptability to social deviance. The table below shows some examples of common addictive behaviours, which illustrate the continuum from socially deviant to socially problematic to socially acceptable behaviours in mainstream Western cultures.

Socially Deviant	Socially Problematic	Socially Acceptable
Alcoholism	Binge drinking	Occasional/social drinking
Underage drinking	Public drunkenness	Drinking in “drinking establishments.”
	Drinking at the wrong time/place	
	Methadone maintenance	
	Medical Marijuana	
Illegal drug use	Painkiller overuse	Appropriate painkiller use
	Cigarette smoking	
	Binge eating	Moderate eating
	Overeating	
Excessive gambling lotteries, trips to Las Vegas	Losing a lot of money in a gambling binge	Bingo,
Sexual abuse	Promiscuity	Sex within a relationship
Exploitative sex	Sex work	
	Hardcore pornography	
	Sexual harassment	

These are not meant to be rigid categorizations but simply examples of how behaviours tend to be perceived. For example, illegal activities such as underage drinking are classed as “deviant”, whereas, in reality, this is quite common and often accepted by youth and adults.

In the last few decades, social acceptance of certain behaviours has changed. For example, smoking cigarettes is now seen as socially problematic but not yet as socially deviant, while it was socially acceptable thirty years ago.

We’ve already talked about how many addictive behaviours are accepted and even praised by most people. Alcohol is arguably one of the most harmful drugs in use, but its consumption by adults is accepted and encouraged in every stratum of society, including the highest classes. In some social situations where drinking is expected, you can even become socially isolated if you don’t drink.

15.4 Types of Deviance

Deviant behaviour can include both informal and formal deviance from social norms. Informal types of deviance are things that are considered socially unacceptable and inappropriate. Formal types of deviant behaviour are those that violate codified laws, regulations, and other rules.

Examples of Informal Deviant Behaviour

These types of deviant behaviour tend to be considered socially unacceptable, but they do not violate laws. Examples of informal deviance include:

1. Gossiping about people behind their back
2. Showing up late to work
3. Borrowing items and not returning them
4. Telling inappropriate jokes at work
5. Lying to others
6. Chewing with your mouth open
7. Swearing in public
8. Staring inappropriately

Examples of Formal Deviant Behaviour

These behaviours are generally classified as criminal acts and are subject to punishment. Some of these behaviours may be seen as less serious, while others are considered the most deviant forms of human behaviour. These behaviours include:

1. Domestic violence
2. Rape, sexual harassment, and stalking
3. Murder
4. Theft and robbery
5. Assault, violence, bullying
6. Fraud
7. Addiction, substance use, and drug trafficking

When a social norm is violated, it results in a form of deviance. As Robert K. Merton says, one of the main reasons people become deviant is because they are committed to social and cultural goals and want to reach those goals by any means necessary. To show that deviance can have many causes, here are some examples of possible responses people give when faced with pressure, resistance, and a lack of resources.

- 1. Conformity:** The idea and concept of adhering to and conforming to social rules and toeing the line may spark the start of deviance. Continually conforming to social norms can result in deviance, but it also depends on the society at large. For example, in some societies, women were only allowed to do domestic work for a long time. Being limited to the social role of homemakers made them act on it, break social rules, and demand the right to education and work as well. It is now normal for women to work in society. However, in the past, and still today in some societies, this was considered as a deviance
- 2. Innovation:** When someone is pushed externally to reach a certain goal by a certain time, that person either follows the rules and accepts them or breaks the rules and refuses to accept them. Additionally, sometimes, it accepts the goal or the social expectations but innovates the way or process to attain that specific means. One important thing that everyone has to do is make money so that they can support their family. Traditionally, one would gain an education and work or operate a business to accomplish it. But some people who can't reach their goals or who find it hard to follow that road go off on their own and come up with new ways to make money that might not be acceptable to society. For example, theft.
- 3. Ritualism:** Ritualism can be defined as an individual's rejection of social values and objectives. They either don't agree or deny and go against them. They reject those goals and don't consider them as their ultimate goal. This is not a negative form of deviance, as individuals are not engaging in rebellious behaviour. The goal might not be as important to them as society says. People who follow rituals often work hard to meet their goals and uphold their values but don't care about the outcome. They are apathetic and content with not attaining their goals. A most common example of deviance is visible in people's career choices. Some people work long hours at big companies to make more money. Some people work hard not so that they can gain more money but rather to find happiness, satisfaction, contentment and passion in their work.
- 4. Retreatism:** Occasionally, individuals develop the inclination to reject all social norms, values, and conventional practices. They fully reject the normal way of life that is expected and accepted by society, as opposed to conforming to traditional values or innovating their goals and methods. They do not choose any illegal means or lifestyle to accomplish their

ends but instead deviate from society. To put it another way, they stop being a part of society. They are unable to change the way things are usually done because they are so used to it. The only way out of this situation is for them to stop being a part of society. Hence, retreatism refers to the passive rejection of achieving success and living a respectable life. For instance, a bohemian is an individual who is considered to live an unconventional way of life by society and is considered deviant.

- 5. Rebellion:** Rebellion is one step ahead of retreatism. It not only rejects and deviates from the normal expectations, sociocultural norms, and societal objectives but also calls for a change and revolution in the current system. People want to completely destroy and change the current social order and build a new, more radical one. People in society and the community see these people as rebels. They want to change how things operate and are unwilling to settle for retreating and abandoning their goals or simply innovating a new path and method. For them, getting rid of old ways of doing things is more important than replacing them. Rebellion can be small or large. For example, women working for their rights, like the right to go to school or have an abortion, is an example of a small-scale rebellion. Women are rebelling against the traditional rules and regulations that limit them and fighting for new and progressive laws that are fair to them.

15.5 Causes of Deviance

There are various individualistic causes of deviance. The reason behind deviant behaviour might vary from person to person. However, they can be classified and grouped into three major causes.

Psychological Causes of Deviance

The environment in which a person is raised can have an effect on his or her thought processes. Individuals and groups can become more deviant when they observe abnormal behaviour frequently. Coming in the close vicinity of deviances like substance abuse, drug and alcohol consumption, smoking, and gambling give rise to the same pattern. Individuals develop feelings of desperation, inequality, injustice, vengeance, or a rebellious attitude as a result of the excessive use of social media or its negative effects. Anomie or cultural frustration might also play a huge part in deviance. For example, a woman in the Middle East might be seen as strange if she wears a short skirt, even though this is normal in many other places. But it might not be okay in some Middle Eastern countries, and women might rebel against it because of their feelings of repression and doing the opposite of what is considered to be deviance.

Biological Causes of Deviance

Biological reasons that lead to deviance include how the brain works and develops, a person's mental capacity, health, physical traits, and genetics. Cesare Lombroso, an Italian physician, described deviance in criminals by saying that some traits are built into their behaviour or genes, and he referred to these people as "born criminals." The earliest research on evidence focussed upon the biological cause. It talks about how a person's instincts, inherited traits, and physical structure can be used as scientific evidence to explain their criminal behaviour and deviant thinking. On the other hand, there aren't any strong signs that biological traits or genetics play a part in misconduct. This theory also emphasizes the presence of an extra chromosome in individuals who typically engage in criminal behaviour. However, the majority of sociologists reject this theory as it has been shown to be inapplicable.

Sociological Causes of Deviance

The social upbringing of people also plays an important part in the cause of deviance. Social background, upbringing, socialization, family issues, social and religious views, and poverty play a significant role in the development of abnormal behaviour. The judgments and labelling done by society create various emotions among individuals. A good job, a decent house and a luxury vehicle are some of the social goals that society states. There are time limits that are also adopted over the generations to achieve these goals. People feel like they have to reach these goals by a certain age, and the ways to do so are not spread out evenly in society, which can sometimes lead to violence. For example, a young person living in an urban slum might have to deal with poverty, dirty living conditions, a lack of work, and social stigma or bias because they live in a slum. He/she might also lose certain opportunities because of it and might feel like indulging in ways that would help them attain their social goals. Additionally, it can result in deviant behaviour such as money laundering, blackmailing, phishing scams, or pickpocketing. According to this theory, deviant behaviour does not emerge in people by nature but rather as a result of their social environment and events.

15.6 Causes of Deviant Behaviour

Deviant behaviour may result from a person's inability or unwillingness to follow social norms. It can also be seen as a society's failure to ensure that its members follow the norms it sets as acceptable. A mental or physical defect may contribute to the inability to conform. Due to mental illness, a person is incapable of perceiving and responding to reality in a logical and systematic manner. Consequently, he becomes a social outcast. The causes of mental illness may be both physical and social. The stresses and strains of modern social life produce mental illness.

Despite being physically and mentally capable of learning traditional behaviour, some people refuse to follow the rules. Some ideas have been put forward to try to explain these kinds of deviations. These are:

1. **Physical Type Theories:** These theories seek to relate deviant behaviour with body type. Lombroso was of the view that certain body types are more given to deviant behaviour than others. To describe their behaviour, deviants were divided into physical types. A number of significant errors have been found in the way they were categorized.
2. **Psychoanalytic Theories:** According to these hypotheses, personality conflicts are the cause of deviant behaviour. Freud was a leading psychoanalyst. He talked about the id, the ego, and the superego. Deviant behaviour is the result of conflicts between the id and the ego. Empirical research continues to advance the psychoanalytic theory. Sometimes, society stifles biological urges and drives, resulting in abnormal behaviour. Thus, our culture makes approved provision for the satisfaction of sexual drives of the unmarried, widowed or separated.
3. **Failure of Socialization:** Both types of theories fail to explain deviant behaviour adequately. Not everyone who has a physical or mental sickness turns into a criminal. Similarly, not everyone who is frustrated by the clash of their biological drives with cultural taboos becomes a deviant. Social scientists are of the opinion that some persons are deviant because the socialization process has failed in some way to integrate cultural norms. This is used to explain their unexpected or negative conduct. He rarely slips up. Most of the time, kids learn how to behave in their families.
4. **Cultural Conflicts:** Society is an extremely heterogeneous. There are many sets of rules and ideals that are at odds with each other. The family norms may come into conflict with the norms of a trade union. It is said that different religions teach different things. The school teaches respect and obedience. The party teaches people how to fight back and be liberal. Our religious system teaches people to be kind and selfless, but our business system rewards people who are cruel and selfish. Our formal mores demand chastity until marriage, but our films present too much sex. Teenagers and young adults read sexual books. In this way, cultural conflicts are a unique part of today's society, which is complicated and always changing. They can be found in almost every society.
5. **Anomie:** Anomie is a condition of normlessness. By normlessness, we do not mean that modern societies have no norms. What we mean is that they have a lot of rules, but not all of them clearly apply to everyone. A person doesn't know which rules to follow—those of

their family or those of their school. Anomie thus arises from the confusion and conflict of norms. These days, people move around too quickly to be tied down to the rules of any one group.

When people lived in traditional societies, they were led by a clear set of customs that they mostly adhered to. But in today's society, customs aren't unified; different groups have their own rules. According to Durkheim, "When there is a sudden change, the normative structure of the regulating norms of society is slackened. Hence, man does not know what is wrong or what is right; his impulses are excessive, and to satisfy them, he seeks anomie". The post-Soviet Union societies are a good example of this.

6. **Personal Factors:** Personal issues can play a role in the cause of deviance. Many people develop bad habits and attitudes because of the things that happen to them. An ugly face may deprive some people of the opportunity to participate in the affairs of the community. Some people are so deeply affected by an event that they choose to stay away from certain people or settings. For example, some people may refuse to ride trains because of some accident in which they were involved. When Lord Buddha saw a dead man, he gave up the crown. Swami Dayanand was against idol worship because he saw a mouse eat the food that was given to the idol.
7. **Social Location:** The location of people in the social structure also causes deviant behaviour. The position an individual holds in the stratification system, the age and sex structure of the society, and the special arrangements of the society influence his behaviour. People's life chances are determined by their social standing.

Family relationships are a good example of how new norms grow from abnormal behaviour. In the 1800s, it was unusual for a woman to work in an office and make money on her own, but these days, it's normal for women to do that. It should be said, though, that not all kinds of departure are good for society. A socially useful norm is rarely created by the behaviour of an animal, a sex offender, or an alcoholic. It is only a few forms of deviant behaviour that may become future norms. The behaviour of individuals due to social conflict leads to the formation of new norms.

15.7 Theories of Deviance

Deviance and crime have been studied since the beginning of sociology, and scholars have developed theories about their causes. A group of causes and theories can be further divided into three major sociological paradigms: functionalism, conflict theory and symbolic interactionism. These theories help to understand the significance and cause behind deviance.

Functionalism

According to functionalism, sociologists believe that deviance plays an important role in the effective and successful functioning of society. According to Emile Durkheim, deviance creates a collective conscience that helps people and society figure out what is moral and what is not. Robert Merton explained the strain theory, stating that even though people have the same conventional aims, not all of them have the social capacity and resources to act and achieve them, hence giving rise to deviance. Under the idea of crime and deviance, social disorganization theory also assumes that the absence of social order in society gives rise to disorder, deviance and crime.

Conflict Theory

Karl Marx formulated the conflict theory, in which he outlined the disparity and inequality between two social groupings. Sociologists have tried to figure out how conflict and deviance are connected. Marx's theory made it easier to comprehend how power and money are related to deviance. In his book *The Power Elite*, C. Wright Mills explains the existence of a small group of affluent people who control power and money, as well as the relationship between this group and social deviance.

Symbolic Interactionism

The concept and meaning of deviance affixed to various actions and behaviours fluctuate over time, so people are sometimes unaware that their actions are deemed deviant by society. There are two types of deviance: formal and informal. Formal deviance includes things like civil crimes, while informal deviance includes things like same-gender love or same-gender marriage. This is where the labelling theory comes into place. People often are labelled for the crimes they commit. Formal deviance, like theft or murder, can be seen as a serious label. But informal patterns of deviance, like being drunk around kids or starting to drink and do drugs at a young age, lead to labels that stay with people their whole lives, even if they want to change. This marking that society applies to people can sometimes leave a mark on them and lead them to indulge in deviance.

15.8 Importance of Deviance

Deviance brings positive outcomes within society. Several positive changes have resulted from the pervasive deviance in society associated with the rejection of gender roles. Deviance helps bring about new ideas and changes people's attitudes towards behaviours and social rules that were once seen as inappropriate. For example, the progress made by women and the LGBTQ+ group in the last few years is a result of deviance. When people and groups are mistreated or

ignored, they rebel. This has led to the creation of new laws, such as ones that require fair pay for men and women and those that allow LGBTQ+ people to get married. In short, deviance plays a role in the development and upliftment of society.

Deviance shows what is good and bad in society. Some formal examples of deviant activity are crime, pimping, rape, murder, and domestic assault. People think these are scary because they are not socially acceptable and don't follow society's rules and ideals. For instance, when marital rape was considered deviant behaviour through resistance and revolution, various laws were enacted to criminalize it in numerous nations. It was questioned whether women should always do what their husband wants after they get married. People were able to understand what a horrible crime it was and help make laws and rules to protect women.

People also think that deviance brings people together in a big way. People learn what is right and wrong in society and what is accepted and not acceptable, and they act for and against it. This spurs unity and integrity among people and strengthens their bonds and communication. All major revolutions and independence moments were born out of rebellion, and there was massive participation of people. Because they believed the same things, they were committed to a certain movement and cause. People were united behind a single cause during the Indian War of Independence or the Chinese Communist Revolution. Thus, unity can also play a significant role in unifying society and bringing them together.

15.9 Examples of Deviance

1. Earlier, people used to perceive and believe that the Earth is a flat surface. When various scientists like Pythagoras and Columbus stated that the Earth is round, it was refuted by many. It was considered deviant in the early stage. Although it was not socially accepted by the people and by the church, it eventually gained acceptance with the help of evidence.
2. Same-gender relationships, marriage and adoption were impossible and unimaginable at one time. They were also considered to be deviant. They had to go through a phase of rebellion and transformation to be legally and socially accepted. Even now, it is considered to be deviant in a few societies and religions. In many cultures, same-gender relationships are treated as abnormalities and with disrespect.
3. Deviance differs according to the culture, tradition and environment of a society and country. Children moving out of their parent's house and living independently is a common norm in Western and European countries. The practice, however, is not favoured in some traditional Asian and Islamic societies. As a result, Asian parents tend to have a greater influence over

their children's lives. Children moving out or making rapid decisions on their own are considered to be against social values and deviant.

4. Few countries like France take their weekends seriously as a time to refresh and rejuvenate themselves. They don't entertain work calls and emails during that period. However, the situation is quite the opposite in many societies where people tend to work on weekends as well. Those working in such an environment might be unwelcome and considered deviants if they unknowingly contact colleagues for work during weekends in a society that views weekends as work-free.
5. In Saudi Arabia, women are not allowed to show an inch of skin and should be covered with the help of a Burqa. France practices a complete Burqa ban, which doesn't allow covering of the face. Although it is based on religious and cultural beliefs, what is deviant in one society is not in another.

15.10 Summary

Deviance means going against the rules of society and not following what is considered generally acceptable. But these social deviances also have some good effects on people and groups within society. The role played by deviance is very crucial in the development of society.

This lesson focuses on the meaning and nature of deviance. Deviance is a relative concept in as much as its definition varies from group to group and from time to time. As the norms and values of various societies vary, it is challenging to define deviance universally. A departure from this is called deviant behaviour.

Besides that, we talked about the different ways that deviance has been categorized. Then, we asked what causes deviance. The different ideas about what causes deviance have been laid out from the point of view of biology, psychology, and sociology. In sociology, deviant behaviour is seen as a consequence of certain features in the cultural and social structures of society.

15.11 Model Examination Questions

1. Discuss any two theories of deviance
2. Explain the root causes of deviant behaviour
3. Explain how society is influenced by deviant behaviour

15.12 Glossary

1. Cultural variations - the difference in culture that is practised in different societies.
2. Deviant behaviour - when a person doesn't behave in accordance with the acceptable standards of conduct approved by society, his behaviour can be termed as deviant.
3. Influence of peer groups - when an individual is influenced by the people who belong to his age group and is under the influence of peer groups.
4. Psychological influence - influence extended by means of mind, thought or ideology.

15.13 Further Readings

1. Sociology: Themes and Perspectives - Haralambos & Holborn.
2. An Introduction to Sociology- Vidya Bhushan & D. R. Sachdeva.
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INDIAN SOCIETY, CULTURE AND HERITAGE

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16.1 OBJECTIVES

After studying this lesson, the students will be able to:

- Define culture
- Define Heritage
- Understand how culture has evolved.
- Explain the determinants of culture.
- Explain Indian cultural heritage.

16.2 INTRODUCTION

Indian culture is distinctive in a number of ways. Over the course of about 5,000 years, it has changed and evolved continuously. It has enhanced itself throughout this time by absorbing a variety of influences and effects. Due to this, Indian culture now has some vibrancy and is no longer uniformly boring. A trip going all the way across India shows the bustling mosaic of Indian culture in its most striking form. On top of all this variety, there is a sense of oneness that can be seen. As a result, instead of referring to Indian culture as a single, homogenous thing, we actually refer to a great array of cultural traditions. In some instances, such as the majority of Indian languages, this plurality results from a shared origin; in other instances, it results from a shared heritage; in yet other instances, it results from a shared struggle against colonial domination. We also believe we are a part of a global culture which is significant and transcends national boundaries. This shared cultural history comes from very complicated interactions between many cultures over thousands of years.

16.3 INDIAN SOCIETY

India is a multicultural nation. It is rightly characterized by its unity and diversity. A grand synthesis of cultures, religions and languages of the people belonging to different castes and communities has upheld its unity and cohesiveness. In spite of several foreign invasions, Mughal rule and British rule, national unity and integrity have been maintained. This synthesis is what has transformed India into a unique mosaic of cultures. India fought collectively against the British Raj. India's culture is both tolerant and unique, with its own history and traditions. This is because of invasions from other countries, immigration from other parts of the world, and the presence of different languages, cultures, and faiths. The primary religions are Hinduism, Jainism, Buddhism, Islam, Sikhism, and Christianity. Diversity includes not only different racial, religious, and linguistic groups but also different ways of living, working, transferring property, inheritance and succession

law, and ceremonies and practises linked to birth, marriage, death, and so on. Post-Independent India is a nation united against several odds and obstacles. The idea of unity of India is inherent in all its historical and socio-cultural facts as well as in its cultural heritage. India is a secular state. It has one Constitution providing guarantees for people belonging to diverse regions, religions, cultures and languages. It encompasses individuals from all socioeconomic classes. The Five Year Plans and other development programmes aim to help the underprivileged.

16.4 CULTURE AND HERITAGE

16.4.1 CULTURE

The idea of culture is more complex than the idea of civilization. The term is used in a variety of contexts to denote values of general human development that are not readily contested today, such as liberty, democracy, and equality. The notion of culture also includes the unique characteristics of many communities that make up their rights to autonomy and expression.

The meaning of the term “culture” can be understood at three major levels, with some overlap:

- i) The general process of intellectual, spiritual and aesthetic development.
- ii) A particular way of life, whether of people, period, or a group.
- iii) The works of intellectual and artistic endeavour are expressed through music, literature, art, film, etc.

16.4.2 HERITAGE

Heritage is a similarly broad concept. It often carries the meaning of culture, too. Our ancestors have left us with our heritage. It includes our craft traditions, music, dancing, painting, architecture, and other forms of art, as well as our production and technology traditions, various therapeutic modalities, our biodiversity-rich environment, and our philosophical systems. Our cultural heritage is diverse and heavily influenced by popular culture. However, it also includes numerous components that hinder the growth of our nation, such as the caste system, superstitions, and prejudices towards women and Dalits. We must be conscious of the aspects of our culture that we should conserve, replicate, and eliminate.

16.5 CULTURE AND ITS DETERMINANTS

Culture is determined and shaped historically and socially. It influences the social, economic and political development of people or nations. This section will deal in detail with this complex interaction of various factors which has influenced our culture over thousands of years.

16.5.1 Culture, Society and History

First of all, culture can be defined as the heart and soul of a civilization at any particular point in time. It is impossible to divorce a civilization or era's culture from its historical setting. Each period's social, economic, and political alterations have an effect on the continuity, change, or transition of cultural traditions and vice versa. For instance, the origin, growth, and changes within India's Vedic culture are inextricably related to the rise and changes in agricultural production. Indian culture has been greatly influenced by the varnashrama and the caste system, two aspects of Vedic civilization. The caste system, an inseparable part of Indian culture, has evolved to meet the needs of the ruling classes.

The cultural significance of the early Dravidian civilization in a specific historical and social context has had a substantial impact. The flourishing of Buddhist monuments, literature, and art would not have been possible without the richness and expansion of commerce that characterized the Mauryan and Gupta periods. The same can be stated of the Vijaynagar buildings or the Chola temples. In the 14th and 15th centuries, as trade and commerce grew, and towns expanded as a result, caste prohibitions on specific activities in the name of religion came under scrutiny. This sparked the emergence of the Bhakti movement.

The sermons of Bhakti saints in the local languages of the people and their collection enabled the formation of Braj, Awadhi, Rajasthani, Gujarati, Marathi, Panjabi, Kashmiri, and other regional literatures. During the Mughal era, the government got a much bigger share of the surplus produce. This made it possible for the Mughals to spend so much on their magnificent structures. The Court patronage brought about by this greater surplus was extremely helpful in the development of new musical genres and their popularisation in the courts. It also helped in the translation of significant works from around the globe, as well as the establishment of new production techniques.

After the British conquest, equality as part of anti-caste and peasant economic struggles, the movement for women's education and emancipation, a scientific temper, secularism, a democratic culture, and the culture of democracy developed in India.

16.5.2 Political Systems and Cultural Influences

Our culture has been shaped by political structures throughout history. For instance, regional cultures grew during times of political decentralization, such as those following the collapse of the Gupta Empire and later the Mughal Empire. Periods of centralization, like the Mughals and modern times, helped to create a composite, syncretized history that bears similarities to national culture. A ruler's religion may serve as an inspiration for the creation of art forms that reflect that religion. However, it does not imply that other forms were repressed. Non-religious art forms might flourish under more liberal, democratic, and secular leadership, much as they have in modern and contemporary India. As was the case during colonial rule, repressive rule can inspire cultural representations of resistance.

16.5.3 Culture and External Influences

No civilization has ever existed in a vacuum or remained unaffected by the cultures it encountered. Our nation is no exception to this rule, and we have always interacted with the outside world. We have given it a lot and taken a lot from it. Our technological and scientific past as a whole is a shared inheritance. India's history has seen the adoption or blending of numerous tribes and races with the indigenous people, invasions followed by colonies, and economic exchanges all contributed to the enrichment of India's culture. Along with them, the Aryans introduced new agricultural techniques, gods, and religious ideas. Gunpowder, cavalry, and new tactics were introduced with the Turkish conquest. Some of the components of civilization that were imported were stitched clothing, domes, arches, paper, glass-making methods, and water wheels. Persian influences resulted in new melodies, musical genres, and instruments after the Mughal invasion. They also influenced miniature painting and dastan and ghazals as literary genres. Shared existence in India created a composite, syncretistic culture that produced regional civilizations. It has a culture of variety and unity.

16.5.4 Historical Understanding and Culture

History is linked to everything, even cultural awareness. A scientific way of thinking, secularism, and a pluralistic way of life are some examples of ideas that can only survive in the modern world. We are unable to look to our distant past to find awareness or consciousness of these ideals. There could be a lot of very significant things in the past. But a lot of things, like slavery, the caste system, bias against Dalits and women, religious intolerance, and so on, must be seen as detrimental to our current level of progress. Critical analysis of both the past and the present is necessary before the good is assimilated and the bad is rejected.

CHECK YOUR PROGRESS

Note (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit

1. What is culture?
2. What is Heritage?
3. What are the main factors which influence culture?

16.6 FEATURES OF INDIAN CULTURAL HERITAGE

In this section, we shall attempt to examine our cultural heritage as a whole.

16.6.1 Assimilation

Assimilation is a virtue that is highly valued in Indian culture. This is demonstrated not only by the historical adoption of new cultural forms and symbols but also by food habits, clothing styles, marriage practices, gods and goddesses, rituals, and architectural styles, especially in North India. In India, tea and coffee have become popular beverages in the north and south, respectively. Indian cuisine now includes a variety of agricultural goods that were imported from other countries, such as potatoes, pineapple, tobacco, and chillies. Bread, Chinese chowmein, and tandoori meals are among the delicacies that are popular. Currently, salwar-kameez, shirts and trousers are regarded as Indian clothing. Muslim immigrants from Persia contributed fresh melodies that were included in the canon of Hindustani classical music. Countless other examples exist in addition to the incorporation of innovations and processes. Furthermore, previous customs, ceremonies, and cults were not totally eliminated. In actuality, many of them were appropriated, changed, or transformed over later periods of the country's history.

Regions, religious groupings, and caste-specific laws and norms have all been swept aside by assimilation. Given how many everyday routines, customs, and cultural practices Hindus and Indian Muslims share these days, it may be difficult to pinpoint exactly who borrowed what from whom. People from all social classes, including the upper castes, have had many of their traditional practices taken on and changed by the rise of capitalism and the process of "Sanskritization." Popular religion has incorporated many cults into organized religion and vice versa.

16.6.2 Unity in Diversity

Our culture's diversity and secular foundation have been shaped by popular culture throughout history. It also emphasizes how crucial the common people are in defining the character of our shared cultural heritage. A survey conducted by the Anthropological Survey of India has released a vast deal of information regarding this, with plans to compile the results into 20 to 30 volumes of data. According to the conclusions of this massive survey, we are one of the most diverse people in the world. This nation is home to 4635 distinct groups that differ from one another in terms of biological characteristics, kinship relationships, language, clothing, occupation, and modes of worship. It is all these communities who, in their essential ways of life, express our national popular life. Nobody is a 'foreigner' in this country, and there is no pure Aryan. Most Indian communities have a mixed ancestry, and it is today impossible to separate our roots. Genetic and physical features differ more within religious communities than between them. The idea that the upper and lower castes have distinct racial ancestries has been scientifically disproved. Instead, homogeneity is based on geography rather than caste or religion. Tamil Brahmins, for instance, differ slightly from Brahmins in the North in terms of racial characteristics. Almost everywhere in the same region, there is a remarkable homogeneity between Brahmins and members of the lowest caste. There are few communities which do not consider themselves as migrants or 'outsiders'. Every community remembers its migration in its folklore, history, and collective memory, and they have adopted local ethics and contributed to local customs. Even invaders become migrants eventually, and it needs to be emphasized that Indian culture has benefited from migrations. In terms of their identification, 85% of the communities are rooted in their resources. Experts say that "rootedness in the eco-cultural zone is an outstanding characteristic of our communities, no matter what religious labels are attached to them". It is impossible to separate the lifestyles and livelihoods, occupations, dietary habits and dress patterns, songs, and settlements of different communities from their geography, climate, and occupations based on their resources and environment. Even the migrant groups seek to identify themselves with their local environment except in the matter of languages they speak at home or in marriages. 71.77% of the migrants live within a single regional or linguistic boundary and are rooted in its ethos. For instance, despite their different religious beliefs, people in Kerala and Lakshwadeep share many characteristics, whereas those in Punjab and Kerala do not. The names of 55% of groups come from their traditional vocations, such as Bhiyar (peasant), Alvan (saltmaker), Churihar (bangle maker), Chitrakar (Scroll-painter), Gaddis, Gujjars, Julahas, Dhobis, Saperas, Nai, etc. fourteen per cent of the names are connected to their natural surroundings, such as plains, mountains, rivers, etc.; fourteen per cent are derived from their birthplaces, including Ahluwalias, Kanpuria, Chamali, Arandan, Oswal, and Shimong. The names of only 3% of the communities are derived from places of worship. The communities are divided into various castes and sub-castes, which are also derived from occupations

and cut across religion. Additional surnames that come from traditionally held jobs or positions include Patel, Naik, Prasad, Gupta, Sharma, Deshmukh, Chaudhary, Khan, and so on. Clans named after flora, fauna, or inanimate objects transcend boundaries of geography, religion, and other factors. Popular cultural expression is also basically secular. Markings or identification by different communities are mainly non-religious. About 2000 communities bury their dead, while 3059 communities cremate their deceased. Many communities use both methods. Marriage symbols, food habits, dress, dance and musical forms also cut along religious lines. Thus, our religious identity as a group is mostly a fantasy reinforced by media and misapplication. The Anthropological Survey found that the 775 major traits identified by experts in ecology, settlement, identity, food habits, social organizations, economy, occupation, linkages, and impact of change and development share traits across religious categories: Hindus share 96.77% traits with Muslims, 91.19% traits with Buddhists, 88.99% with Sikhs, 77.47% with Jains. Language is an important source of diversity and cultural expression. Up to 325 languages and 25 scripts exist, originating from different linguistic families. At least 65 per cent of the communities are bilingual, while the majority of tribal communities are trilingual, and language contact through bilingualism is a significant means of social and cultural interaction.

16.6.4 Patriarchy and Women

A patriarchal social structure is one in which men predominately hold positions of privilege and dominance. Religion and society have continuously opposed women's subjugation and social injustice throughout our history. Crimes against women have been committed up until this point without resulting in significant social criticism. Most old crimes against women, such as female infanticide, child marriage, and widow-burning (sati), originated in mediaeval India and have been reinforced by more recent foundations in inequity. In the sixth century A.D., Sati made its first appearance.

Though generally rich in culture, the Gupta era was especially harsh on women. As the division of work was formed and the economy grew more complex, women were increasingly pushed to subordinate roles. One significant aspect of our national movement was the struggle against socioeconomic inequality and the oppression of women. The 19th century saw a wider social reform movement that included efforts against child marriage, sati, and women's education. The participation of women in the national struggle and their equal commitment to liberation resulted in a revolution of the women's movement.

The women's movement defined conflict and women's status in society in response to revivalist Indian identity. The first woman to attend a Congress session was Pandita Ramabai, who

was actively concerned with advancing education for women. Before 1890, female representatives were not allowed to speak. Sarala Devi Ghosal, Madame Bikaji Cama, Sarojini Naidu, Annie Besant, Aruna Asaf Ali, Kamaldevi Chattopadhyaya, and Lakshmi Sehgal are a few of the famous figures.

Thousands of women from various social categories participated in the salt Satyagraha, forest law violations, police confrontations, civil disobedience, Quit India, peasant struggles, and Telangana movements. Women were hardly ever underrepresented during the nationalist struggle, wherever or at any time. They make an equal contribution to the economy as well as the creation of artefacts and popular cultural forms, including music, dance, and all kinds of crafts. As with all working people, women have contributed more to the development of our cultural heritage than they have received in return.

16.6.5 Syncretic Tradition

The Indian tradition has been characterized by composite culture. Beginning with the Aryans, there has been a continuous blending of cultures, giving rise to new cultural forms at both the elite and popular levels. The Indo-Greek architectural, sculpture, and artistic movements in ancient India and the Indo-Islamic architectural movements in mediaeval India, which produced many tombs and mosques, are examples of this. This legacy is represented in music by genres like Qawwali, Tabla, Sitar, Khayal, etc.

Urdu evolved as a literary and statecraft medium at the language level. Today, this language is one of the best examples of our syncretic heritage. Bhakti and Sufi movements are quite prevalent here. Sufism was more popular among Muslims, and the Bhakti movement was more popular among Hindus. Both movements had adherents from all social classes and castes. Some of the Bhakti saints, such as Kabir and Dadu, enjoyed nearly equal acclaim from followers of the two religions. And even today, we see members of all communities attending the *urs* melas, which honour the Sufi saints. People visit the Sufi dargahs in Delhi, Ajmer, and other places, representing a variety of castes and communities.

16.6.6 Religious Tolerance

Religious tolerance is highly valued in our society. This spirit has prevailed since the beginning of time. Religious disputes have been resolved more via discussion than through violence. It is no longer believed that the Aryans wiped out the Harappan civilization and culture. In actuality, the Aryans and the Harappans coexisted because their unique remains from the same time period have been discovered. The Aryans took up many aspects of the cult practices of the Harappans. The Hindu faith makes use of the images of the phallus (Shiva), the bull (cow), and the pipal.

In actuality, many aspects of the Harappan method of worship appeared to have been incorporated into the Vedic religion, particularly in later times. The religions of Buddhism and Jainism were both peaceful. Throughout the majority of the subcontinent's 2,000-year history, Buddhism and Hinduism coexisted. There were Hindus at the courts of the Buddhist rulers, and vice versa. We do find instances of forced conversion or the destruction of idols and temples during the early Islamic contact with India. Mahmud of Gazani was perhaps the most notorious figure in this sense.

A few of the Turkish conquerors also practised discrimination based on religion. After coming to India and establishing their rule, they developed a remarkable degree of tolerance and sensitivity to Hindu and other Indian perspectives and sensibilities. The Mughals, and Akbar in particular, deliberately set new benchmarks for interfaith cooperation and concord. According to his *Din-i-Ilahi*, the highest God must be worshipped without regard for religious sectarianism. His successors followed in his footsteps, and despite widespread belief that he was a bigoted monarch who made certain deviations, even Aurangzeb upheld the fundamental Indian ethos of religious tolerance.

If we exclude a few random cases of Portuguese dominance during the modern era, neither the French nor the British practised forced conversions. In fact, the British severely curtailed even private missionary activity in India after the uprising of 1857. In India's past, most religious conversions have happened either out of force or out of free will.

16.6.7 The Cultural Traditions of the Elite and the Masses

Indian culture has benefited from the contributions of both the wealthy and the common people. The rhymes of Kabir, the wild dances of the Baul artist, the poetry of Kalidas, and the grammar of Panini are all part of our cultural history. There has been a tendency to underestimate or subordinate popular culture to elite tradition and its contribution to our national cultural heritage. In actuality, the national elevation and unification have benefited more from popular cultural traditions. Sufi and Bhakti movements provide ample examples of this. Not to be forgotten are the artistic creations of the upper class, such as Kathakali, Madhubani paintings, Pandavani, Nautanki, Kaliyeri - pattu, dandi dance, Rajasthani folk music, Khurja pottery, paper-machie, bandhani work, pattachitra, and traditional toys. They, in fact, make significant contributions to our country's riches. We must remember that our nation's great architectural legacy is the result of its inhabitants' labour and sweat and that the elite's cultural manifestations are built on the surplus labour of the underprivileged. Popular Indian holidays have their roots in the peasantry's agricultural cycles.

CHECK YOUR PROGRESS

Note (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit

4. Give a few examples which show the assimilating character of Indian culture.

16.7 Conclusion

This unit has tried to explain what culture and heritage are and how they are defined. We discussed the elements that have shaped our society over thousands of years. Examining the cultural legacy also involved following its historical development. We have demonstrated that the Indian cultural heritage has advanced through internal and external dialogues as well as by combining elements from other religious, ethnic, and regional traditions in this unit, which confines itself to the Harappan period to the early mediaeval period. This has helped us to grasp how important culture is to our daily lives. Every person will experience cultural evolution within a culture. We also learned about certain aspects that make Indian culture unique. Assimilation, syncretic tradition, and religious cooperation are a few examples. We observe that there is a common thread that runs across all of our varied cultural trends. The position and role of women in Indian culture are also discussed in this unit. We also noted the importance of democracy, secularism, and science in India's modern culture.

CHECK YOUR PROGRESS – MODEL ANSWERS

1. Culture denotes values of general human development, which today are not easily questionable, for example, freedom, democracy, equality, etc.
2. Heritage is something we receive from our ancestors. Its substance consists of our craft traditions, music, dancing, painting, architecture, and other forms of art, as well as our production and technological traditions, many therapeutic modalities, our environment with all of its biodiversity, and our philosophical systems, among other things.
3. Factors like language, social norms, religion, ethics, socio-economics, mores, traditions, societal regulations, nationalism, aesthetics, material culture, attitudes, values, and social organization influence culture.
4. Food habits, dresses, building styles, marriage customs, gods and goddesses, rituals, etc., are some of the characteristics of assimilating culture.

MODEL EXAMINATION QUESTIONS

I. Answer the following in 30 lines each

1. Explain the nature of the plurality of Indian culture briefly.
2. Give three important characteristics of Indian culture
3. Write a brief note on the Anthropological Survey of India data.
6. Briefly comment on the tradition of religious tolerance in India.

II. Answer the following in 10 lines each

1. What is culture?
2. What is Heritage?
3. What is Assimilation?
4. What is syncretic tradition?
5. What does our cultural history include?

GLOSSARY:

HERITAGE: Heritage is a similarly broad concept. It often carries the meaning of culture, too

ASSIMILATION: It is the adoption of new cultural forms and symbols

PATRIARCHY: It is a social system in which positions of dominance and privilege are primarily held by men

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INDIAN SOCIETY - RURAL, URBAN AND TRIBAL COMMUNITIES

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17.0 OBJECTIVES

After going through this unit, the students will be able to:

- to recognize the characteristics of rural communities
- to explain the rural and economic structure
- to explain the Meaning and characteristics of urban communities
- to explain who tribes are
- To explain the characteristics of tribal society.
- Identify and explain the differences between rural, urban and tribal communities.

17.1 INTRODUCTION

On the premise of their geographical surroundings and socio-cultural characteristics, Indian society has been broadly classified into tribal, rural, and urban societies. Village-based rural societies prioritize caste, longing for the past, and an agrarian economy. In contrast, the non-agricultural industry and service sectors are the foundation of urban society. Tribes have distinct cultures, traditions, languages, and religions and exist in relatively isolated communities. They are considered economically and socially backward. There has always been interaction between these three distinct categories of communities despite their fundamental differences.

17.2 RURAL COMMUNITY

17.2.1 Meaning of Rural Community

Rural communities reside in rural areas. According to the census, the village is the primary area of habitation in rural areas. Generally speaking, a village is the smallest inhabited area. The village generally follows the limits of a revenue village that is recognized by the local administration. The revenue village need not necessarily be a single clustering of the habitations. It may consist of either a large village or a collection of very tiny villages. It has a distinct border and a distinct name. The revenue village, however, has a well-defined surveyed boundary, and each village is a distinct administrative entity with a distinct village account. There could be one or more villages in that area. One unit makes up the entire revenue village. Therefore, the term “rural” refers to a lifestyle founded on agriculture or connected to nature. In addition, it would describe the amount and form of technology utilized in rural areas. Therefore, in rural areas, output levels are sufficient to meet family requirements while leaving a surplus to be sold in nearby markets.

17.2.3 Characteristics of Rural Community

The rural community has the following characteristics.

- Agriculture is the predominant occupation among them.
- The village community is small in size.
- They have primary group behaviour, i.e. face-to-face relationship is found among the members of the village.
- Their social structure is based on kinship and family relationships.
- Mostly, they live in a joint family.
- They are more conservative and tradition-oriented towards the performance of rituals as well as belief in deities.
- Group feeling and mutual cooperation are more evident among them.
- Their culture is also known as folk culture.
- Traditionally, their economy is based on agriculture, having primitive technology and a mono-cropping pattern.
- Village India is largely based on caste system
- Rural society lacks a modern way of living and thinking.
- Any deviant behaviour is dealt with strictness in the rural areas.
- They have a relatively self-sufficient economy, particularly in terms of production and consumption.
- They have a static economy since they lack modern technology, modes of investment and a market economy.
- They cling to conservative and traditional styles of living.

17.2.3 Rural Social Structure

Village, community, family and caste are the basic components of the rural social structure. They encompass the entire field of life: social, economic, political and cultural life of the rural people. They reflect the complexity of social norms and values, statuses and rules, rights and obligations. These are rural social institutions with historical origins and structures dating back centuries. Rural social structure refers to the inter-relationship, inter-connectedness and inter-dependence of the different parts of the rural society. The caste system is a unique social

structure, and the interrelationships between the various units (castes) comprise the structure of rural society. Society, caste, and the Panchayat exert authority over the individual.

17.2.4 Rural Economic Structure

A rural economy is defined by the conditions of agriculture, which is the main economic activity. The rural sector comprises farm and non-farm economy, also known as agriculture and non-agriculture-related activities.

Agriculture and allied economic activities such as crop husbandry, animal husbandry, dairying, fisheries, poultry, and forestry comprise the agricultural subsector. The non-agricultural sector comprises economic activities related to industry, business or services. This includes cottage and village industries, khadi, handloom, and handicrafts, among others. Services include transportation, communication, banking, input supply, and farm and non-farm produce marketing, while business includes micro firms, general goods trading, tiny stores, and petty merchants. Farmers, agricultural and non-agricultural labourers, artisans, merchants, moneylenders, and those engaged in transport, communication, processing, finance, education, and extension are the primary rural sector stakeholders. Agriculture is the backbone of the Indian economy because it creates a lot of employment and livelihood creation, even though it only makes up a small part of the country's GDP. Agriculture's contribution to the gross domestic product has steadily decreased from 36.4% in 1982-1983 to 18.5% in 2006-2007. In spite of this, this sector still employs more than 500 million people, which is 52% of the workforce. In other words, the agricultural sector has lost a lot more of the value of the goods and services it makes than the number of people who depend directly on its activities.

Check Your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. Define rural community.
2. What is the caste system?

17.3 URBAN COMMUNITIES

17.3.1 Meaning of Urban Community

Urban denotes a location in a city. It stands for a city or city life aspect. It is derived from the Latin term *urbnus*, where *urb* is the root word for 'city.' Urban designates a city or a town. An urban area is determined by a number of factors, including its socio-cultural, ecological, and demographic characteristics. A village differs from a town, a city, or a metropolis based on the size of the people and the level of organizational complexity. Urban areas include a number of essential characteristics, including a population concentration, a predominance of non-agricultural activity, and a superior provision of social amenities, including infrastructure for health and education.

Sociological Understanding

Max Weber believes that urban areas are more evolved organizationally due to the presence of a market and a specialized class of merchants. In addition to the trade and commerce network, cities have other religious, political, economic, technological, and complicated administrative systems. It is dominated by industrial and service sectors. The city is also characterized by heterogeneity, impersonality, anonymity, etc.

Louis Wirth (1938) defines urban regions as relatively large, concentrated, permanent settlements of socially diverse individuals. Here, secondary groups consisting of corporations, voluntary associations, representative forms of governance, and the mass media have replaced the primary group associations found in a village. Such relationships are also regarded as impersonal, segmented, ephemeral, transient, and frequently exploitative.

A folk-urban paradigm was put forward by Robert Redfield in the 1940s. It was a way to compare city life with the idea of a folk community, which was almost always rural. In comparison to the urban, which is often impersonal, diverse, secular, and disorganized, the rural is thought to be small, sacred, personalized, and homogenous.

Census Definitions

After the 2001 census, it was decided that an urban agglomeration's core town or at least one of its constituent towns had to be a statutory town. All of its constituent towns had to have at least 20,000 people. The following basic criteria could be used to construct urban agglomerations: Three examples of continuous spreads are (i) a city or town with one or more contiguous

outgrowths, (ii) two or more adjacent towns with or without their outgrowths, and (iii) a city and one or more adjacent towns with their outgrowths. Urban communities reside in urban environments. These societies are extraordinarily complex and diverse.

17.3.2 Characteristics of Urban Communities

The distinguishing characteristics of urban communities are their economy, social structure, political system, cultural life, and spatial organization. Their contribution to the institutional and economic growth of the region, state, and nation is also important.

Social Aspects

Compared to rural and tribal communities, urban communities present a relatively greater heterogeneity and diversity. People from a lot of different countries and cultures often live together in cities, which is a place for assimilation and fusion. Such diverse communities are dominated by secondary relations. Urban communities tend to be contract-based, segmented, temporary, and impersonal. Along with informal methods, official social control mechanisms such as the law, legislation, police, and courts are also needed to manage how people act. Both mobility and openness exist. The social position is earned rather than given. Jobs are becoming increasingly specialized. There is a significant division of labour and specialization, and there are many options to pursue a variety of careers. People from all kinds of backgrounds live together in cities. People value being unique because it makes them stand out and helps them.

A group whose members originate from such diverse origins and histories is likely to have relatively weak ties to family, neighbours, and sentiments resulting from decades of coexistence. People and their uniqueness are valued a lot in cities. People today are more progressive, class-conscious, and expected to accept change. Additionally, they are exposed to more recent advancements in science and technology. Even though these are constant characteristics of urban areas, there are variations in the intensity and scope of certain characteristics. Because of this, certain settlements may be more modern than others, even if they are in the same location. Similar to critical indicators of human development, urban communities can vary even when located in the same region.

Caste and Class in Urban India

Despite the modernizing and secularising influences of city life, caste identification and familial ties continue to exist in urban settings. However, intimate primary groups' emotionally and personally controlling grip has been somewhat loosened. When different kinds of people

interact with each other, caste lines become less rigid. However, this makes class structure and stratification more complicated. A person can be a part of many groups, each with its own amount of importance. These groups can include housing associations, professional occupational associations, social and recreational clubs, and more. The members of these groups don't easily fit into a simple hierarchical system.

However, the traditional idea of urban regions is not entirely applicable to India. The so-called secular, formal, and rational attitude is not entirely applicable to the Indian context. There are instances of inter-caste, inter-religious, and inter-ethnic rivalry, which could also lead to conflict. Consequently, the power structure also includes conflicts and opposition based on one's class, in addition to those based on one's affinities. Thus, caste, religion, and class were not barriers in the pattern of conflict and collaboration. Many different types of social systems and micro societies live together in cities. These include those that are traditional, modern, rural, and semi-urban. Additionally, there are immigrants who straddle both urban and country cultures.

Families in Urban Areas

Family as a unit of social life is relatively more emancipated from the larger kinship group. Low and decreasing urban reproduction rates imply that traditional family life is not practicable in cities. Family structures are changing because women are more likely to work, the age of marriage is delayed, the number of single people is rising, and families are getting smaller in size. Families with middle-class incomes are moving production, schooling, and child care to specialized institutions outside the home. This takes away some of the family's traditional functions.

Individual family members frequently pursue their own educational, occupational, recreational, religious, and/or political interests. Since most urban families live in cheaper neighbourhoods, their workplaces are located far away. This reduces the time available for childcare, housekeeping, and maintaining family relationships. Families experience a great deal of tension as a result. Urban families' physical and mental health suffers greatly as a result of the stress at work and the environmental damage caused by air pollution, both indoors and outdoors. This situation is made worse by the rising cost of urban living and the privatization of healthcare. When secondary contacts are replaced by primary contacts, family bonds become weaker and neighbourhood kinship disappears. This weakens the traditional basis of social solidarity.

Economic Aspects

The urban economy is predominated by industrial and service sectors. The secondary and tertiary sectors predominate. The economy is organized to attain the above outcomes in different

groups and classes with unequal social and economic resources. The workforce is diverse, with a few in the organized sector earning high salaries and a vast number in the informal economy earning marginal and sustaining incomes without social protection. The ethnic and caste basis of occupational specialization and distribution of privileges and disabilities is weakening, resulting in the socio-economic heterogeneity of ethnic groups in urban settings.

Urban Poverty

Workers engaged in the urban informal economy constitute the bulk of the urban poor. A lot of this group is made up of people who moved from rural areas or smaller towns and don't have a lot of skills. As soon as they get to the city, they start working in the informal sector because they don't have the skills or the chances to get better-paying, safer jobs in the legal sector. They thus move from one level of poverty in their place of origin to another level at their destination. In addition, as a result of formal sector cost-cutting measures and the recession, a growing proportion of formal sector employees have lost their jobs and are forced to work in the informal sector. This change in their lives means a reduction in their standard of living as well as insecure and unregulated employment. Twenty-three. Sixty-two per cent of people in India's cities live below the poverty line. It is 3.41 per cent less common for people to be poor in cities than in rural areas. It is said that the urban poor don't have enough money or stable assets, a safe place to live, basic services, or access to "public infrastructure." Their rights are not protected through the law, and they lack power.

Further, Pitirim Sorokin and Zimmerman have suggested the following characteristics, which give us a greater sense of urban community.

Heterogeneity: People who live in urban communities come from a variety of races, religions, languages, castes, and creeds. For instance, people from many states and cultural groups live in a city like Mumbai, and they are all very distinct from one another.

Social Mobility- In urban society, social position is determined by economic status, educational attainment, and skill rather than by traditional factors. In other words, inheritance is irrelevant because individual intelligence and talent promote development.

Occupation: Everyone participates in non-agricultural activities such as business, marketing, offices, law enforcement, courts, businesses and factories, transportation and communication, healthcare and educational facilities, theatres, stock exchanges, and more.

Secondary control: Individual behaviour is not governed by family, religion, or neighbourhood in an urban setting. It is under the control of supporting institutions like the government, police, courts, etc.

Social disorganization: There are many organizations and associations in the urban community. They are working independently. So there is always struggle, conflict and competition. Thus, social disorder is seen and felt.

Unstable family: The family is no longer a functional unit in terms of economy, education, protection, recreation, and family life. The family can no longer control each member individually. Many of the family's traditional responsibilities are now handled by external organizations. The urban family is allegedly not rigorously structured.

Secondary relationship: Urban community is characterized by secondary relationship. People are indifferent to each other. Face-to-face, friendly or intimate relationships cannot be seen between people.

Voluntary Organization: Everyone in the city is employed in non-agricultural jobs. They must be a part of numerous voluntary associations. They create their own residential groups, essential institutions, and societies in accordance with their way of living.

Check Your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. What does urban refer
2. Who constitutes the bulk of the urban poor?

17.4 TRIBAL COMMUNITY

17.4.1 Meaning of Tribal Community

A tribe is a group of people who live in a hilly forest or a clearly defined area and have their own religion, language, culture, and strong ethnic identity. Anthropologists have defined a tribe as a social group that has a territorial connection, is endogamous, doesn't specialize in any one task,

is led by a tribal chief (who may be a family member) and speaks the same language or dialect. Tribe members are socially separate from people of other tribes or castes and follow their own traditions, beliefs, and customs, aware of their ethnic and territorial similarities.

A tribe, according to Robert Redfield, is a tiny community with the following distinguishing characteristics:

- i) **Uniqueness:** It's easy to tell where the community begins and ends. This can be seen in the sense of community awareness among the people who live there.
- ii) **Smallness:** a residential area with few people living in it
- iii) **Homogeneity:** everyone acts and does things that are alike.
- iv) **Self-sufficiency:** The group takes care of most of its own needs and activities. All people have comparable livelihood methods that have persisted over generations.

17.4.2 Characteristics of Tribal Society

Mandelbaum (1956) mentions the following characteristics of Indian tribes:-

- a) Kinship as an instrument of social bonds.
- b) A lack of hierarchy among men and groups.
- c) Absence of strong, complex and formal organization.
- d) Communitarian basis of land holding.
- e) Segmentary character.
- f) Little value on surplus accumulation on the use of capital and on market trading
- g) Lack of distinction between form and substance of religion

In this way we can see that a tribe is a social group of people associated with a) homogeneity, b) isolation and non-assimilation, c) territorial-integrity, d) consciousness of unique identity and common culture, e) animism (now defunct) as an all-pervasive religion, f) the existence of distinctive social and political systems with an absence of exploiting classes and organized state structure, g) multi-functional kinship relations, h) segmentary nature of the socio-economic unit, i) frequent cooperation for common goals, j) self-sufficiency in their distinct economy, and k) a common dialect, and many other attributes that seem to have remained unchanged over centuries.

Social scientists have criticized the idea that the tribes are equal and similar. Researchers have found that there is a lot of inequality in economic and political rights when it comes to marriage, the exchange of complementary products, and the redistribution process. Within the Indian tribes, there is a great deal of diversity.

17.4.3 TRIBAL COMMUNITIES: THEIR SOCIAL AND ECONOMIC STRUCTURE

Social Structure

Each group has its own way of running its society. This is a result of family structure, customs and beliefs, place of residence, and ethnic and linguistic characteristics. When it comes to those things, the groups are very different from one another. There are also significant distinctions between communities in the way they organize their families, marriages, and kinship relationships, as well as the way they run their economies, which are greatly influenced by the environment they live in. The way they connect with nature and the ceremonies that go along with it is another thing that makes them different from other communities.

Indigenous peoples' social lives revolve around shared activities and relationships. Each tribe has its own structure and organization. Indigenous peoples reside in tiny communities on their own territories. Their relationships are intimate. Such relational structures are by no means fixed or unalterable. They are vulnerable to changes in the ecological environment, the nature of their interactions with other groups, and even those within their own group. Therefore, the social structure is dynamic.

Economic Structure

Indian tribals work in food-gathering and industrial labour, which overlap with other economic stages. Typically, a tribe is regarded as an economically autonomous group of people with its own distinct economy, way of life, division of labour and specialization, gift and ceremonial exchange, trade and barter, credit and value, wealth, consumption norms, capital formation, land tenure, and tangible and intangible economic standing. All of them signify a unique tribal economy within the context of the Indian economy as a whole. Awareness of the tribal economy requires an awareness of how the natural environment, social life, and culture are interconnected.

When analyzing the economic situations of indigenous populations, non-financial factors that influence their quality of life must be taken into account. They have very basic technology that blends very nicely with their self-sufficient lifestyle and ecological environment. Their

economy can be categorized as one of subsistence. Everyone in the community is guaranteed a subsistence level of living. Socially determined land and labour allocations, as well as the social right to get emergency goods when needed, help make this possible. As a result, production and distribution are strongly and persistently under societal control. They adhere to the so-called “marginal economy”.

This refers to the practice of different types of occupation at one time by a group of people for their livelihood. To survive, a tribe may engage in a variety of activities, such as hunting, gathering food, shifting cultivation, fishing, domesticating animals, horticulture, and some artisanal labour, such as making crafts and other items required by other rural communities. The variety of tasks people engage in reveals the intricacy of their economic subsistence. They may also be linked to other rural communities. Consequently, some communities engage in settled agriculture and maintain contact with neighbouring groups. They exchange grains, cereals, clothing, and other goods for honey, medicinal plants, children’s trinkets, and baskets. They adhere to a variety of livelihoods that are reliant on the ecological cycle of the region they reside in. Traditional, indigenous, and culturally dominant production methods are utilized in tribal economies. This must be understood in terms of its structural configurations and enforced laws governing the procurement and production of tangible products and services in the context of their cultural, social, and environmental living conditions. Additionally, there are no class distinctions within the tribes because the social structures dictate the way things are produced. In terms of culture, they function as both employers and employees, as well as producers and consumers. The barter system, also known as mutual exchange, is connected to the distribution system.

Check Your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. Define tribal community
2. What are the criteria of tribal society?

17.5 CONCLUSION

On the premise of the earlier discussion, it can be concluded that these three communities exist in India in a state of perfect cohesion, interdependence, and cooperation. We have seen how fundamental characteristics such as size, population, physical structure, and social and economic lifestyle contribute to our understanding of rural communities. We also showed that, despite their distinctions, they share a number of characteristics, such as a social caste structure and caste-based relationships that are strongly related to their economic activity. Low assets and income are also indicative of a lower social order. Additionally, we have seen how crucial it is for the growth of marginalized communities to reinforce the foundation of livelihood provided by agriculture and related activities, particularly in the dry land region. We also acknowledge that the living conditions of these groups are subject to internal and external influences, particularly government policy initiatives.

We have observed that urban communities are diverse. There is variation in their demographic, social, and economic characteristics. This variation exists not only between urban areas in India but also within cities. People from urban areas typically lack the serenity and simplicity found in rural and urban settings. However, because of the high density of the population and large migration from rural areas, some problems like poverty, unemployment, and an increase in slums have occurred in cities.

It has been discovered that tribal communities are less developed than rural and urban communities. These communities have a unique culture and natural surroundings. As we have seen, tribal societies are distinct ethnic divisions with distinct lifestyles based on their interactions with the environment. It is comprised of distinct social and economic systems. No communities are identical. In addition to these characteristics, we have observed a number of unique traits among the tribes.

17.6 CHECK YOUR PROGRESS - MODEL ANSWERS

1. The term “rural” designates a way of life based on agriculture or connected to the natural world.
2. The caste system is one unique social structure, and the interrelationship of the different units (castes) constitutes the structure of the rural society.
3. Urban refers to or denotes a location in a city. It stands for a city or city life aspect. It derives from the Latin term *urbnus*, where *urb* is the root word for city. Urban designates a city or a town

4. Workers engaged in the urban informal economy constitute the bulk of the urban poor.
5. A tribe can be defined as a community living in hilly forests or well-demarcated areas with its own culture, religion, language, and strong ethnic identity.
6. A tribe, according to Robert Redfield, is a tiny community characterized by distinctiveness, smallness, homogeneity and self-sufficiency.

17.7 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Define rural society and discuss its characteristics.
2. Distinguish between rural community and urban community.
3. Discuss the social and economic structure of the tribal community

II. Answer the following in 10 lines each.

1. Characteristics of urban community.
2. What are voluntary organizations?
3. What is urban poverty?

17.8 GLOSSARY

Homogeneity: The quality or state of being of a similar kind or of having a uniform structure or composition

Heterogeneity: People who live in urban communities come from a variety of races, religions, languages, castes, and creeds.

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Unit
18

CASTE SYSTEM

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- 18.0 Objectives
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- 18.2 Caste- Meaning, Definition and Characteristics
- 18.3 Factors for the growth of the caste system in India
- 18.4 Origin of Caste System
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18.0 OBJECTIVES

After completion of this lesson, you will be able to

- Understand the meaning, definition, and characteristics of caste
- Understand the origin and functions of the caste system
- Analyze the changes in caste system and caste-class distinction

18.1 INTRODUCTION

Social stratification is a characteristic of society. It is not just a result of individual differences. The division of social resources among different groups of people is examined through social stratification as a social system. In early societies, there was a simple system of social stratification. In societies with more advanced technology, where people make more than they need, social resources are shared unequally. This distribution into different social categories is independent of an individual's inherent abilities. In various cultures, social stratification takes on various forms based on various factors. These come in the form of land, class, caste, and slavery. One of the oldest forms of social stratification was slavery. Social class had its origin in the feudal estates of Europe. Classes are the consequences of economic factors. Caste is the social stratification which exists only in India. Caste is an endogamous group classification system where different castes are ranked, and each caste has a fixed occupation.

18.2 CASTE- MEANING, DEFINITION AND CHARACTERISTICS

Caste is a deeply rooted social institution in India. There are more than 2800 castes and sub-castes. The caste stratification of Indian society had its origin in the chaturvarna system. According to this doctrine, the Hindu society was divided into four main varnas. They are Brahmins, Kshatriyas, Vaishyas and Shudras. The Varna system prevalent during the Vedic period was mainly based on division of labour and occupation. G.S. Ghurye says that efforts to define caste will fail because it is a complex phenomenon.

The traces of caste are found in ancient Egypt, Japan, Rome, Burma and Persia. Caste is closely connected with Hindu social organization, philosophy and religion. The word "caste" comes from the Spanish word "casta," which means "breed, race, strain, or a complex of hereditary qualities." The Portuguese used this word for the groups of people in India who were known as "jati." The English word 'casta' is an adjustment of the original term.

Most people use the word Jati, but the Sanskrit word for caste is Varna, which means “colour.” The Varna system is based on the division of labour and occupation. The caste system owes its origin to the Varna system. However, they are not the same. There are many castes, but only four varnas.

Definitions of Caste:

- **According to Sir Herbert Risley**, “Caste is a Collection of families, bearing a common name claiming common descent from a mythical ancestor human or divine, professing to follow the same hereditary calling and regarded by those who are competent to give an opinion as forming a single homogeneous community.”
- **C.H. Cooley** is of the opinion that when a class somewhat becomes strictly hereditary, we may call it a caste.
- **Ketkar says**, “A caste is a group having two characteristics: (i) membership is confined to those who are born members and include all persons so born, (ii) the membership is forbidden by all inexorable social law to men outside the group”.

Characteristics of Caste System:

- Caste is a *hierarchical division of society*. Various castes are arranged in a peculiar structure with the Brahmins at the top.
- Caste is *hereditary* in nature. It is an *ascribed status*. Ascribed status is that status which an individual attains by birth.
- Caste is a *segmental division of society*: Caste divides the whole society into separate groups in which the status, social duties and rights are different. Each caste had its own rules and regulations. If a member breaks these rules, he or she will be expelled from the caste. Caste has lost its rigidity in urbanized and industrialized societies; this has lost its rigidity. Caste still persists in rural India. Each caste has its own customs, traditions, practices and rituals. There were *caste panchayats/councils* to regulate the conduct of the members. The functions of caste panchayats are:
 - o To make members comply with caste rules and regulations,
 - o Settling caste disputes
 - o Giving punishments to those who violated caste rules and obligations like arranging dinner parties for fellow caste men, imposing fines, purification, pilgrimage, outcasting, etc.
 - o Working for the welfare of caste members.

- **Restrictions on food habits:** A Brahmin would accept *pakka food* (cooked in ghee) only from some castes lower than his own. But he would accept *kaccha food* (cooked in water) from people belonging to his own caste. Any kind of food that is prepared by Brahmins is acceptable to all the caste people.
- **Restrictions on social relations:** The idea of pollution is an inherent characteristic of the caste system. The touch of a lower caste man would pollute a man of a higher caste. Even their shadow is considered enough to pollute a higher caste man. This led to untouchability over a period of time.
- **Social and Religious Factors:** Some lower castes people suffered from certain civil, social and religious disabilities. Higher caste people enjoy certain privileges. Generally, the lower castes are made to live on the outskirts of the city. During Peshwa rule- Mahars and Mangs were not allowed within the gates of Puna before 9 AM and after 3 PM (bodies would cast long shadows). They were not even allowed in temples and other public places. On the other hand, Brahmins had a monopoly on education and teaching.
- **Restrictions on occupational choice:** Some occupations are considered to be superior and sacred, while certain others are degrading and inferior. Occupations were almost hereditary and thereby fixed. Thus, individual talents, aptitudes, interests, enterprises, and abilities were neglected. A person born to a certain caste was supposed to perform the occupation, that is. Caste followed. There were strong notions of *purity and pollution* associated with the caste system.
- **Restrictions on marriage:** Caste is an *endogamous group*. The marriage of an individual should take place within his/her caste. Intercaste marriages are prohibited)
 - o **Sapinda and Sagotra Exogamy:** Pinda means common parentage. Five maternal and seven paternal generations are considered Sapinda, and they cannot intermarry. Sagotra exogamy, i.e. marriage within Gotra, is prohibited.
 - o **Sapravara exogamy-** Pravara means uttering the name of the same saint at religious functions. They are believed to belong to the same Pravara, a kind of spiritual and religious bond.

18.3 FACTORS FOR THE GROWTH OF CASTE SYSTEM IN INDIA

Several factors have contributed to the growth of the caste system in India. Some of them are:

- The geographic isolation of the Indian peninsula led to the consolidation of existing practices which were prevailing there.
- The influence of religion in terms of beliefs in reincarnation, the doctrine of Karma, etc., established immense faith in the caste system.
- Existence of many races in India. The caste System was believed to be the means by which racial purity could be maintained due to the practice of endogamy.
- Unchanging rural social stratification.
- The unwillingness of rulers to enforce any reforms or new practices.
- Lack of education.

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. Identify the factors for the growth of the caste system in India.

18.4 ORIGIN OF CASTE SYSTEM

The prominent theories which explain the origin of the Caste System are discussed below:

Traditional Theory:

According to Rig-Veda, there are four castes which originated from the Supreme Being.

- **Brahmins** are believed to have originated from the mouth of the Supreme Being, which is the chief organ of speech and learning. Brahmins are thus entrusted to work as teachers and instructors for imparting knowledge.

- **Kshatriyas** came from the arms of the Supreme Being, considered to be the seat of strength. They are expected to defend the empire.
- **Vaishyas** originated from the thighs of the Supreme Being, which help in moving. They are entrusted with agriculture, trade, commerce, etc.
- **Shudras** originated from the feet of the Supreme Being, and they were expected to offer their services to other castes.

Criticism:

- This theory is unscientific
- It supports the functional division of society rather than the division of society into castes.
- It is not based on the facts of the social system.

The traditional theory of the origin of caste has been rejected by scholars mainly because of two reasons. Firstly, it considers caste as a natural phenomenon. Secondly, it considers four Varna as four castes. If this is accepted, it would mean that Varna, and not caste, is the unit of the caste system.

Brahminical Theory

Abbe Dubois believes that Brahmins are responsible for the origin and development of the caste system in India. According to him, the caste system is a system devised by Brahmins for Brahmins. Brahmins imposed restrictions on dining, drinking, marriage, social relations, etc., with non-Brahmins in order to maintain the purity required for the religious functions they were to perform. Simultaneously, they granted themselves a high status and special privileges and prerogatives in the Brahmins and other books while declaring everyone else to be inferior.

G.S. Ghurye also believes that Brahmins played a role in the origin of caste and supports the Brahminical theory. The different parts of caste society, according to him, started when people who believed in the Brahmanic culture tried to prevent the Aborigines and the Sudras from joining their religion and social life.

However, J.H. Hutton finds it difficult to believe the Brahminical theory of caste's origin. He primarily presents two arguments against it: (i) if this theory is accepted, caste must have originated at a time when Brahmins gained political power, and he believes caste did not

originate at such a late date; and (ii) a social institution as deeply rooted as caste could not have been imposed by administrative action.

Occupational Theory:

- It is given by Nesfield.
- The difference of occupation alone is the basis upon which the whole caste system of India has been built.
- Function alone is responsible for the origin of the caste system.
- Caste is a natural social product with which religion has nothing to do with.

Criticism:

- Hutton says that it is wrong to assume that the caste system originated due to differences in occupation.
- It entirely ignores the importance of religion.

Nesfield and his supporter Denzil Ibbetson believed that the origin of caste has nothing to do with racial affinity or religion. It is mainly due to functions or occupations. Nesfield says that the technical skills of the occupation were passed down hereditarily from generation to generation and that as a result of practising the same occupation for a long time, “occupational guilds” emerged, which later came to be known as castes. According to him, the superiority and inferiority of occupations led to the hierarchy in the caste system. He believes that a caste’s status as high or low depends on whether the industry it represents pertains to a culturally advanced or backward stage.

Ketkar’s Theory

The genesis of castes is traced by S.V. Ketkar (1909) from the earliest tribes and human psychological prejudicial tendencies. He believes the castes are developed tribes or converted classes. A lot of different tribes lived in different parts of India as separate groups. When the custom of endogamy was introduced, they did not fuse (as European tribes had done). Many of these communities were at odds with one another due to territorial disputes or the abduction of a woman by a member of another tribe. People avoided people from other tribes in marriage, social relationships, and other situations because of these conflicts. Instead, they only interacted with

people from their own groups. Ketkar argues further that instead of speaking of the “origin of the caste system,” we should speak of the “origin of various features of castes” because each characteristic has a history of origin but not the caste system as a whole, which came to have different features in the course of its development, i.e. in approximately 3,000 years. Thus, according to him, the phrase “origin of caste” has no meaning, even though endogamy has its origin, hereditary occupation and commensality restrictions have their origin, priestly ascendancy and exclusivity have their origin, and the association of purity and impureness with various objects has its origin. So, each of these different things can have a beginning, but the origin of the caste system cannot be conceived as long as these words (castes) are used as a collective expression.

Following this, Ketkar gives what he terms the “psychological” reason for each characteristic. He starts with the psychology of the most important element of endogamy in the caste system. He says that people practised endogamy for three reasons: (i) due to the feelings of sympathy and affection for the members of one’s own group, (ii) to maintain blood purity, and (iii) because it makes social adjustment with the partner easier. The feeling of superiority and inferiority, according to Ketkar is either the cause or the result of endogamy.

Political Theory:

This theory is supported by French scholars Abbe Dubious and Dr. G.S.Ghurye. According to this theory, the Caste system has been established by Brahmins in order to maintain their superiority in society. Initially, everyone was free to attain the highest social dignity according to their merits, qualities and actions. In the beginning, the caste system was merely a division of labour. The caste system is a product of the gradual development of society.

Racial Theory

The most ardent exponent of this theory was Herbert Risley. He has been supported by scholars like Ghurye, Majumdar, Westermarck, and others. According to this theory, the clash of cultures and the contact of races crystallized castes in India. In India, the migrant Aryans had their own ideas of ceremonial purity. They considered the original inhabitants as inferior to them. Besides, the Aryans were essentially patrilineal in nature, while the local population whom they conquered were matrilineal. They, therefore, married the daughters of the aboriginals but refused to give their daughters to them.

Analyzing the processes of development of the caste system, Risley (1915:70-72) has referred to six processes in the formation of castes:

- Change in traditional occupation: By adopting a new occupation, either a caste or a sub-division of a caste ultimately develops into a distinct caste.
- Migration: When a caste moved to a different area, it was hard for that caste to stay in touch with its parental caste because transportation and communication were not fully developed. So, over time, it became completely separate from the parental caste and grew into a new caste.
- Change in customs: The formation of new castes by discarding old customs and usages. Since the very beginning of the caste system, the incorporation of new practices has been a common occurrence.
- Preservation of old traditions: Certain castes cherish the traditions of bygone sovereignty and preserve old traces of an organization. To separate themselves from those sections who have assumed new traditions and customs, they take up a new name and thus, a new caste comes into existence.
- Enrolling oneself into the rank of Hinduism: sometimes, either an entire tribe or a section of a tribe becomes 'Hinduised' and takes a new caste name. Later, it enters into the rank of Hinduism and distinguishes itself from the other castes, for example, Maria Gonds of Madhya Pradesh and Rajbanshis of Bengal.
- Role of religious enthusiasts: A religious enthusiast sometimes preaches his own doctrines, and his followers form a separate sect, which ultimately develops as a new caste; for example, Kabirpanthies.

a) Theory of Risley:

- According to Herbert Risley, the caste system originated after the emigration of Indo-Aryans from Persia. In Persia, their society was divided into four classes. They applied this in India after their settlement. There were racial and cultural differences between Aryans and non-Aryans. When Aryans migrated to India, they were conquerors, and there was a scarcity of women. Therefore, they started marrying the daughters of non-Aryans but refused to marry their daughters with them. Thus, they developed a prohibition on Pratiloma marriages. Pratiloma marriages/Hypogamy is the marriage of a woman to a man from a lower caste. Anuloma marriages/Hypergamy is a marriage under which a man can marry from his own caste or from those below. Thus, the caste system originated due to racial differences and Pratiloma marriages.

b) Theory of Ghurye:

- The original non-Aryan race of India was subdued by Indo-Aryan conquerors. The conquered race was later regarded as Shudras. They were debarred from sharing religious and social activities.

Criticism: According to Hutton, there is no consistency between the racial interpretation and available facts. Racial theory ignores other factors and insists only on racial factors. If racial contracts and cultural diversity are the sole cause of caste formation, then there must exist a caste system among Muslims and Christians.

Theory of Cultural Integration:

This theory was presented by Sarat Chandra Roy. According to this theory, caste evolved due to the integration and assimilation of different cultures. Among Aryans, the Varna system was based on Karma theory. Among Dravidians, the Varna system was based on the division of occupations. Among pre-Dravidians, society was divided into various parts based on tribal lines. All the cultures influenced each other. Cultural assimilation and integration paved the way for the origin of the caste system.

Evolutionary Theory:

- Denzil Ibbetson presented this theory for the first time.
- The caste system originated due to the interaction of 3 factors- Tribes, Occupational guilds and Religion.
- The gradual assimilation of inter-tribal occupation gave rise to occupational stratification. Such Occupational stratification was favoured by religion. Over a period, these occupations became hereditary for different tribes. Restrictions in social intercourse between different tribes grew stronger.

Criticism: This theory is unable to explain the ultimate cause of the caste system.

Theory of Mana:

This theory was propounded by Hutton, who believes that occupation is the only basis of stratification. Caste elements existed in India before Aryans came to India. When Aryans settled down, they strengthened the pre-existing division of society by fixing their own positions at the

top. According to Hutton, the Indian caste system had its origin in the pre-Aryan social division and in tribal attitude towards supernatural power.

According to Hutton, *mana* is a mysterious impersonal power attached to individuals, objects, and places. It is believed to have the power to harm people. Wherever the belief in man prevails, a corresponding belief in the value of taboo as a protective measure is also to be found. Taboos were imposed on commensality, intermarriage, interaction, etc., to save the members of one's tribe from the *mana* of the other tribes. Hutton (Ibid: 185) holds that the tribals consider the food of strangers as dangerous. The restriction on sharing food with others and having contact with them is based on the belief that these (food and contacts) may be infected with the dangerous soul-matter of strangers. This soul-matter is particularly perilous as such strangers have magical powers. It is such beliefs that led to the origin of commensal taboo.

18.5 FUNCTIONS OF CASTE SYSTEM

The caste system plays significant functions in the life of an individual community and in the development of social order. Some of them are listed below:

In individual life:

- Determination of social status
- Fixation of Occupation
- Guarantee of social security (the whole caste comes forward for help)
- Control over behaviours.
- Provides mental security- social status, occupation, and selection of mates are determined by birth and life is well channelized.

In Community Life:

- Maintenance of purity of blood and religious ideas
- Social status in society
- Safeguarding culture- Every sub-caste has its own subcultures. It was this division, stability and harmonious combination of Hindu culture which enabled it to bear the blow of aggressive foreign culture.

Development of Social Order

- Numerous social groups in India were held together by the caste system. It enabled them to form one of the most coordinated social organizations in the world.
- Implementation of division of labour

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

2. What are the functions of the Caste System in individual and community life?

18.6 CHANGES IN THE CASTE SYSTEM

The Caste system is undergoing several changes. Some of them are:

- The changes in the caste system in India have been influenced by the changes in various micro and macro social institutions.
- The various processes of industrialization, urbanization, modernization, and globalization have brought tremendous changes in the caste system.
- The constitutional provisions and safeguards have played a vital role in curbing the evils of the caste system. For instance, untouchability cannot be practised in any form, and its abolition is mentioned in Article 17 of the Indian constitution.
- Further, various welfare measures and policies of the reservation have also contributed to diluting the evil effects of the caste system.
- The development of education and rising caste mobility have brought changes and weakened the rigidity of the caste system.
- The rigidity in terms of food habits and occupational choices has also undergone changes under the impact of modernization.
- The caste system, however, is still persisting. Despite intercaste marriages taking place, caste is still a crucial factor in decisions about marriage.

- The formation of different caste associations and growing intense caste feelings have led to caste fanaticism and are giving rise to communalism.
- Despite the weakening of caste in terms of pollution and purity, it is still a significant factor in Indian society. Further, it is deeply ingrained in Indian polity.

The political independence of the country, besides the process of industrialization, urbanization, secularization, etc., brought a series of changes in the caste system. These changes are reflected in changes in the traditional features and functions.

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

3. What are the changes in the Caste System?

18.7 CASTE-CLASS DIFFERENCES

Caste and class are mutually connected to each other. There are clear differences between caste and class, even though there is a strong link between them. They rely on each other.

Caste	Class
Particular and peculiar to Indian society	Universal and found in all societies
Caste is associated with ascribed status.	Class is associated with achieved status.
Caste is a closed system and restricts social mobility	Class is an open system
It is said to have a divine origin	The class has a secular origin
There are strong notions of purity and pollution in the caste system	There are feelings of disparity in the class system
Caste has a greater social distance.	The class has relatively less social distance.
Caste is conservative in nature.	Class is progressive
Caste is an endogamous group.	Class is not an endogamous
Caste is complex in nature.	Class is relatively simple in nature.
Caste consciousness is strong in the caste system	Class consciousness is strong in the class system

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

4. Differentiate between Caste and Class.

18.8 SUMMARY

Caste and class are principal forms of social stratification. Caste is an endogamous group with ascribed status. Class is an achieved status. In this lesson, we have discussed the significant factors responsible for the growth of the caste system and the characteristics of caste. Class as a stratification system reflects distinct characteristics like vertical mobility and class consciousness. Caste and class distinction help to analyze the contrasting dimensions of social stratification.

18.9 CHECK YOUR PROGRESS-MODEL ANSWERS

1. Several factors have contributed to the growth of the caste system in India. Some of them are:
 - The geographic isolation of the Indian peninsula led to the consolidation of existing practices which were prevailing
 - The influence of religion in terms of beliefs in reincarnation, the doctrine of Karma, etc., established immense faith in the caste system.
 - Existence of many races in India. The caste System was believed to be the means by which racial purity could be maintained due to the practice of endogamy.
 - Unchanging rural social stratification
 - The unwillingness of rulers to enforce any reforms or new practices
 - Lack of education.

2. The caste system plays a significant role in the life of an individual community and in the development of social order.

In individual life:

- Determination of social status
- Fixation of Occupation
- Guarantee of social security (the whole caste comes forward for help)
- Control over behaviours.
- Provides mental security- social status, occupation, and selection of mates are determined by birth and life is well channelized.



Unit
19

RELIGIOUS COMMUNITIES IN INDIA

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19.0 OBJECTIVES

By the end of this unit, you will be able to understand

- The definition and characteristics of religion
- Religious pluralism in India
- Religious cults and tribal religions

19.1 INTRODUCTION

India is a multilingual and religiously diverse nation. Indian society is pluralistic in character from the religious and other point of view. In this nation, people from numerous religious communities have lived together for centuries.

Religion has existed since the beginning of human civilization. It is a part of Indian culture and a significant aspect of human social interaction. Religion is defined as a system of sacred-centered beliefs, practises, and values. It concerns supernatural beings and forces, which are regarded as the ultimate concern of everyday existence among human groups. Sociologists are not concerned with the competing claims of different religions. They focus primarily on the social consequences of religious beliefs and practices. In other words, sociological analysis of religion focuses on the expression of religious beliefs and practices in society. The manner in which interaction between people of different religious beliefs is affected, how it can lead to conflicts and uprisings (communalism), and how secularism can contain interreligious biases.

19.2 DEFINITION AND CHARACTERISTICS OF RELIGION

The anthropologist E.B. Tyler has defined religion as a belief in supernatural beings. Emile Durkheim, an eminent sociologist, has defined it as a ‘unified system of beliefs and practices related to sacred things, that is, things set apart and forbidden beliefs and practices which unite into one single moral community called a church’.

Basic Characteristics of Religion

- Belief in supernatural power. These beliefs are associated with emotional state of mind such as fear, awe, happiness, reverence etc.,
- There are many material objects involved in religious practices, such as altars, charms, cloth, flowers, banana leaves, sacrifice, crosses, incense sticks, etc. The material objects involved in religious practices vary from culture to culture,

- Every religion involves its specific rituals such as playing, dancing, chanting, fasting, eating certain specific kinds of food and so on.
- Religious rituals are generally performed in isolation. Occasionally, religion is ceremoniously practised collectively,
- Every religion has its specific mode and place of worship
- The concept of heaven and hell and sacred and profane are inherent parts of religion, thus leading to social control.

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. Identify the basic characteristics of religion.

19.3 RELIGIOUS PLURALISM IN INDIA

Indian society is composed of diverse cultures, peoples, languages, and religions. India is a country with a very long history, and a lot of communities that came from other places kept settling down here. As a result, there are a lot of different religious groups that live there. These immigrant communities introduced their own religious beliefs, customs, and cultures to India, along with the diverse cultural groups of various religions that were already there. This eventually established the groundwork for religious pluralism in India by bringing together people of different faiths. Religious pluralism means diversity among people based on their varied kinds of religious beliefs. Thus, pluralism in religion has two meanings: i) It refers to the fact that India has been a land of multiple religions since ancient times, and ii) each religion contains numerous cultural, social, and ritualistic elements that transcend the boundaries between religious faiths. These cultural and social similarities come from the fact that people from different faith groups have lived, spoken, practised, and interacted with each other for a long time. In India, religious pluralism is not only a reality but also permeates the beliefs, values, and social character of each religion.

People of different religions live together for a long time and bring their own traditions, faiths, and cultures to society. This is called religious pluralism. Due to their close interaction, some shared values emerge. Due to their prolonged association, they begin to share many of their traditions, values, and beliefs.

Indian society is based on religious tolerance, and religious pluralism is at the heart of Indian secularism. Indians follow many world religions, including Hinduism, Islam, Christianity, Buddhism, Jainism, Sikhism, and many more. Religious secularism is based on the belief that all religions are equally good and that they all lead to the same goal of the realization of God. Religious pluralism creates a bridge between religions in a multi-religious society, allowing each to overcome the barriers of its diversity. This is the primary characteristic of religious pluralism. Let's talk briefly about these religions.

19.3.1 Hinduism

Over 80% of the people in the country follow Hinduism, making it the most predominant religion. In addition to Hindus, Muslims are the largest religious group and an integral element of Indian culture. India has the second largest Muslim population in the globe, after Indonesia. Hinduism has a lot of ideas that are hard to explain. Hinduism is possibly the only religion whose theoretical and practical expressions are so diverse that it could be termed a "museum of religions." This religion cannot be traced to a particular founder, nor does it have a "holy book" that serves as its primary scriptural guide. On one end of the scale is the search for the "Ultimate Reality." On the other end are cults that worship trees, animals, and ghosts. In addition to gods and deities, there are festivals and ceremonies associated with the sun, moon, planets, rivers, oceans, trees, and animals. Deepawali, Holi, Dussehra, Ganesh Chaturthi, Pongal, Janmashtami, and Shiva Ratri are popular Hindu holidays. Many celebrations like these make Hinduism so popular and add a lot of colour and richness to Indian culture. As far as Hindus are concerned, the Rig Veda, the Upanishads, the Ramayana, and the Bhagavad Gita are all holy books. Hindus all over India honour a lot of different gods and goddesses. The most important to Hinduism is the trinity of Brahma, Vishnu, and Shiva, who are called the creator, the preserver, and the destroyer, respectively. It is a polytheistic religion with worship of idols and nature.

19.3.2 Islam

Islam arrived in India in the late 7th A.D. when Arab traders came to Malabar Coast. Islam says that there is one God (Monotheist), and submission to Him results in peace. From an Islamic point of view, religion is not a separate part of life or a special action that should be done separately from things like art, business, etc. Instead, it is the matrix and worldview within which all the activities should take place. In Islam, the most important things are worshipping one God (Tawheed), canonical prayers (Namaaz), fasting (Roja), charity (Zakat), and pilgrimage (Haj). One of the most important ideas in Islam is that the Holy Quran is the holy book of Islam, which is supposed to contain the revealed words of God. God revealed to Prophet Mohammad through the angel Gabriel (pronounced as 'Jibraal')

- Prophet Mohammad is the best interpreter of God's message and the perfect creation of God.
- Hadith is the book of sayings that the Prophet himself dictated and that his closest companions and disciples turned into written records. It covers everything that has to do with the law, including moral and spiritual teachings.
- Shariat (divine law) contains a concrete embodiment of the will of God. Life from the cradle to the grave is governed by Shariat.
- Tariqat is the spiritual path which represents the inner dimension of Islam.
- Haj is the supreme pilgrimage to the holy Mecca.

19.3.3 Christianity

Christianity came to India in different phases. According to Syrian Christian tradition, Apostle Thomas, one of Jesus' original 12 disciples, came to the vicinity of Cochin in 52 A.D. Three constituents of Christian's religious life include faith in Jesus Christ- the messenger of God, active service and love to the neighbour. The population of Catholics is more. The Pope is the supreme head of all religious affairs. The Bible is the holy text of Christians.

19.3.4 Sikhism

During the early sixteenth century, the Sikh religion originated in the Punjab region of north India. The founder of this religion was Guru Nanak. He developed an interest in both Hindu and Muslim saints from a young age. There are ten main gurus. Guru Nanak's lessons were put into the "Guru Granth Sahib," the Holy Book of the Sikhs, which became a symbol of God for Sikhs. Guru Arjun compiled the Guru Granth Sahib and constructed the Golden Temple in Amritsar, the holiest of Sikh shrines. The tenth Guru, Govind Singh, imparted military training to the Sikhs to help them defend themselves. On Baisakhi day, 1699, in Anandpur, Guru Govind Singh commanded his Sikhs to gather before him as was customary, and he founded the Khalsa (Pure Ones), a new brotherhood of Sikhs. Five men selected for their devotion to the Guru were called Panj Pyares and given nectar (Amrit) for initiation into the brotherhood of Khalsa. The five Ks were told to be worn by members of the new brotherhood: uncut hair, a comb, a steel wrist guard, a sword, and trousers. The initiated men took the name Singh (Lion) and the women Kaur (Princess). Sikhism propounds monotheism, i.e. worship of one God. It also opposes the caste system and believes that all men are equal. However, the ideas of karma and rebirth from Hinduism are accepted.

19.3.5 Jainism

Jainism as a religious tradition was established in India at about the same time as Buddhism. Jain philosopher Mahavira taught the Jain way of life around the same time that Buddhism began, between 599 and 527 B.C. Like Buddhism, Jainism rose against the corruption in the interpretation of Hinduism prevalent at the time. In fact, the word Jain is derived from “Jin”, which means conqueror. Jainism is based on the idea that giving up worldly desires and self-conquest leads to perfect wisdom. Asceticism and complete abstinence are important to this faith. The Jinas and the Tirthankars (“crossing-makers”) followed these rules. The “crossing refers to the passage from the material to the spiritual realm, from bondage to freedom. There were 24 tirthankaras. Rishabh was the first, and Mahavir was the last. There are 2-main sects in Jainism: Svetambaras (wearing white clothes) and Digambaras (unclothed). The third lesser-known sect is sthanakvasi, who need not be represented in images. The focus of this religion has been the purification of the soul by means of right conduct, right faith and right knowledge. This faith also articulates complete non-violence. Fasting and austerity are considered essential for self-purification. The fivefold practice of non-violence, truth, honesty, sexual purity, and indifference to material gain is for personal virtue but also for social good.

19.3.6 Buddhism

Buddhism emerged around the 6th century B.C. with the teachings of Buddha. The three jewels of Buddhism are the Buddha- the enlightened teacher; the Dhamma- the doctrine given by the teacher; and the Sangha – the community of believers in the doctrine taught by Buddha. Dhamma has four meanings – the absolute truth, right conduct, doctrine, and ultimate constituent of experiences. Buddhism says that there is suffering, that desire is the cause of suffering, and that suffering can be removed, and this can be done by following the eightfold path. The 8-fold path is right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness and right meditation. It leads to nirvana. Buddhism is divided into Hinayana (no concern for God and viewed Buddha as a perfect man whose teachings were to be followed by all) and Mahayana (Buddha as God and developed an elaborate metaphysics involving a pantheon of gods and goddesses, motivated by compassion for fellow beings).

19.3.7 Zoroastrianism

The first Zoroastrians to enter India arrived on the Gujarati coast in the 10th century, shortly after the Arab conquest of Iran. By the 17th century, the majority of Zoroastrians had settled in Bombay. People who follow Zoroastrianism believe that it is their duty to choose between good and evil and to treat God’s creations with care. The religion’s founder, Zarathustra (who

preached monotheism), who lived in Iran in 6000 BC, was the first religious Prophet to expound a dualistic philosophy based on the opposing powers of good and evil. These people are mostly found in Bombay, where they are called Parsees. They have no distinctive dress and few houses of worship. Five daily prayers are said in the home or temple in front of a fire, which represents the realm of truth, righteousness, and order. The prayers are generally hymns that Zarathustra spoke and are standardized in the religious text Zenda Avesta.

19.3.8 Judaism

It is the smallest religious group in India. It is based on the revelation of Moses. Torah is their sacred religious text. Temples are known as synagogues. The three main communities are Bene Israel, Kerala Jews, and Baghdadi Jews.

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

2. What is meant by Religious Pluralism?

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

3. Write about Buddhism.

19.4 RELIGIOUS CULTS

The word “cult” can be used to describe any group of people who share a belief system. However, the word is often used negatively to describe “a quasi-religious organization using deceitful psychological techniques to gain and control adherents” (Collins English Dictionary).

Cults often focus on one belief over all others or a god or goddess with marked characteristics. Cults are almost always centred on a charismatic leader, who is usually the inspirational founder of the religion. The authority of this leader is relatively unrestricted. Because of this, these groups tend to slowly fall apart when the boss dies or loses credibility. So it’s not a surprise that most groups are small and don’t last long. Cults usually claim to have some secret

knowledge that has been lost, repressed, or recently found. They offer their believers a more direct kind of ecstatic or transfiguring experience than traditional modes of religious life.

In India, we find several cults. For instance, Vaishnavas worship the Lord as Vishnu, Saivas worship the Lord as Siva, and Saktas adore Devi or the mother aspect of the Lord. In addition, there are the Sauras, who worship the Sun God; Ganapatyas, who worship Ganesa as supreme; and Kaumaras, who worship Skanda as the Godhead. Sufism is one of the most famous cults in India. It is based on the inner dimension of Islam and seeks truth and love.

Bhakti Cult

This was a devotional movement emphasizing the intense emotional attachment of a devotee towards his personal God. The term 'Bhakti' was first used around 800 BC in Pali literature. The Alvars and Nayanars were saints who lived in South India from the 5th century to the 10th century. Their fervour for devotion spread to the north and popularized this cult.

Shakti Cult

Shakthi cult has its roots in Vedic works such as Shrisuktham, Durgasuktham, Tripuropanishad, Bhavanopanishad, Devi Upanishad, and many more. Sri Rama did Durga puja before killing Ravana, which is mentioned in the Ramayana. In the Mahabharata, Yudhishtir performed pujas to Goddess Durga before starting his last year of exile in secret, and Arjuna did the same thing before the epic war commenced.

Natha Cult

Natha community is not simply a concept or an idea. The term 'Natha' refers to the owner or master of the entire universe, as well as the performer of all superhuman actions. Thus, the term clarifies the supremacy of the community. There are two ways to look at this cult: from the point of view of perspective and from the point of view of management. From a philosophical point of view, the philosophy of yoga is the invention of the Natha Cult. On the one hand, the community unites the living with being and the thirst for knowledge with scientific proof. The cult tries to uproot the social evils, and the provision of providing a common home for all has become much more relevant even today. The Natha tradition, which is thought to have the highest social standards, treats everyone equally, no matter where they live, their gender, race, caste, skin colour, or how much money they have.

Skanda Cult

The Tamil region has a lot of people who worship Murugan as Skanda. In South India, it's very old. No study of South Indian Saivism or of a South Indian religious cult is complete without a discussion of the Murugan cult, as no deity in Tamil Nadu has as many devotees as Murugan.

Yogini Cult

People from simple tribes and folk traditions follow the Yogini Cult, which is a form of worshipping Shakti that combines some magical practices with devotion. This cult is believed to have originated in the 7th and 8th centuries. Historical records say that Yoginis are the consorts of Yogis, and they even did yoga with their male partners to gain mastery over science and acquire magical powers. The famous ones are the Yogini Temple at Hirapur and the Yogini Temple at Ranipur-Jharial, Orissa.

The Arya Samajis and the Brahma Samajis

The founder of the Arya Samaj was Swami Dayananda Saraswati, who was born in Kathiawar in 1824. This Samaj is more of a social institution with a religious background. It has Gurukulas, schools and Pathasalas. The Brahma Samaj was founded originally by Raja Ram Mohan Roy early in the nineteenth century. The Brahma Samajis do not perform idol worship. Keshab Chandra Sen introduced some changes in the year 1860. There are now two branches within the Samaj, viz., Adi Brahma Samaj, which holds to the tenets laid down by Raja Ram Mohan Roy and the Sadharana Brahma Samaj, which is a little modern and which follows Keshab Chandra Sen more closely. The Samaj has followers in Bengal.

Kabir Panthis

Kabir Panthis are the followers of Saint Kabir. They are numerous in all the provinces of Upper and Central India. Kabir Chaura at Varanasi is a big monastery of Kabir Panthis. Dharamdas was the chief disciple of Kabir. The followers are expected to have implicit devotion to the Gurus in thought, word and deed. They should practise truthfulness, mercy, non-injury and seclusion. The followers of Kamal, son of Kabir, practise yoga.

Parinami Cult

Sri Pirannath is the founder of this sect. He was born in 1675 at Jamnagar, district Rajkot, in Kathiawar. He was the Divan of Raja Jam Jasa. The followers are to practise Ahimsa, Satya and Daya - non-violence, truthfulness, and compassion. They study the sacred book, Kul Jam Svarup,

or Atma-Bodha, in Hindi, which contains the teachings of Sri Pirannath. It contains 18,000 Chaupais. They worship Bala-Krishna, i.e., Krishna, as a small lad. The followers are found mostly in the Punjab, Gujarat, Assam, Nepal and Bombay. There are two Mutts or monasteries - one at Jamnagar and the other at Patna, Bihar.

Sufism

The essence of Sufism is the truth. The meaning of Sufism is the selfless experiencing and actualization of the truth.

Sufism, or tasawwuf as it is known in Arabic, is regarded by scholars and Sufis as the interior, mystic, or psychospiritual dimension of Islam. Seyyed Hossein Nasr, one of the most eminent Islamic scholars, argues in his article 'The Interior Life in Islam' that Sufism is merely the name for the interior or esoteric dimension of Islam. It is founded on the pursuit of spiritual truth as a definite goal to attain.

Sufis identify two categories of Sama poetry: the first glorifying God (known as Hamd), the Prophet (known as Naat), and the Sufi saints (known as Manqabat), and the second focusing on spiritual emotion or mystical love, ecstatic states, and separation and union. Qawwali is the main form of Sama poetry that is sung. Music of Sama is set within the metric framework, accompanied by Dholak, Tabla, Sarangi, Harmonium and Sitar. Khwaja Moinuddin Chishti (1143-1223 AD), one of the most renowned Sufi scholars in India, introduced the Chishti Order to India. He was born in Iran in the city of Sanjar in the province of Sistan. He was the disciple of the great Sufi saint Khwaja Uthman Harvani, who belonged to the Chishti order. Around 1192 AD, Khwaja Moinuddin Chishti came to India. This was not long after Prithvi Raj Chauhan died and was defeated. He only stayed a short time in Lahore and Delhi before moving on to Ajmer in 1195 AD. There, he built a Khanqah (a place of worship) to share his message of universal love and brotherhood between all people. His simple, religious, and austere way of life drew a lot of people who came to him for spiritual advice. After his death on March 11, 1223 AD (6th of Rajab, 633 AH), his devotees started holding a congregation or Urs at Ajmer from the first to the sixth day of the Islamic month of Rajab every year.

19.5 TRIBAL RELIGION

Tribal religion is based on oral traditions. The tribes express their beliefs in everyday language. Their rituals are aimed at solving day-to-day problems of life. Objects of worship are things of nature such as trees, rivers, mountains, sun, moon, and earth. Offerings are usually in the form of food and drink, domesticated birds, and animals. Rituals are mostly performed collectively

and transmitted orally. It refers to any formal actions that are done in a set pattern and use symbols to express a public or shared meaning. These symbols represent sacred values that are distinguished from profane or mundane day-to-day activities. The holy is of greater significance than the everyday, utilitarian tasks that people do, which are called “profane.” Tribal worldview is grounded in natural events and life experiences.

Animism

EB Taylor’s “Primitive Culture” was first published in 1871 and contains his theory of animism. Animism is the idea that the dead have souls that live on after they die. Tylor argued that early men had a need to explain dreams, shadows, hallucinations, sleep and death. The need to understand these strange events led people to believe in the soul. Animism is fundamentally the belief that a supra-physical being exists within the body of every living thing. This supernatural being survives even after the destruction of the physical body it inhabits. Tylor considered the belief in spirit or invisible soul or ‘self’ as almost an inevitable result of a universal phenomenon such as dreams. Very commonly, the view is held that spirit visits a man. In sleep, that too when he is experiencing dreams.

Animatism

It was first coined by British Anthropologist Robert Marett (1899) in response to E. B. Tylor’s animism (1871). It is the belief that inanimate, magical qualities exist in the natural world. Animatism refers to the innate part of objects, such as trees or rocks, or is embedded in observable phenomena, such as thunder, lightning, and earthquakes. To be animistic, such forces need to be supernatural. Marett argues that certain cultures believe “people, animals, plants, and inanimate objects were endowed with certain powers, which were both impersonal and supernatural.”

Fetishism

Fetishism has been defined both as religion and as magic. It is the most primitive form of faith that we know of. It gives objects magical or supernatural powers, which can be used for good or bad. The person who possesses the fetish can ward off bad luck and will have good fortunes. Thus, fetishism is simply the adoration of physical objects due to their mysterious power.

A leaf, a feather, a horn, a stone or any such thing with an unusual shape is adored in the same manner as a carved figure. Most fetishes involve inanimate items that are thought to have magical powers based on the silly belief, or superstition, that things that happen at the same time or in a certain order are connected and will continue to happen together. The mysterious power

that is attributed to inanimate objects has been called by some primitives “mana”. The Melanesians and Maoris, for instance, used the word “mana” to describe this kind of power. An anthropologist named R.H. Cardington was the first person to use the word “mana.” The belief in ‘mana’ or some fetish is found to be universal among primitive people. In contrast to the majority of world religions, fetishism attributes ownership to inanimate objects.

Totemism

Totemism is an extension of fetishism. “A totem is a species of animal or plant; or part of an animal or plant or a natural object or phenomenon or the symbol of any of these which signifies distinguishing features of a human group vis-à-vis other groups, similarly represented, in the same society”- H.D. Munro in ‘Dictionary of Sociology.’”

According to J.G. Frazer, a totem is a class of material objects which a savage regards with superstitious respect, believing that there exists between him and every member of the clan, an intimate and altogether a special relation.” A totem is generally an animal, rarely a plant, which is associated with a clan. Durkheim found 460 of 500 totemic names in South Eastern Australia to be names for animals and plants. Only 40 were for inanimate objects such as the moon, sun, stars, fire, smoke and water. Members of the tribal group affiliate themselves with the totem. The totem is a collective religious object having supernatural or mysterious powers for the group. Totem is associated with the tribal organization, and it becomes the name of the tribe, an image of the totemic spirit, and an animal or plant with which the tribe identifies. The tribe, the spirit and the animal are united in a trinity which cannot be separated into parts.

Shamanism

It is an ancient healing tradition and way of life. It is a way to connect with nature and all of creation. *Shaman* originates from the Tungus tribe in Siberia (*saman* – one who knows). Anthropologists coined this term and have used it to refer to the spiritual and ceremonial leaders among indigenous cultures worldwide. The word *shamanism* can be used to describe the ancient spiritual practices of these indigenous cultures. It is concerned with the health of the individual and the entire community, including people, plants, animals, and all of life. Shaman interacts with a spirit world through altered states of consciousness (trance). The goal is to direct these spirits or **spiritual** energies into the physical world for healing or some other purpose.

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

4. Write about Animism

19.6 SUMMARY

Religion is referred to as a system of beliefs, practices, and values concerned with the sacred. It is related to supernatural entities and powers. Sociologists are not concerned with the competing claims of different religions. They mainly deal with the social effects of religious beliefs and practices. Religious pluralism is the keynote of Indian culture. Religious tolerance is the very foundation of Indian secularism. India is the home of most of the religions of the world, such as Hinduism, Islam, Christianity, Buddhism, Jainism, Sikhism, and so on. Religious Cults usually lay claim to some esoteric knowledge that has been lost, repressed, or newly discovered, and they offer their believers some more direct kind of ecstatic or transfiguring experience than traditional modes of religious life. In India, we find several cults. Religious communities are inclusive of tribal religions like Animism, Animatism, Totemism, Fetishism etc.

19.7 CHECK YOUR PROGRESS-MODEL ANSWERS

1. Basic Characteristics of Religion

- Belief in the supernatural power and these beliefs are associated with emotional state of mind such as fear, awe, happiness, reverence etc.,
- There are many material objects involved in religious practices, such as altars, charms, cloth, flowers, banana leaves, sacrifice, crosses, incense sticks, etc. The material objects involved in religious practices vary from culture to culture,
- Every religion involves its specific rituals such as playing, dancing, chanting, fasting and eating certain specific kinds of food and so on,
- Religious rituals are generally performed in isolation, but occasionally, religion is ceremoniously practised collectively,
- Every religion has its specific mode and place of worship
- The concept of heaven and hell and sacred and profane are inherent parts of religion, thus leading to social control.

2. Religious pluralism means diversity among people based on their varied kinds of religious beliefs. Pluralism of religion has thus two connotations: i) It refers to the fact that India has been a land of not one but many religions since ancient times, and ii) each religion contains, besides its primary features which define its essence many cultural, social, and ritualistic elements which cut across boundaries of different religious faiths. These cultural and social similarities are a product of interaction and accommodation established over a long period of time by regional, linguistic, ritual and social proximity of various religious groups. Religious pluralism in India is, thus, not only a fact, but it also permeates through beliefs, values and social character of individual religions in India.
3. Buddhism emerged around the 6th century B.C. with the teachings of Buddha. The three jewels of Buddhism are the Buddha- the enlightened teacher; the Dhamm- the doctrine given by the teacher; and the Sangh – the community of believers in the doctrine taught by Buddha. Dhamm has four meanings – the absolute truth, right conduct, doctrine, and ultimate constituent of experiences. The Four noble truths according to Buddhism are: there is suffering, cause for suffering is desire, cause for suffering can be removed, and the way to achieve this is the eightfold path. The 8-fold path is right view, right aspiration, right speech, right action, right livelihood, right effort, right mindfulness and right meditation. It leads to nirvana. Buddhism is categorized into Hinayana (No concern for God and regarded Buddha as a perfect man whose precepts and examples were to be followed by each individual) and Mahayana (Buddha as God and evolved an elaborate metaphysics involving a pantheon of gods and goddesses, inspired by the love for fellow beings.)
4. The theory of animism is the work of EB Taylor and may be found in his “Primitive Culture”, first published in 1871. Animism is essentially a belief in the spirit of the dead. Tylor argued that early men had a need to explain dreams, shadows, hallucinations, sleep and death. The need to understand such a phenomenon led to the belief in the existence of the soul. Animism essentially is a belief in the existence of some supra-physical being within the body of every living being. This supernatural being survives even after the collapse of the physical body in which it is contained. Tylor considered the belief in spirit or invisible soul or ‘self’ as almost an inevitable result of a universal phenomenon such as dreams. Very commonly, the view is held that the spirit visits a man in sleep, that too when he is experiencing dreams.

MULTIPLE CHOICE QUESTIONS

1. The sacred text of Hindus is _____
 - a. Rigveda
 - b. Ramayana
 - c. Bhagwad Geeta
 - d. All of these
2. _____ is the spiritual path which represents the inner dimension of Islam
 - a. Tariquat
 - b. Sufism
 - c. Hadith
 - d. None of these
3. The ____ Guru, Guru Arjun, compiled Guru Granth sahib and built the Golden Temple
 - a. Second
 - b. Eighth
 - c. Fifth
 - d. Sixth
4. Zenda Avesta is the religious text of _____
 - a. Endogamous
 - b. Ascribed
 - c. Zenda Avesta
 - d. None of these
5. Animism was propounded by _____
 - a. Abbe Dubious
 - b. E.B. Tylor
 - c. G.S. Ghurye
 - d. R.K. Mukherjee

Key 1. (d) 2. (a) 3. (c) 4. (c) 5. (b)

FILL IN THE BLANKS

1. Jin means_____.
2. _____ one of the Jesus original 12 disciples came to the vicinity of Cochin in 52 A.D.
3. _____is based on revelation of Moses
4. The *Sama* poetry is mostly sung in the form of _____
5. _____has been defined both as religion and as magic

Answers: 1) Conqueror 2) Apostle Thomas 3) Judaism 4) Qawwali.5) Fetishism

19.8 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Describe Religious Pluralism in India
2. Discuss about various Tribal Religions.
3. Explain the prominent Religious Cults in India.

II. Answer the following in about ten lines each.

1. Write about the basic characteristics of religion
2. Write about Sufism.

19.9 GLOSSARY

Religious Pluralism: It means diversity among people based on their varied kinds of religious beliefs

Mahayana: The Mahayana sect, which means 'Great Vehicle' in Sanskrit, believed in the divinity of the Buddha. The sect encouraged idol worship in Buddhism.

Hinayana: The Hinayana sect, meaning 'Small Vehicle' in Sanskrit, did not believe in the divinity of the Buddha. It stressed individual salvation through self-discipline and meditation.

Cult: Any group of people whose beliefs and rituals, though they remain part of a major religion, are not mainstream

19.10 FURTHER READINGS

- Durkheim, E. 1961 *The Elementary Forms of Religious Life; A Study of Religious Sociology* Collier- Macmillan. New York (Translated by J.W Swain) Reprint King, Richard. 2001. *Orientalism and Religion: Postcolonial Theory, India and 'the Mystic East'*. Routledge.
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**INDIAN SOCIAL THINKERS - MAHATMA JYOTHIBA
PHULE, SWAMY VIVEKANANDA, DR.B.R.AMBEDKAR,
PERIYAR RAMAMASWAMY NAICKER**

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- 20.6 Summary
- 20.7 Check your progress-Model Answers
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- 20.10 Further Readings

20.0 OBJECTIVES

After completion of this lesson, you will be able to

- Understand the social thought and contributions of Mahatma Jyotiba Phule
- Comprehend the social thought and contributions of Swamy Vivekananda
- Elaborate the social thought and contributions of Dr.B.R. Ambedkar
- Understand the social thought and contributions of Periyar E.V. Ramaswamy Naicker

20.1 INTRODUCTION

There have always been social thinkers who helped bring about reforms and changes in many areas of social life. In India, social thinkers have made a huge difference in the fight against evils like untouchability, female equality, social empowerment, human emancipation, working for the marginalized to empower communities, etc.

20.2 CONTRIBUTIONS OF MAHATMA JYOTIBA PHULE

Mahatma Jyotiba Phule was born in Poona in 1827 in a Mali (Gardner) family. The Maratha-kunbis of Maharashtra were below the peasant caste of the Malis, who belonged to Shudra Varna. He was educated at a Marathi school with a three-year break at a mission school in Poona. Beginning his work as a social reformer in 1848, Phule opened a school for girls from low and untouchable castes. He was interested in educating boys and girls from these castes. Since no female teacher was available, Phule asked his wife, Savitribai, to teach in the school.

In 1851, he opened two more schools for girls. He was honoured by the Board of Education for the work he did for girls' education in 1852. Phule established a school for untouchables and a night school in the same year. By 1858, he had slowly stopped running these schools and moved on to a bigger project of social reform.

He strongly supported the drive for widow remarriage in 1860. He opened a home in 1863 to prevent infanticide. In 1873, Phule started Satya Shodhak Samaj to bring together people from lower castes who were against the Hindu social order that was built on Varna and caste. Phule wanted the British government to abolish Brahmin Kulkarni's position. He wanted the post of village headman (Patil) to be filled based on merit. Phule wanted the British government to get rid of the balutedary system, which was related to caste-specific occupations in the villages. He asked the government to pass laws that would ban habits and practices that put women and untouchables below men. He believed that the British officers would take an impartial view and

were likely to side with lower castes. Phule knew that education had not yet percolated to the lower castes. The majority of people were not yet politically conscious.

As a leader in the 19th century, Phule cared more about social reforms than political reforms. He believed that all men and women are equal, and this includes Atishudras, who are also known as “untouchables.” He said that people from lower classes and the untouchables should work together to fight against oppression and make society more equal. He attacked the customs and practices such as child marriage, marriage between a young girl and an old man, polygamy, objection to remarriage of women, prostitution, harassment of widows, etc. Ambedkar regarded Phule as his Guru.

He advised Shudra peasants not to have more than one wife and not to marry off their young children. Phule wanted equal status for women in marriage, family education and religion. He claimed that woman was superior to man in many respects.

Farmers who owned a small piece of land used to make their living on fruits, flowers, fodder, grass and wood from nearby forests. When the new government took over, the hills, valleys, wastelands, and grazing grounds were turned over to the Department of Forests. This made it hard for farmers who used to rely on those areas. The amount of land tax was raised by British officers, even though farmers were making less money. Farmers were being exploited by the moneylenders. Poverty and land degradation kept farmers indebted. In these cases, the assets were transferred to the money lenders.

The massive influx of cheap and superior items caused the indigenous craftspeople of the villages to suffer and lose their hereditary business. Those who worked in cottage workshops lost their jobs, increasing the proportion of unemployment in the rural areas. Phule said that building bunds, tanks, and dams would help solve the problem of impoverished farmers by making sure that their fields had enough water.

For example, he wanted the government to start programmes to protect the soil, breed animals, teach modern farming methods, hold agricultural exhibitions every year, and so on. He pointed out that unless agriculture was made profitable, the agricultural banks which were talked about in those days would not succeed. He pushed the government to lower farmer taxes to make agriculture profitable. After paying land cess and local funds, each person in a farmer’s family was left with less than three rupees for a month, when an ordinary Brahmin or British officer used to get fifteen rupees in a month. No intermediary between God and devotee was considered essential by him. Phule never believed that any book was God-ordained.

Phule envisioned Sarvajanic Satya Dharma replacing Hinduism. Although he rejected Hinduism, he did not renounce religion or dharma. He tried to put in its place a universal religion based on principles of liberty and equality. Truth-seeking without the help of a Guru or a text was emphasized by Sarvajanic Satya Dharma. His religious ideas were influenced by Christianity, but he never advocated conversion.

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. What did Phule want the British Government to do?

20.3 CONTRIBUTIONS OF DR.B.R. AMBEDKAR

Ambedkar experienced caste-based discrimination and humiliation as he was born into a Dalit Mahar family in western India. The Sayajirao Gaekwad III of Baroda (now Vadodara) gave him a scholarship. He studied at universities in the United States, Britain, and Germany. The Gaekwar asked him to join the Baroda Public Service, but he was mistreated by his co-workers. He went back to legal practice and teaching. He soon established his leadership among Dalits and founded several journals on their behalf. He succeeded in obtaining special representation for them in the legislative councils of the government.

Ambedkar was a politician and the head of the Constituent Assembly of India when India got its independence. He also made important contributions to the field of Indian sociology. He was a pioneer of the subaltern perspective. He actively voiced his views on the discrimination practised against the oppressed castes in India. He thought that social reforms should be made official and legal in order to raise the living standards of people who have been neglected due to the oppression of the caste system. The writings of Jyotiba Phule and Periyar greatly influenced him. He also emphasized the need for a casteless society and the complete annihilation of caste for India, an important aspect of nation-building. Through his writings about Bahujans, we can clearly see how these people have been abused and kept out of normal society throughout history. He promoted inter-dining and inter-caste marriage to annihilate caste.

Ambedkar was one of the most dominant political thinkers in India. He critically looked at the caste system in India and its rigidity. He took up the issues of Dalits and Adivasi subalterns. He studied the impact of the caste system on the lower caste people.

The caste system, which marginalized and discriminated against the Dalits, was the focus of Ambedkar's entire life. After being educated in a foreign country, he came back to India and started practising law. He was not only critical of the caste system but was also instrumental in the movement for the eradication of caste discrimination. He also helped the Dalits to claim equal status and equal opportunities with other castes. The major writings of Ambedkar are: *The Untouchables*, *Who are they?* *Who were the Sudra?* *States and minorities*, *freeing the untouchables*, *getting rid of castes*.

According to Ambedkar, the subaltern communities are those that are discriminated against by the dominant castes. In Ambedkar's words, "Dalithood" is "a kind of life condition that characterizes the exploitation, suppression and marginalization of Dalit people by the social, economic, cultural and political domination of the upper castes." Ambedkar was critical of the idea of caste and its related attributes like occupation and hierarchy. He did not consider caste as a natural division but rather a category of social discrimination. He believed that the Dalits are the most disadvantaged group in Indian society because they are behind in politics, the economy, and social life. They were considered polluted by the higher castes,

The idea of "graded inequality" was one of the most important ideas Ambedkar introduced in relation to the caste system. He makes a distinction between inequality and graded inequality. Inequality can be seen in various forms like skin colour, racial and occupational or work differences. Ambedkar said that India's caste system is a unique type of graded inequality. He said that everyone else, except for the Shudras and the Untouchables, gets special treatment based on their position in the hierarchical social structure of the society. Ambedkar is quite critical of the workings of the caste system and the process of social exclusion and discrimination of the lower caste, the Dalits. He was very critical of Gandhiji's idea of 'Varna and religious institutions having nothing to do with caste. The law of Varna tells us how to make money by following the calling of our ancestors. It doesn't define our rights. It tells us what our duties are. According to Ambedkar, caste separates work from interest. It disconnects intelligence from manual labour. It denies the right to cultivate vital interest. It prevents mobilization.

He set up the Bahishkrit Hitakarini Sabha in Bombay in 1920 to look out for the interests of the Dalits and help them solve their problems by bringing them to the attention of the government. The motto of the Sabha was to educate, organize and agitate. He holds that until and unless the

Dalits rise and fight, they will not achieve their rights. Self-awakening is one of the finest strategies to end caste-based untouchability. He traced the origin of the caste system and its ideology of discrimination and said that sacred Hindu manuscripts like Manusmriti and other such writings have legitimized caste oppression. Such texts set the base for social discrimination based on one's birth. Hence, he advocated destroying such texts. A book called Manusmriti was burned by Ambedkar on 25 December 1927. This was the first step in a major struggle which was meant to get rid of the mythological base for caste hierarchy and untouchability.

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

2. What is inequality and graded inequality?

20.4 CONTRIBUTIONS OF SWAMY VIVEKANANDA

Swami Vivekananda was born Narendra Nath Datta on 12 January 1863. He was a monk and chief disciple of Ramakrishna Paramhansa. He brought the Indian philosophies of Vedanta and Yoga to the West. He is also credited with promoting interfaith understanding and taking Hinduism to the forefront of world history in the late 1800s.

It was based on the Upanishads and their interpretation. Its aim was to enquire about 'Brahman' (ultimate Reality), which was the central concept of Upanishads. It thought that Veda was the best source of information and that no one could question its authority. It emphasized the path of knowledge (jnana) as opposed to that of sacrifice (karma). The ultimate aim of knowledge was 'Moksha', i.e. liberation from 'sansara'. He started the Ramakrishna Mission in 1897 and named it after his teacher, Swami Ramakrishna Paramhansa. In India, the organization did a lot of work to educate and help people. In 1893, he also represented India at the first Parliament of Religions, which was held in Chicago.

The major aspects of Swami Vivekanand's Philosophy included the following:

Ethics: Individual and social morality are largely founded on the fear of social judgment. However, Vivekananda presented a new theory of ethics and morality based on the inherent purity and unity of the Atman. Vivekananda thought that ethics was just a set of rules for how to behave as

a good person. We should be pure because that's what we are, our true divine Self or Atman. Additionally, we should love and help our neighbours because we are all connected through the Supreme Spirit, also known as Paramatma or Brahman.

Religion: One of the most significant contributions of Swami Vivekananda to the modern world is his interpretation of religion. He considered religion to be a universal experience of transcendent Reality common to all humanity. This idea that everyone has the same worth frees religion from the grip of superstitions, dogmatism, priestcraft, and hatred. He believed that every religion offered a pathway to the eternal supreme – supreme freedom, supreme knowledge, and supreme happiness.

Education: Swami Vivekananda placed the utmost emphasis on education for the revival of our homeland. According to him, educating the masses advances a nation. He said education should enable students to express their intrinsic knowledge and potential. He pushed for an education that would help boys become good people. He said that education must make the students self-reliant and help them face the challenges of life. He was highly critical of the so-called educated who do not care for the poor and downtrodden.

Rationality: He was in complete agreement with the methods and results of modern science. He did not discard reason in favour of faith. He recognized intuition or inspiration as a higher faculty than reason. However, reason has to explain and systematize intuition-based truth.

Nationalism: Despite Western influence, Swami Vivekananda's nationalism has its roots in Indian spirituality and morality. His nationalism is based on Humanism and Universalism. His nationalism is based on deep concern for the masses, freedom and equality through which one expresses self. He highlighted the spiritual integration of the world on the basis of universal brotherhood. He promoted the idea of "Karmyoga", a system of ethics to achieve political and spiritual freedom through selfless service. His writings and speeches established the motherland as the only deity to be worshipped in the minds and hearts of countrymen.

Youth: To succeed, Swamiji advised youth to dedicate themselves to the cause and build their mental and physical energies. He wanted 'muscles of iron' and 'nerves of steel'. His birthday on 12 January is celebrated as National Youth Day, and the week commencing from that day is known as National Youth Week. The Indian government hosts the National Youth Festival every year during National Youth Week. The youth festival promotes national integration, communal harmony, brotherhood, courage, and adventure through showcasing youth culture.

Swami Vivekananda lived in the 19th century, but his message and life are still relevant now and will be more relevant in future. Persons like Swami Vivekananda do not cease to exist with their physical death - their influence and their thoughts, the work which they initiate, go on gaining momentum as years pass by, and ultimately, reach the fulfilment which they envisaged. Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

3. What is the view of Swami Vivekananda on Education?

20.5 PERIYAR E.V. RAMASWAMY NAICKER

E.V. Ramaswamy Naicker was born in 1879 in Erode district of Tamil Nadu. He quarrelled with Gandhi over the question of separate dining for Brahmin and non-Brahmin students in the Congress Party. His resignation from the party in 1925 led him to join the Justice Party and the Self-Respect Movement, both of which were against the Brahmins' control over society and the government. Periyar's fame grew outside of Tamil Nadu during the Vaikom Satyagraha of 1924. This was a large-scale protest to demand that people from lower castes be allowed to use a public road in front of the famous Vaikom temple. In the end, people called him Vaikom Veerar, which means "Hero of Vaikom." In the 1940s, Periyar started a political party called Dravidar Kazhagam (DK). Its goal was to establish Dravida Nadu, an independent state with people who spoke Tamil, Malayalam, Telugu, and Kannada. He passed away in 1973 when he was 94 years old. In Tamil Nadu, Periyar is known as Thanthai Periyar, which means "father figure."

The Self-Respect Movement sought to overthrow the Hindu social order and establish a logical, caste-free society without deity. The movement was started in Tamil Nadu in 1925. It was a democratic movement that pushed for the end of Brahminical dominance, equal rights for women and people from disadvantaged groups, and the revival of Dravidian languages such as Telugu, Tamil, Kannada, and Malayalam.

Social justice was at the base of Periyar's ideology. Social justice is the view that everyone deserves equal economic, political, and social rights and opportunities. Social workers seek to provide access and opportunity for everyone, but particularly the most vulnerable. Social justice and rationality define "the best possible version of truth" for a large majority of people.

Periyar's vision was about inclusive growth and freedom of individuals. Periyar said any opposition not based on rationalism, science, or experience will, one day or another, reveal the fraud, selfishness, lies, and conspiracies. We may apply this to extreme-right movements nationwide and worldwide. He could not execute any of his reforms because they sparked heated debates. Priesthood for all castes was one of his proposed caste reforms.

Periyar said he would always oppose oppression and would always support the oppressed. Spaces for debate are shrinking all over the world. Majoritarianism and populism make it impossible to have reasonable talks in public. At this point, Periyar is a great example that reminds us of a time when people with different ideas were called to the stage to debate.

Periyar E.V. Ramasamy's birth anniversary (17 September) is celebrated as Social Justice Day. He is known as the 'Father of the Dravidian movement'.

In 1924, V. Ramasamy Periyar led the famous Vaikom Sathya Graha, which said that people from backward communities were denied entry to the temple. Finally, the Travancore government relaxed such segregation and allowed the people to enter the temple. Because of this, Periyar was called a "Vaikom Hero." Periyar presided over the Satyagraha in the face of violence and indignity inflicted by the orthodox and the repression of the police. To get people to help, he went to villages near Vaikom and gave speeches in a number of places. When the Kerala leaders asked for Gandhi's permission to make the Satyagraha an all-India affair, Gandhi refused, saying that volunteers from Tamil Nadu would keep it alive.

When he presented his thoughts, there was nuance, honesty, and explicitness, which prompted even people practising different faiths to discuss and debate his ideas on rationality and religion. Periyar himself said, "Everyone has the right to refute any opinion. But no one has the right to prevent its expression." Periyar was called an iconoclast for his rebellious views and zeal. All his activities reflected his future vision. He aimed to eliminate societal evils and stop activities that didn't advance society's standards.

He understood the evolution of political thought: Periyar's vision was about inclusive growth and freedom of individuals. He was an important ideologue of his day because of the clarity of his political stand. Furthermore, he knew how political ideas changed over time and was able to move effortlessly through it. He presented rationalism as a solid foundation for thinking along these lines. He said, "Wisdom lies in thinking. The spearhead of thinking is rationalism." Periyar was way ahead of his time. Periyar said whomsoever I love and hate, my principle is the same. That is, the educated, rich, and officials should not exploit the poor. Periyar vowed to resist oppression and constantly support the oppressed. Many social reformers in Tamil Nadu have

shared their revolutionary ideas with the public in the past century. In that spectrum, Periyar occupies a unique place because he made interactions of multiple worlds possible.

Periyar said, "Any opposition not based on rationalism or science or experience will, one day or other, reveal the fraud, selfishness, lies, and conspiracies."

Check your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

4. What is the view of Periyar on Rationalism?

20.6 SUMMARY

Phule visualized Sarvajanic Satya Dharma (Public True Religion) to replace Hinduism.

He supported the movement for widow remarriage in 1860 and, in 1863, established a Home for the prevention of infanticide. B.R. Ambedkar was one of the most dominant political thinkers in India. He critically looked at the caste system in India and its rigidity. Swami Vivekananda introduced Indian philosophies of Vedanta and Yoga to the Western world. He is credited with raising interfaith awareness. He played a major role in bringing Hinduism to the world stage during the late 19th century. Periyar's vision was about inclusive growth and freedom of individuals. He presented rationalism as a solid foundation for thinking along these lines.

20.7 CHECK YOUR PROGRESS-MODEL ANSWERS

1. Phule wanted the government to take up schemes such as soil conservation, animal breeding, teaching of modern techniques of farming, holding exhibitions of agriculture annually, etc. He pointed out that unless agriculture was made profitable, the agricultural banks which were talked about in those days would not succeed. He asked the government to reduce the burden of taxes on farmers in order to make agriculture profitable. After paying land cess and local funds, each person in a farmer's family was left with less than three rupees for a month, when an ordinary Brahmin or British officer used to get fifteen rupees in a month. No intermediary between God and devotee was considered essential by him. Phule never believed that any book was God-ordained.

2. One of the important concepts introduced by Ambedkar related to the caste system was the idea of 'graded inequality. He differentiates between inequality and graded inequality. Inequality can be seen in various forms like skin colour, racial and occupational or work differences. According to Ambedkar, the caste system in India is a unique form of graded inequality where, except for Shudras and Untouchables, the rest enjoy privileges according to their hierarchical social status in the traditional social structure.
3. Swami Vivekananda laid the greatest emphasis on education for the regeneration of our motherland. According to him, a nation is advanced in proportion as education is spread among the masses. He said that our process of education should be such that it should help the students to manifest their innate knowledge and power. He advocated a man-making, character-building education. He said that education must make the students self-reliant and help them face the challenges of life. He was highly critical of the so-called educated who do not care for the poor and downtrodden.
4. Periyar's vision was about inclusive growth and freedom of individuals. He presented rationalism as a solid foundation for thinking along these lines. He said, "Wisdom lies in thinking. The spearhead of thinking is rationalism." Periyar said, "Any opposition not based on rationalism or science or experience will, one day or other, reveal the fraud, selfishness, lies, and conspiracies." We can posit this about the extreme-right activities we see happening across the country and sometimes abroad, too. All the reforms he shared with people could not be implemented at the time because of the searing discussions they led to. One such reform measure he felt was needed to change the caste dynamic in society was 'Priesthood for all castes.

MULTIPLE CHOICE QUESTIONS

1. _____ was honoured by the Board of Education for the work he did for girls' education
 - a. Jyotiba Phule
 - b. B.R. Ambedkar
 - c. Periyar
 - d. All of these
2. _____ formed Bahishkrit Hitakarini Sabha to register the protest against the atrocities
 - a. Gandhi
 - b. Periyar

- c. Ambedkar
 - d. None of these
3. The central concept of Upanishads is _____
- a. Brahman
 - b. Ultimate Reality
 - c. Subjectivity
 - d. Both a and b
4. _____ birthday is celebrated as National Youth Day
- a. Swami Vivekananda
 - b. B.R. Ambedkar
 - c. Periyar
 - d. None of these
5. Social Justice Day is associated with _____
- a. Ambedkar
 - b. Periyar
 - c. G.S. Ghurye
 - d. R.K. Mukherjee

Key 1. (a) 2. (c) 3. (c) 4. (a) 5. (b)

FILL IN THE BLANKS

1. _____ authored 'Who were Sudras'?
2. Dr. Ambedkar regarded _____ as his Guru
3. _____ visualized Sarvajanic Satya Dharma
4. Nationalism is based on Humanism and _____
5. _____ referred to as Vaikom Veerar

Answers: 1) Ambedkar 2) Phule 3) Phule 4) Universalism.5) Periyar

20.8 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Describe the contributions of Mahatma Jyotiba Phule.
2. Discuss the core values of Swami Vivekanand's philosophy
3. Explain the Self-Respect Movement.

II. Answer the following in about ten lines each.

1. Write about the relevance of Periyar in contemporary times.
2. Write about the contributions of Dr. B.R. Ambedkar.

20.9 GLOSSARY

- **Balutedar System:** It was a traditional caste-based system of labour in Maharashtra. The term 'Balutedar' is derived from the Marathi word 'Balut,' which means **labour or work**. It was designed to ensure a **steady supply of labour for landowners or landlords**.
- **Karmyoga:** It is a system of ethics to attain freedom, both political and spiritual, through selfless service;

20.10 FURTHER READINGS

- Keer, Dhananjay: Mahatma Jyoti Rao Phule: Father of Social. Revolution, Popular Prakashan, Bombay.
- Bharill, Chandra, 'Social and Political Ideas of B. R. Ambedkar', Jaipur, 1977
- Keer, Dhananjay, 'Ambedkar - Life and Mission', Bombay, 1961.
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CULTURE AND HERITAGE OF TELANGANA SOCIETY

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21.0 OBJECTIVES

The purpose of this unit is to explain various components of the culture and heritage of Telangana society in a sociological method. After studying this unit, you should be able to:

- Enumerate the elements of culture and heritage.
- Differentiate between the material and non-material culture and heritage.
- Appraise the historical evolution of all the components of culture.
- Explain the particular aspects of Telangana society in terms of its cultural heritage.

21.1 INTRODUCTION

Telangana is a portion of the Deccan plateau with an area of 1,14,800 square kilometres and a population of 4 billion people. The Telangana plateau is composed of Archean gneissic rocks and has been drained by the Godavari, Krishna, and their numerous tributaries. The region is divided into Ghats and peneplains.

21.1.1 WHAT IS TELANGANA?

In the Mahabharata, which was written about 3500 years ago, the Telangana region was called the Telinga kingdom. It was home to groups like the “Andhas” who sided with the “Kouravas” in their war with the “Pandavas.” Inscriptions from the Eastern Ganga dynasty of north Andhra and Odisha between the 6th and 10th centuries mentioned the words Tirilingi and Trikalinga. In the year 526 ACE, “Tirilingi” was mentioned. In the years 537 ACE and 714 ACE, “Trikalinga” was also mentioned. These inscriptions were discovered in the Andhra Pradesh district of Srikakulam, close to Tekkali and Andhavaram. Both “Tirilinga” and “Trilinga” were written on the Puri inscription of Indra Varma of the Eastern Ganga dynasty. The ‘three linga’ Desa got its name from the three Jyothirlingas that were found in the early 14th century in the three corners of the Telugu Desa. They are called Kaleswaram, Srisailam, and Draksharamam. In the Addanki inscriptions of Eastern Chalukya king Gunaga Vijayaditya, the term ‘Telugu’ was derived from the word ‘Trikalinga’. As time progressed, it evolved into Trilinga. In the third decade of the 14th century, Ghiasuddin Tuglaq’s coins mention ‘Mulk-e-Tilangana’. The following century’s Tellapur inscription mentioned “Telugunapuram.” During the 16th and 17th centuries, Qutbshahi Sultans frequently used ‘Tilangana’ and ‘Tilang’ to refer to the Deccan’s Telugu-speaking population. The appellation ‘Tilang’ and ‘Telanga Andhra’ were given by the Qutbshahis chroniclers. Until 1765, ACE coastal Andhra and until 1800, ACE ceded districts (or Rayalaserma) were governed by the Hyderabad State of Nizam. They were later granted to the British government, which merged them with the Madras Presidency following

the Carnatic Wars and Subsidiary Alliance, respectively. Since then, Telangana has existed in its present form.

21.1.2 TELANGANA SOCIETY

For historical reasons, Telangana's contemporary society is a replica of all the world's religions, with only minor vernacular variations. People in the Telangana area have evolved over about 18 lakh years by depending on natural forces. Because of this, their belief system can be designated as animist. Around 1650 BCE, when the Indus-Sarasvati Valley culture fell apart, people from the northwest of India moved to the south. Some of them settled in Telangana, which is in the middle of north and south India. Between the 15th and 6th centuries BCE, the middle region became known as 'Trilinga', indicating that it is a third region distinct from the north and south. Sage Apastamba wrote down the rules and laws of society around the year 600 BCE. He lived by the river Godavari. Sage Bavari, who also lived on the banks of the Godavari, knew three Vedas and performed yagnas for the monarchs of this region, later embracing and propagating Buddhism. Sometime before or after Buddhism, Jainism also came to Telangana. The two religious groups had an effect on both common folks and the upper class.

However, the first emperors of the entire Deccan and south India – the Satavahanas – who hailed from Telangana later embraced the Vedic and Brahmanic (Puranic) religions. Thereafter, the Telangana society was dominated by (the so-called) Hinduism up to the early 14th century, while Buddhism and Jainism were gradually disappearing from the scene. During the early 14th century, the great Hindu rulers – the Kakatiyas – were dethroned by Muslims who introduced their culture into Telangana society. Hinduism of the subjects and Islam of the monarchs, Bahamanis and Qutbshahis, assimilated over time, and by the 16th century ACE, a composite culture had developed. That went on during the next time period (1724–1948 ACE), which was led by Asafjahis, known as Nizams. Meanwhile, with the entry of the Britishers and the Christian Missionaries from around 1765 - 1800 ACE, the Telangana society came in contact with Christian culture. Since the Telangana society inherited all the components of the culture of all religious beliefs, they need to be understood in some detail from a sociological perspective.

21.2 CULTURE AND HERITAGE OF TELANGANA SOCIETY

Dictionary of Sociology of Mohit Walia (2008: 113) defines "culture" as the sum of values, norms and material goods characteristic of a given group. Like the concept of society, the notion of culture is very widely used in sociology, as well as in the other social sciences. Culture is one of the most distinctive properties of human social association.

The elements of culture are composed of materials or artefacts and non-material ideas and symbols, as detailed below.

- I. Material culture
 - 1) Tools and technology,
 - 2) Eating utensils,
 - 3) Clothing and
 - 4) Transportation
- II. Non-material culture
 - 1) Values,
 - 2) Beliefs and rituals,
 - 3) Norms,
 - 4) Symbols and
 - 5) Language.

The use of stone and metal tools and implements for sustenance collection differentiated humans from other living beings. Over time, humans learned to domesticate animals and developed agriculture and pottery. They produced crops in surplus and stored them in pottery for future use. The surplus produce in one area attracted the people of another with another surplus produce. This resulted in the development of commerce and transportation. After leaving caves to live in established huts in agricultural hamlets, people devised clothes to survive seasonal changes. The invention of language was necessitated by interactions between a group of people and those of neighbouring regions. Since settled life was believed to give weak and strong equal opportunities, standards and values were created. The people believed in supernatural powers and sought an affluent life. For this, they conducted various rituals.

21.2.1 TOOLS / TECHNOLOGY

The development of the economy was brought about by human tool use. Over millions of years, the use of tools changed from pebble stones to metals and machinery. Apart from his physical strength, man began to use the power of wheels and animals, and he entered the era of civilization and history. History is the time period following the invention of the script. Prehistory is the time span for which there were tangible proofs but no written records. Telangana was inhabited during the prehistoric period for approximately 18 million years. During the prehistoric period, stone

implements were the most prevalent. The size and sharpness of those stone tools and weaponry have led archaeologists to classify them as belonging to the following chronological ages.

<i>Sl. No.</i>	<i>Prehistoric Age</i>	<i>Period</i>
1.	Lower Palaeolithic Age	18.00 to 1.30 lakh years BCE
2.	Middle Palaeolithic Age	1.00 or 0.50 to 0.20 lakh years BCE
3.	Upper Palaeolithic Age	30,000 BCE to 10,000 BCE
4.	Mesolithic Age	10,000 BCE to 3,000 BCE
5.	Neolithic Age	3,000 BCE to 1,500 BCE
6.	Megalithic Age	2,000 BCE to 300 ACE

Lower Palaeolithic tools were made of pebbles, whereas Middle Palaeolithic tools were made of flake. Upper Palaeolithic tools were made of blades and burins. Mesolithic tools were made of microliths, Neolithic tools were made of smooth stone, and Megalithic tools were made of iron. Therefore, these periods are also called by the names of the tools used during the respective ages. The Neolithic era saw the first usage of metals like copper for tools. The first use of iron tools dates back to the Megalithic era. For this reason, this era is sometimes referred to as the Iron Age. Only during this period did civilizational symbols such as towns, minor kingdoms, scripts, and so on develop. As a result, this period is also known as the transitional period between the prehistoric and historical epochs.

21.2.1.1 LOWER PALAEOLITHIC AGE

Several Lower Palaeolithic sites have been discovered in Telangana, along the foothills and plateau of the Nallamalla forests. They are located on the left bank of the Krishna River, which flows on the southern boundaries of the districts of Nagarkurnool and Nalgonda. Also, the sites of this age were highly concentrated in the areas of Peddapalli, Ramagundem and Godavarikhani in the Peddapalli district in the lower Godavari valley, covering an area of some 300 square kilometres. A qualified archaeologist, Thakur Raja Ram Singh of Peddapalli, discovered the settlements of this age spanning a vast tract of some 500 square kilometres to 1000 square kilometres from Sirpur to Naspur, from Manchiryala and Chennur to Vemanapalli, in Boath and Pochchera villages on the right bank of Peddavagu, a tributary of the Kadem river, in Chityala, near Nirmal, on the right Lower Palaeolithic sites have also been discovered in Rayavaram, Yeleswaram, and

Nagarjunakonda in the Nalgonda district, and Chandraguptapattanam and Eerladinne in the Nagarkurnool district. Lower Palaeolithic man used huge hand axes, chopping tools, and discoids to hunt animals and gather food. This period's weaponry was similar to that of Africa's Acheulian region. People's lifestyles throughout this time period were more or less comparable to those of animals. They spent their free time living in enormous caves and tree cavities.

21.2.1.2 MIDDLE PALAEOOLITHIC AGE

Archaeologists discovered stone tools from this time, as well as stone tools from the Lower Palaeolithic period, in river valleys, in heaps. These tools were mainly made of stone flakes. Small hand axes, pole axes, and scraping stones were used by the people of this era. Single-faced, dual-faced, side-bordered, straight-slanted, concave, convex, concave-convex tools, drills, awls-borers, single-faced corners, double-faced corners, tail-ended tools, and other stone-flaked tools were employed. Appapur, Bourapur, Chandraguptapattanam or Chakalisila, Saleswaram, Kadalivanam, Medimankal, Kyaturu, Somasila and Dasarlapalle in erstwhile Mahabubnagar district; Yeleswaram and Nagarjunakonda in Nalgonda district; Ganapavaram in Warangal district; Asifabad, Pochera, Naspur, and Marlavayi in erstwhile Adilabad district; and Godavarikhani, Medipalli, Buchayyapalem, Ramagundam, Malkapuram, etc., in Peddapalli district are important centres of Middle Palaeolithic age.

The skeleton of an ox (*Bos namadicus*) was discovered for the first time, along with stone tools, during excavations on the left bank of the Krishna at Yapaladevipadu in Nagarkurnool district. This indicates that the human beings of this period had a relationship with oxen.

21.2.1.3 UPPER PALAEOOLITHIC AGE

This Upper Palaeolithic phase marks the end of the Pleistocene (Ice Age) and the beginning of the Holocene (warm age). Inhabitants of this era used blade tools, side-border blade tools, and bone tools. Human settlements and artefacts from this time period were unearthed in lower hills and the low-lying portions of the river valley ecological zones in Telangana. Several notable Upper Palaeolithic sites may be found in Wankidi, Kumram Bheem Asifabad district. The notable sites of this age are said to be Cherla, Bornagudem, Laknavaram, Lingavaram, Peravaram, Rayavaram, Viravaram, Yellavaram, and Eturunagaram in the Godavari valley, and Pakhala, Yeleswaram, Nagarjunakonda, Chandraguptapattanam, Kadalivanam, Medimankal, and others in the Krishna valley. During this time, the people learned to draw pictures with colours in stone caverns.

21.2.1.4 MESOLITHIC AGE

In terms of geographical and climatic factors, the Mesolithic period is the earliest Holocene epoch. More favourable conditions for human progress have become available since this time. During this time, humans used microlith tools and weaponry. As a result, this period is also known as the Microlithic Age. This was also the last age of those who only utilised stone weapons. Many microlithic tools chiselled out of chert stones were discovered during the excavations at a memorial pillar near the main entrance of the University of Hyderabad. Among them are scraping stones and backed blades. The discovery of several stone artefacts from this site implies that the inhabitants of this era lived across several broad regions other than the river pathways.

In these caves, Mesolithic humans sketched around 150 art motifs in various colours. The most prevalent subjects in paintings of this era are bare human figures and hand impressions in red. Paintings of deer, cats, hyenas, dogs, foxes, and tortoises are mostly found in limestone, granite, and sandstone caves. The first-generation artwork of this period may be found in the rock caves in Sanganonipalli in Mahabubnagar district. Deers are among the most important paintings and are quite large. The painter's brush started at the deer's head and worked its way back. This characteristic can also be seen in surrounding painting sites such as Duppadgattu, Pothanpalli, and Mannemkonda. Paintings from this era can also be seen in rock caves at Kokapeta in Ranga Reddy district, Ramagundam in Peddapalli district, Hastalapur in Medak district, Pandavulagutta in Jayashankar Bhupalapalli district, and Narsapur in Mulugu district.

21.2.1.5 NEOLITHIC AGE

The Neolithic period is distinguished by the usage of carved stone objects that were later smoothed by rubbing. Throughout the Neolithic period, triangular axes, pelting sling stones, supporting stones, rollers, pestles, chert blades, and crescent-shaped devices were used. Weapons and tools were also manufactured of bones during this age. Towards the end of this time, the Neolithic people appear to have learned to make tools from metals such as copper and bronze. They learned to dig the dirt, plant saplings, cultivate them and raise crops with the help of these tools. Cattle were domesticated so that they could be used to plough and cultivate crops on a large basis. The invention of wheeled carts for transporting harvest outputs resulted in the rise of trade. Humans have advanced from food gathering to food production. Gordon Childe used the term "Neolithic Revolution" to describe this phenomenon.

A site or industry where tools were made was noticed near Togarrai near the granite hills that are rising upright. The stones used to sharpen axes are located in Kadambapur, Peddapalli district, and Aija, Jogulamba Gadwalal district. Neolithic tools and their grooves were noticed by

historian Dyavanapalli Satyanarayana on a hillock of Pedda Revalla in Mahabubnagar district. In the same district, he found and reported stone axes, red pigment stones, pottery pieces from Timmayipalli and sling balls from Dongalagattu Thanda.

Copper and bronze products, together with the blade tool industry, are found at Chinnamarur and Chagatur in Jogulamba Gadwala district; they belong to the last phase of the Neolithic age. Some historians believe that the presence of the metal tools was due to their interactions with the late Harappan Chalcolithic tribes who lived in Maharashtra and Central India. Copper swords with curved antenna handles were discovered in the Siddhipeta district of Rimmanagudem. Historians believe that the Copper Hoard Culture arrived in Telangana via the Ganga Valley. Because these copper swords matched those unearthed in Iran, historian Allchin argues that people from that nation may have visited this region. He also stated that there are similarities in material culture and cremation culture between these two locations.

21.2.1.6 MEGALITHIC AGE

Between 2000 BCE and 300 ACE, the inhabitants of Telangana placed the skeletons of the deceased in an earthenware casket or stone cist and surrounded it with a circle of large stones. The stones used to build the cist were quite big in several locations. As a result, this time became known as the Megalithic age. The Megalithic burials are known as ‘Rakshasagullu’, ‘Pandavulagullu’, or ‘Veerulapadulu’ in Telugu. This era is also known as the Iron Age since it was the first time iron implements were widely used. Professor K.P. Rao’s latest research at the University of Hyderabad (near the main entrance) has pushed back the Iron Age by several centuries, putting it at approximately 2250 BCE. The prevalence of iron also negates the West Asian influences on the Indian subcontinent and points to South India as an independent centre for the evolution of iron technology. At the same time, it has also opened up new questions regarding the connection between the Indus Valley civilisation and the Neolithic / Chalcolithic communities and raises the possibility of iron technology flowing from the south to the north. While Megalithic cemeteries can be discovered in every mandal, Heritage Telangana (formerly the Department of Archaeology) has only studied roughly fifty of them.

From the Neolithic to the Megalithic periods, technologies connected to livestock rearing, agriculture, and construction advanced. With iron tools, people could clear jungles to reclaim cultivable lands in plenty. Crop cultivation necessitated settling in one location for an extended period of time in order to reap crops. This resulted in the construction of permanent houses and villages. From the time of Satavahanas (circa. 80 BCE to 230 ACE), an abundance of crops with tank irrigation demanded work division to help agriculture progress further. This resulted in trade.

Thus, agriculture-helping and society-helping communities came into being. In this background, we come across community guilds, as many as 18 shrenis existing during the period of the Satavahanas. Almost all such productive communities evolved till the time of the Kakatiyas (12th to 14th centuries), when phrases like “ashtadasha praja” (18 samayas / communities) and “ashesha praja” (uncountable communities) were coined. The same productive communities existed in Telangana from the 15th to the 19th century while it was controlled by Muslim rulers. So, some names of the communities and their tool equipment acquired some Persian and Urdu nomenclature. Diamond mining was in a flourishing state during the Qutbshahi times. With the arrival of the British, Telangana underwent mining (particularly coal mining) and industrialization operations with machine technologies. For about the past three decades, Telangana has been witnessing enormous growth in the sector of Information Technology, and for the past year, Artificial Intelligence has been raising its head like anything.

21.2.2 POTTERY / UTENSILS

From the Mesolithic age onwards, people started using pottery but made on their hands. The hand-made pottery sherds dried/fired on coarse clothes are found in a cave shelter in Mannemkonda, Mahabubnagar district. The pottery wheel was invented during the Neolithic period. Pottery - large and little, plain and designed, secular and religious, storage and frequent use - arose as a result. Earthenware containers were mostly created by hand throughout the Neolithic period. There used to be grey or light brown coloured vessels. The polish on these pots appears to be black or crimson. The colour layer used to be black or red. The majority of the ornaments were made in crimson. During this time, perforated earthen jars and pots were also popular. Their outer surfaces were rough. These pots are strikingly similar to pottery from the early Indus culture. They also looked like ceramics of Baluchistan and the early Harappan culture. Some areas produced grey-coloured pots and pale yellowish-colored vessels. They resembled ceramics from the Jorve Chalcolithic period in Maharashtra, which lasted from around 1400 to 1050 BCE.

From the Satavahana times onwards, pottery from the Roman Empire was imported to Telangana towns. The Qutbshahis imported Persian pottery, whilst the Nizams bought fashionable ceramics from Europe and China. Some of them are found in Archaeology, Nizam and Salarjung museums in Hyderabad. Inscriptions and literature show that all of Telangana’s mediaeval rulers imported spices from faraway lands. Telangana has also exported several food items to foreign countries since the Satavahana period.

21.2.3 CLOTHING

From the Mesolithic period onwards, people wore hides and leaves as minimum clothing for warmth, but by the Neolithic period, they had learned to wear jute and probably silk-cotton (Boorugu cotton) garments. From the Megalithic period, people began wearing proper cotton clothes. During the time of the Satavahanas, the Indian black soils produced a lot of cotton, which helped the cloth-making industry grow to the point where it could ship to the Roman Empire. Though this trend continued thereafter in Telangana, its medieval nobility is found in the literature to have imported Cheeni Cheenambaras (silk textiles from China). During the Kakatiya dynasty, Warangal and its suburbs created bright and expensive carpets (tiwachees). In 1323 ACE, the Delhi Sultanate forces overthrew the Kakatiyas and plundered the carpets. Textile-producing cities such as Sircilla, Gadwala, Kothapeta, Narayanpet, Narayanpur, Pochampalli, and others prospered under the patronage of Qutbshahis and Asafjahis vassal rulers. Most of the town weavers were experts in weaving silk saris preferred by the nobility. However, the Muslim Sultans and Nawabs imported luxurious clothes from far-off countries. The Nizam-VI (Mir Mahabub Ali Khan, d. 1911 ACE) started wearing European clothes and maintained the world's longest wardrobe for his clothing. Some traditional weavers from Sircilla were able to weave the thinnest saris that could fit into a matchbox and pass through a needle in recent decades.

21.2.4 TRANSPORTATION

People will always want to go to faraway locations in search of greater possibilities. Scholars have lately discovered evidence that black people moved (OoA = Out of Africa) to India, especially Telangana, more than seventy thousand years ago. They seem to have migrated through sea routes and land routes. They must have used some sort of boats or coracles. Prehistoric hunters transported their prey to their dwellings by bearing it on their shoulders, or two men would use a stick to carry the hunted animal on their shoulders. Still, the tribals of Telangana use the 'kaavadi' stick to carry home forest produce. Telangana people have used animals to transport things since the Middle Palaeolithic period. From the Neolithic period, or after the development of wheels, people began harnessing bullocks or he-buffaloes to carts to transport cereals, manures, and agricultural leftovers such as hay. Small carts were utilised to travel to remote locations. Men called Boyis are employed by wealthy people to carry them to distant places of relatives or holy sites.

Horses were used to ride roughly 3000 years ago. Such pieces of evidence have been discovered at a Megalithic burial site at Pochampadu in the Nizamabad area. Horse petroglyphs have been discovered in prehistoric caves near Manhiryala. Chariots were utilised by rulers in wars and trips, at least among the Satavahanas. Kakatiya emperors are said to have begun their

expeditions on chariots from the Dasara festival. Nobility and temples have utilised decorative chariots to transport deities in processions since the Middle Ages. Chariots belonging to Gadwala and Wanaparti Samsthanas can still be seen in Archaeology museums.

Nizams began establishing railway lines in the late nineteenth century, and a special department was established to run trains connecting national routes. From the early decades of the 20th century, flights also were run from Hyderabad, Warangal and a few Samsthanas. Motorcycles, cars, jeeps, and trucks appeared at the same time. All these vehicles were used to transport wealthy passengers and cargo.

21.2.5 NON-MATERIAL CULTURE: VALUES

Non-material culture is composed of ideas and symbols of a society. In turn, the following components constitute the non-material culture:

1. Values
2. Beliefs and rituals
3. Norms
4. Symbols
5. Language

Telangana society values social harmony, amicable resolution of disputes, egalitarianism, compassion and hard work. Telangana people in rural areas treat their neighbours as their relatives, though they belong to different communities. In tribal areas, the tribals have clear relations with each other to whom they can be siblings or whom they can marry. The people belonging to the Islamic faith also mingle with the rural Hindus. Both participate in each other's fairs and festivals. Christians also maintain a harmonious relationship with the Hindus and Muslims.

21.2.6 BELIEFS AND RITUALS

Telangana's social belief system was vastly different from that of northern India. In his Dharmasutra, 1st-century BCE lawgiver Baudhayana wrote that the people of the five southern areas (India, including Telangana) "are eating in the company of an uninitiated person, eating in the company of one's wife, eating stale food, and marrying the daughter of the mother's brother or the father's sister". However, the social and religious beliefs of the Godavari region (of Telangana also) were codified by the sage Apastamba during the pre-Christian era. The traditional eight forms of weddings (*ashtavidha vivahas*) appeared to be popular in Telangana society throughout its

ancient period and among the region's tribes until recently. However, women in Hindu and even Muslim communities were treated as child-bearing human beings; Hindus regard children as one of the seven major *santhaanas*, which assumed significance in this context. Though *Gandharva* marriage was considered one of the eight weddings, all societies forbade inter-caste love marriages. However, since globalisation, adult women have become increasingly fond of choosing their male mates and vice versa. This can be ascribed to the expansion of education and the subsequent adoption of rationality. In the past four or five decades, Telangana society has heeded the national call to limit family size to two children, as opposed to the previous norm of having many children. Education enabled women to obtain employment through both reservations and open competition. They are now battling for reservations in politics as well. Cinema has a significant social impact.

Rituals are prevalent from birth until death and afterwards. The rituals differ according to gender and community. Brahmins' elaborate ceremonies are framed according to the rules of *dharmasutras*. Muslims, Christians, and other religious minorities, such as Parsis, Buddhists, and Jainists, observe their own mandated rituals. *Jatharas* appear to be prevalent in Telangana because all communities tend to participate in most *Jatharas* and *Urs*. Pilgrimage was an ancient tradition in Telangana, at least from post-Buddha times (5th century BCE). Buddhist stupas and *chaityas* on the banks of the Godavari and Krishna rivers drew pilgrims from far and wide, as well as from foreign countries. However, from the mediaeval era forward, Hindu pilgrimage sites such as *Vemulawada*, *Kalesvaram*, *Dharmapuri*, *Orugallu* (*Shambhuni temple*), *Palampeta* (*Ramappa temple*), *Srisailam*, and others were well recognised. Hindus visit these places seeking boons and to give their thanks to the deities. The same position has been occupied for about a century by *Medaram*, where the biennial *Jathara* takes place in honour of the goddesses *Sammakka* and *Saralamma*. The *Jathara* attracts around 1.25 million pilgrims. This is the largest fair in Asia after *Kumbhamela*. Various rituals like (first) tonsure, giving ablutions to departed elders, etc., take place along the banks of the stream *Jampanna Vagu* in *Medaram*.

21.2.7 NORMS

Norms shall be formal and informal. The people are forced to observe informal norms, which are sometimes referred to as *folkways* or *customs*, while official norms are enforced by monarchs and governments. Formal norms, such as paying taxes, must be observed by all citizens as a mandate; otherwise, the government would censure and punish those who fail to do so. For this, elaborative systems of *panchayatis*, employees like judges and royal courts came into being. Even if someone does not follow informal customs, society may label him or her as a non-cultured individual, but no one will prosecute him or her in a court of law or *panchayat*.

However, according to sociology professor Edgerton, “some of the best evidence for cultural variation in norms comes from the study of sexual behaviour.” As a consequence, adultery – premarital or extramarital sex – was prohibited, and elaborate laws were enacted to treat such issues (children born of adultery) as belonging to a low social class. Some 14th-century kings, like Padmanayakas, claimed titles like “paranaareedoorā” (staying away from other females), while many kings and nobility kept courtesans and married multiple women. The same Padmanayakas wore titles like Rajaveshyabhujanga, implying that the monarchs were proud to keep royal courtesans. Kridabhiramam, which talks about the culture and tourism potential of the Kakatiya capital of the 12th to 14th centuries, compared that one Machaldevi, the courtesan of King Prataparudra, was well-known like Sultan of Delhi. Courtesans were also entertained by subsequent dynasties like the Padmanayakas, the Qutbshahis of Golconda, and the Nizams of Hyderabad. Popular belief holds that Hyderabad was named after the title (Hyder Mahal) of Qutbshahi Sultan Mohammad Quli Qutbshah’s courtesan Bhagmati. Devadasis and prostitutes were entertained till pre-independence to amuse the men through their dances and physical pleasures. In contemporary society, there is no such difference among men and women. However, in historical ages, men would not assign hard tasks to women.

21.2.7 SYMBOLS

Symbols signify a society’s unique culture. There are two categories of symbols: tangible symbols and nonverbal signs. The tangible symbols came into being during the prehistoric periods when people lived in caves because their rock shelters contained symbols of Om, Swastik, Sun (circle) and Moon disc. Om and Swastik are derived from the Brahmi and pre-Brahmi (Indus Valley) letter ‘ka’, which represents the word ‘kaalam’ (time). People initially worshipped time for timely showers (of boons). The Godavari valley in Telangana contains a number of +-shaped (ka = kaalam) memorials to the departed souls. They belong to the Megalithic age that predated Christ.

Subsequently, individuals began to believe in the visible Sun and Moon. They believed that worshipping the deities would prolong their good actions until the Sun and Moon rotated. Apart from Sun and Moon, stars are also worshipped in the form of dots (*botlu*) in a big circle. The tribals and rural folk of Telangana still draw these dots on the corner walls of their homes and on pots during the *Bonalu* festival. *Bathukamma*, the most renowned festival of Telangana, is also a representation of the goddess *Gauramma*, who is revered for bestowing all types of blessings like a mother. From around the 6th century BCE, Yajnas entered Telangana and the executors used to worship the almighty through the god of fire (Agni). In succeeding centuries, Buddhists and Jains settled in Telangana and worshipped their respective symbols, such as *Triratna* and

ashtamangala. From the mediaeval periods, the Muslims of Telangana, like all other Muslims elsewhere, worshipped ‘Alams’ in the ‘Dargahs’ of their saints (Sufis). Similarly, Christians do respect the cross as a symbol of sacrifice by the Lord Jesus for upholding humankind.

Nonverbal symbols in Telangana include all major religious greetings. Hindus used to greet one other with folded hands and “*shanaarathi*” until recently, while tribals in the erstwhile Adilabad district bowed and said “*Ram Ram*”. When approached on routes, their women do the same; they also leave their sandals if they wear them. Muslims exchange an embrace known as ‘*alay balay*’, which has also merged into Hindu culture. The British introduced the ‘shake hand’ salutation culture to Hyderabad. Now, the culture of shaking hands has become a global phenomenon.

21.2.9 LANGUAGE

Recent genetic studies have demonstrated that Africans immigrated to India twice, including Telangana, between 80,000 and 70,000 years ago. The bands of people could not have coordinated their thousands-mile travel over thousands of years without any form of communication- primitive language. People from the Sindhu-Sarasvati Rivers brought their writing systems to the Telangana region between the 17th and 14th centuries BCE. Consequently, immense amounts of literature were composed in Prakrit, Pali, and Sanskrit during the Satavahana era. The Maharastri Prakrit language was a localised form. Prakrit has also influenced Telugu. Hala, the monarch of the Satvahana, compiled 700 poems into the Prakrit text *Sattasai (Gathasaptasati)*. *Gathasaptasati* includes multiple Telugu terms. This category includes terms like Atta, Ammai, Andam, Addam, Potti, and Padi. Hala, the ‘Kavi Vatsala’ (dearer to poets), was home to renowned poets such as Kumarila and Sreepalita, as well as poetesses such as Anulakshmi, Anupalabda, Deva, and Madhavi. *Gathasaptasati* contains descriptions of rural life in the region. Gunadhya, minister of the Satavahana, composed *Brihatkatha* in Paisachi. It includes 7,000 *slokas* and seven narratives. Paisachi was a local form of the Prakrit language. Mahayana Buddhists adopted Sanskrit as their language of instruction and writing. During the reign of the Satavahana, another language known as Desi was extensively spoken by the common populace. According to D.C. Sircar, this language served as the basis for Telugu and Kannada, and Telugu and Desi are related languages.

From the fourth to the sixth century, Sanskrit replaced Prakrit as the official state language during the Vishnukundi period. Buddhism and its language, Prakrit, disappeared together. It is noteworthy that Buddhism and the Prakrit language are mentioned in Govinda Varma’s inscription at Chaitanyapuri (Hyderabad). Sanskrit was used to write all of the inscriptions that came after. But the language of the common people was Telugu. The Sanskrit inscription at Chikkulla by Vikramendra Varma contained the Telugu word “Vijaya rajya samvatsarambul.” The term “mbul” is

Telugu. The Telugu equivalent, “lu,” is substituted with the letter “l.” ‘mu’ is replaced with ‘mbu’ or ‘bu’. The inscription said “samvatsarambul” rather than “samvatsaramulu.” It is clear that the inscription’s author was unable to avoid the Telugu language’s impact. The names of the villages listed in the Vishnukundi inscriptions are entirely in Telugu. Some instances of Telugu words are Kudavada, Velimbali, Marokaki, Kalika, Puranisangama, Peruvatika, Denduluru, Revareva, Regonram, Penkapara, Irundero, Tundi, Paraki vishaya, Netrapati vishaya, and ‘toluchuvaandlu’, an actual Telugu phrase carved on a boulder near Keesaragutta. There are numerous references to the Telugu language in a Sanskrit work on poetics called Janasrya Chhando Vichhitti. It is believed that Madhava Varma-II authored this text because he was referred to as Janasraya. Ganas, yati praasas, and jaati padyas, which are related to Telugu poetry, are explained in the fifth chapter of the work. The Telugu ‘Seesa’ poem is mentioned as Seershika. The rules of ‘upa jaati’ and ‘itara jaati’ verses also follow the Telugu metrics. Among the dvipada and tripada verses described in that chapter, dvipada verses stand out because they have always existed in Telugu poetry. The word ‘janasraya’ is also found in ‘Kavijanasrayam’, a Telugu work on metre written by Malliya Rechana in the early 10th century ACE, whose roots are also found in Janasraya Chhando Vichchitti. Madhava Varma-II of the Vishnukundi dynasty wrote a book on the principles of verses in the fifth century, as verse writing was already a part of Telugu at that time.

The Telugu and Kannada scripts were separated around 900 ACE. We find the first poems of Telugu and Kannada inscribed on Bommalagutta in the Sircilla district. They were 1,100 years old. Royal nobles supported the Telugu script, language, and literature throughout all subsequent dynastic periods. Vallabharaya, a poet, wrote a poem in his work Kreedabhiraamam declaring Telugu to be the best language in the nation (Desa bhaashalandu Telugu lessa). During the Qutbshahis and Assafjahis dynasties, Arabic, Persian, and Urdu languages and works of literature were supported.

In addition to the above languages and their scripted literature, there are significant tribal languages and their oral pieces of literature in Telangana. The tribal population of Telangana accounts for approximately 10% of the state’s total population. The 10% of the population of Telangana state, i.e. the tribal communities, speak about ten languages, whereas 90% of the population of the state speak only a few languages. Migrants from numerous states who have settled in Hyderabad and other main cities speak their own (Indian) languages. Gondi, Koya, Kolami, Naikdi, Chenchu, Kaikadi (Yerukala), Lambadi, Nakkala, Kona Kammara, and Marathi are the tribal languages.

Gondi is the most widely spoken tribal language in India, as Gonds inhabit many states in central India. It appears to be one of the oldest languages in the country, too. Scholars proposed that the first and greatest race that inhabited the Indian subcontinent was Gonds, and so the earliest form of the Indian subcontinent was called Gondwana. Whenever outsiders presented a threat, the

Gonds fought back. We come across such freedom fighters as Ramji Gond and Kumram Bheem. These historical accounts are narrated in Gondi by their dependent community, Thoti, by playing a special musical instrument called keekri. Their clan histories are also recited by one more dependent community, Pardhan. The Pardhans are the state's most literate tribe, but their native language is Marathi.

Likewise, Andhs also speak Marathi. The Sanskrit word for Andh is Andhr. According to legend, the Satavahana dynasty of Andhra established the first empire in the entire Deccan two thousand years ago in the Jagtial district of Kotilingala. Their inscriptions were in the Maharashtri variant of the Prakrit language, the majority of scholars say. Even today, Andhs residing in Telangana (across the former district of Adilabad) speak Marathi. Therefore, it is reasonable to assume that Marathi is also associated with northern Telangana.

Kolami's origins date back five thousand years to the script and language of the Indus Valley civilization. Its words are similar to Telugu, as well as a few other tribal languages, carrying the historical memory through its folklore. P.S. Subrahmanyam, a renowned expert on the Kolami language, asserts that other tribal languages, such as Naikdi and even Naiki of Chanda in Maharashtra, can be regarded as Kolami dialects for all practical purposes. All dialects of the Kolami language are on the verge of extinction. Similarly, among the main tribe of Koyas, only a minority, the Bhasha Koyas, speak Koya, a typical language spoken along the border of Chhattisgarh and Telangana's Godavari River. 90% to 95% of Koyas have forgotten their language. Likewise, Prof. Haimendorf, who produced an ethnographic volume on the tribe of Chenchus, opined that the Chenchus had forgotten their language long ago and learned to speak Telugu as if it was their mother tongue. Yerukalas (Kaikadi), Nakkalas and Konda Kammaras have migrated mostly from southern regions in historical pasts and hence carried their Dravidian root words, though they speak in their own languages. Lambadis also migrated a few centuries ago to this region, yet they retained their own language. However, they, too, did not have an all-agreed script to date.

Nearly all Telangana tribes sing contextual songs and have communities that recite their clan histories. If such folklore is preserved, Telangana's linguistic diversity can be preserved for future generations. In the 1940s, Professor Haimendorf attempted to preserve Gondi by teaching Gondi culture through Gondi primers. In recent years, the Tribal Welfare Department of the Telangana state government has strived to preserve the tribal languages by publishing primers in the state's main tribal languages.

21.3 SUMMARY

Similar to many other regions of the world, Telangana, the land of the Deccan region of the country, experienced multiple migrations of people from various parts of the world beginning approximately 80,000 years ago and thus became a place with a composite culture. However, it maintained its identity as the country's third significant region (tri-linga). Eventually, Trilinga country became known as Telangana. Therefore, its culture is comprised of characteristics from northern and southern India. The society of Telangana is composed of nearly all of the world's main religions. It went through all the phases of history and prehistory. Telangana clothes have been highly acclaimed all over the globe, right from the time of the Roman / Satavahana empires. Time (Kaala) worship in Telangana predates the cross worship among the Christians. Though women have been treated as safety valves of child production and pleasure for many centuries, men took up the hard tasks on their shoulders. In general, egalitarianism is the norm of Telangana society's cultural heritage.

21.4 CHECK YOUR PROGRESS – MODEL ANSWERS

1. Historical Significance of Telangana Society

The first emperors of the entire Deccan and south India – the Satavahanas – who hailed from Telangana, subsequently professed Vedic and Brahmanic (Puranic) religions. Thereafter, the Telangana society was dominated by (the so-called) Hinduism up to the early 14th century. Buddhism and Jainism were gradually disappearing from the scene. During the early 14th century, the great Hindu rulers – the Kakatiyas – were dethroned by Muslims who introduced their culture into Telangana society. Hinduism of the subjects and Islam of the rulers - Bahamanis and Qutbshahis - assimilated with each other in the course of time, and a resultant composite culture evolved by the 16th century ACE. That continued through the subsequent period (1724-1948 ACE) ruled by Asafjahis called Nizams. Meanwhile, with the entry of the Britishers and the Christian Missionaries from around 1765 - 1800 ACE, the Telangana society came in contact with Christian culture.

2. The elements of culture are composed of materials or artefacts and non-material ideas and symbols, as detailed below.

I. Material Culture

- 1) Tools and technology,
- 2) Eating utensils,

- 3) Clothing and
 - 4) Transportation
 - II. Non-material culture
 - 1) Values,
 - 2) Beliefs and rituals,
 - 3) Norms,
 - 4) Symbols and
 - 5) Language.
3. Pebble tools were used during the Lower Palaeolithic era, whereas flake tools in the Middle Palaeolithic era, blades and burins in the Upper Palaeolithic era, microliths in the Mesolithic era, smooth stone tools in the Neolithic era, and iron tools in the Megalithic era. Therefore, these periods are also called by the names of the tools used during the respective ages. Metals such as copper were first used for implements during the Neolithic period. Iron implements were first used during the Megalithic period. As a result, this period is also known as the Iron Age. Only during this period did civilizational symbols such as towns, minor kingdoms, scripts, and so on develop. As a result, this period is also known as the transitional period between the prehistoric and historical epochs.
4. Non-material culture is composed of ideas and symbols of a society. In turn, the following components constitute the non-material culture:
1. Values
 2. Beliefs and rituals
 3. Norms
 4. Symbols
 5. Language

21.5 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Describe the evolution of Telangana and its society.
2. Discuss about the material culture of Telangana society.
3. Explain the non-material culture of Telangana.

II. Answer the following in about ten lines each.

1. Write about the clothing of Telangana.
2. Write about the heritage of languages of Telangana.

21.6 GLOSSARY

Culture: “Culture” is the sum of values, norms and material goods characteristic of a given group.

Prehistory: The time during the development of human culture before the appearance of the written records.

Tribe: Tribe is a traditional social group of people. Most *tribes* have existed much longer than the existing states and countries.

Shanarathi: Shanarathi is a word and pose of bowing with folded palms when two people meet and greet each other.

21.7 FURTHER READINGS

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TRIBES OF TELANGANA

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22.0 OBJECTIVES

This unit aims to help readers comprehend the unique lifestyle and culture of Telangana's tribes, who make up 10% of the population. After studying this unit, you should be able to:

- Enumerate the number of tribes in Telangana
- Identify the geographical isolations of the tribes
- Memorise the tribal freedom fighters
- Distinguish the tribal fairs – dances
- Appreciate the aesthetics of the tribal arts and crafts

22.1 INTRODUCTION

Telangana is the only southern Indian State with a tribal character. According to the 2011 Census, tribal people make up 9.08 percent of the overall population. According to the official list of the 'Andhra Pradesh Reorganisation Act - 2014,' Telangana has 32 tribal clans. About 20 of them are residents of present-day Andhra Pradesh who relocated to Telangana for work while living in undivided Andhra Pradesh. As a result, Telangana State is home to only about ten tribal communities. Andh, Chenchu, Gond (including Naikpod), Thoti, Pardhan, Kolam, Koya, Kondareddi, Lambadi, and Yerukala are among them. Chenchu, Naikpod, Koya, Kondareddi, Lambadi, and Yerukala live in neighbouring states such as Andhra Pradesh, Odisha, and Chhattisgarh.

In Scheduled Areas of the former Adilabad district, 49.29 percent of the tribal population was counted in 2001. However, the former Khammam district has the greatest percentage of Scheduled Areas, accounting for 77.80 percent of its total tribal population, according to the 2011 Census. According to the 2011 Census, Telangana's total Scheduled Tribe population is as follows.

Scheduled Tribe Population of Telangana - 2011 Census

District(Erstwhile)	Tribal Population of District	% of Tribal population to State	% of Tribal Population to Scheduled Areas	% of Tribal Population to Dist. Population	% of STs Inhabiting
Adilabad	4,95,794	18.09	15.08	49.29	
Nalongda	3,94,279	11.30	12.00	-	
Mahaboobnagar	3,64,269	08.99	11.08	06.11	
Warangal	5,30,656	15.11	16.14	15.80	
Hyderabad	48,937	01.24	01.49	-	
RangaReddy	2,18,755	04.13	06.66	-	
Karimnagar	1,06,745	02.83	03.25	-	
Nizamabad	1,92,941	07.56	05.87	-	
Medak	1,68,985	05.57	05.14	-	
Khammam	7,65,565	27.37	23.29	77.80	
Total:	32,86,926	09.34	100.00		

Source: *Statistical Year Book*, Tribal Cultural Research & Training Institute, AP, 2008.

22.2 PROFILES OF TRIBES OF TELANGANA

Telangana is home to approximately ten tribal communities. They inhabit the valleys and banks of the perennial rivers Godavari and Krishna. During the mediaeval era, Gond was the dominant tribal community, and as a result, several other tribal communities conducted their lives in service to them. Thus, in the traditional habitat of the Gonds – the Godavari valley across the erstwhile district of Adilabad, we come across communities like Pardhans and Thotis, who served the Gonds as their bards. They recite the myths, legends and chronicles of Gonds in times of their auspicious and inauspicious occasions. Kolams are revered as clerics by the Gonds despite their distinct identity. According to legend, the Gonds refer to Naikpods as Macheleer - the fishermen.

There is one more tribal community called Andh that is living in and around the Gond hamlets. The Andhs have their own cultural peculiarities, although their cultural patterns occasionally overlap with those of the Gonds. The Koya community is also regarded as a member

of the Koitur race, to which the Gonds also adhere. Kondareddis also live on the banks of the river Godavari in the interiors of Bhadradi Kothagudem district. Chenchu is the only community that resides on the margins of the river Krishna. Within the State, there exist two distinct tribal communities, namely the Lambadi and Yerukala tribes, both of which inhabit the vast plain regions. Lambadis and, to a lesser extent, Yerukalas inhabit the outskirts of villages.

The basic details of the population dynamics of the tribes of Telangana are as follows (as per the 2011 Census).

Sl. No.	Tribe	PopulationNos.	Literacy%
1	Andh	12,882	54.41
2	Chenchu	16,912	40.55
3	Gond (incl. Naikpods)	2,97,846	49.30
4	Pardhan	24,776	66.16
5	Thoti	4,811	62.77
6	Kolam	44,805	39.02
7	Koya	3,81,354	53.67
8	Kondareddi	2,000	55.28
9	Lambadi	20,44,039	49.02
10	Yerukala	1,44,128	63.67

Source: TCR & TI, TWD, TS, Hyderabad

For a better understanding of the distinct life and culture of the tribes of Telangana, it is necessary to know their profiles.

22.2.1 ANDH

Andh tribal members inhabit the hilly regions of the former Adilabad district. Based on the 2011 Census, their population is 12,882, and their literacy rate is 54.41 per cent. Their first language is Marathi. The tribe consists of two endogamous families, the Vartali and the Khaltali. Vartali section members are considered superior to Khaltali section members. There are no marriages between these two groups. Andh tribe is further subdivided into a number of Adman exogamous septs or surnames. Each Adman is a unit of exogamy. Common among Andhs is marriage by negotiation, but marriage by intrusion is also prevalent. Remarriages of widows are permitted.

However, the widow is not permitted to marry her deceased husband's brother or any member of his sept. Divorce is acceptable.

Because of the teachings of their Santh Phulaji Baba, Andhs have converted to vegetarianism over the past four decades or so. The Andhs venerate Khandoba, Jigari, Aayi, Bhavani, Mahadev, Mari Ali, Siral, and Sitala, among others. They depend primarily on agriculture and agricultural labour. They partly subsist on the collection of forest produce and fishing.

22.2.2 CHENCHU

Chenchus reside on the upper and lower plateaus of Amrabad in the Nallamalai highlands of Nagarkurnool District. Even today, the Chenchus of the upper plateau are relatively unaffected by recent contact with the populations of the neighbouring villages. They are primarily skilled hunters and gatherers. The physique of the Chenchus is distinctly superior to that of their brethren in the lower regions, who are comparatively short. According to their appearances, the Chenchus belong to the Australoid group. They have dark skin, a long head, thick eyebrows, a broad nose, a slight build, rough, primitive features, and curled hair. Men formerly wore their hair in a knot in the rear or on the left side of their head. They prune their hair with their fingertips rather than combing it. The hair is braided and wrapped around the tie.

Women grow their hair but do not cut or comb them. The use of castor oil and the wooden comb are recent practices. The Chenchu women wear the usual sari, touching the knee and a choli for the upper part of the body. The use of the thread and needle is not very well known.

Men's garment is merely a strip of loin cloth. Those who have interacted with more advanced societies may wear a shirt or turban, but they still prefer the loin cloth to a dhoti or any other garment. A waistband is also worn made of a double piece of hide crudely cut from goat skin. Flintstones are usually carried in this pouch, and sometimes a knife. The only equipment for self-defence and small games is the bow and arrow. The arrow is a single piece of wood, cut, trimmed and shaped with notches at both ends.

Chenchus are naturally peaceful and reserved. They are experts at collecting three distinct types of honey. i) Rock Honey (Gutta Tene), ii) Tree Honey (Chettu Tene), and iii) Ant-hill Honey (Putta Tene). Typically, a group of Chenchus consisting of an adult, his wife, and his brother-in-law collects honey from high mountains/cliffs.

It is customary to accompany the brother-in-law on expeditions. As part of Honey Collection, an adult climbs/descends a mountain cliff with the assistance of a long rope caught by

a male poised on the top of the hill. There may be chances for the person at the top to release the rope, contemplating an elopement with the wife of the honeycomb collector. To avoid this danger, the main honey collector takes his brother-in-law, who will not harm his sister's spouse.

Chenchus worships and believes in numerous malevolent and beneficent deities and spirits. They observe all Hindu holidays. Their pantheon consists of deities such as Mysamma, Rakta Veeradu, Onti Veeradu, Peddamma, Lingamaiah, Mallanna, Narasimhaswamy, Pothuraju, Nagamaiah Sunkulamma, Manthanalamma, Ankamma, etc.

22.2.3 GOND

Gonds are the largest tribal group in India. They have their own distinctive culture in Telangana. Koitur or Koi in their Gondi language is the name by which the Gonds refer to themselves. Gond is a name given to the tribe by others. According to the 2011 Census, there were 3,04,537 Gonds and Naikpods in Telangana. The Gonds or Raj Gonds comprise one of the most populous and historically significant indigenous tribes of Telangana. The word Raj Gond originated from the descendancy that the Gonds claimed from the ancient families of the Chanda Rajas of present Maharashtra. There are, however, a few Gonds, quite insignificant in number, who are known as Dhur or Dhurwe Gonds. They are considered inferior in social status. They do not intermarry Raj Gonds.

Professor Haimendorf, who has conducted extensive research on Gonds since the early 1940s, stated that Gonds had enjoyed the status of a superior class of rulers and feudal lords. As long as they held the power, their standard of living and their material culture seemed to have been by no means low. It is further evidenced by the existence of the minstrels and bards who virtually lived on the generosity and mercy of the Gonds.

The Gonds are subdivided into small exogamous factions. The class system exists only in the form of survival, prohibiting marriage between agnates in the same manner as a typical sept. Many of these septs are named after animals and plants as a result of belief in some incident connected with the object which occurred to an ancestor or priest. The Gonds do not marry in their own sept, nor in one which worships the same number of gods.

The most distinctive aspect of a Gond marriage is that the wedding procession typically begins at the bride's home, and the ceremony is conducted there. This may be a survival of the custom of marriage by capture, but it is very likely the result of an unhappy incident in which a bridegroom is said to have been snatched away by a tiger while going in a procession to the bride. Marriage by capture is still practised, albeit in a significantly modified form and with parental

approval. The prospective groom assembles a group of his pals and waits for the woman to emerge. When she is caught and dragged away, she is given new clothes, the party bursts up, and the marriage is considered to be complete.

Widows are permitted to marry freely. The younger sibling of the deceased husband is given preference. If the widow refuses to consent, he will seek compensation. Adultery on the part of the wife, a quarrelsome disposition, infertility, and other grounds are acceptable for divorce. The procedure is much too expensive as it involves a feast for the panchas. The process is concluded by breaking a piece of straw after vomiting on it and severing all ties with his wife. Those with the financial means engage in polygamy.

As a result of Hindu influence, cremation is now commonly practised, whereas burial has been the norm historically. At some convenient time after the death, a stone is set up, usually by the roadside, in memory of any dead person who was an adult. It is common to believe in reincarnation, and the dead body is sometimes marked with vermilion or soot to see if the same markings appear on the newborn.

The Gondi calendar is lunar. Every third year after Bur Bhawe, a thirteenth month called Donda is added to make up for the days lost each year. The first day of the Chait is the Hindu New Year's Day. The season of summer begins in the Gondi month of Duradi. Gond will twine new ropes of hemp, carve a plough piece or tie a new cart of a young pair of bullocks to the yoke. With the full moon of Duradi begins the cycle of the new agricultural year. Durari rite is observed as ceremoniously as Holi. It gives expression to the conception of the village as a ritual unit. Immediately following the celebrations of the Duradi, the Gonds begin ploughing by first saluting the Bhumi Talli and presenting cooked millet and spiced dal.

The Gonds have minimal dietary restrictions. They consume poultry, beef, pork, crocodiles, certain species of snakes, and, in some regions, primates. Field mice and rats are relished very much. The common diet of the labouring Gonds is a gruel of rice or small millet boiled in water. Mahua (*Bassia Latifolia*) flowers are also a part of their staple diet. It is largely eaten as well as made into liquor. Excessive drinking is common and has very definitely held them backwards. Obviously, alcohol is required at all ceremonial feasts, and it is attributed to a purifying character. The Gonds are rather strict in the matter of taking food from others.

22.2.4 PARDHAN

The Pardhans are the hereditary poets of the Gonds. They are responsible for the preservation of the epics, folklore, myths and stories of the Gonds that have been transmitted down from

generation to generation by oral transmission. Pardhans play the fiddle and trumpet at a number of religious ceremonies. This is only feasible when the Gonds are prosperous enough to employ the Pradhans.

222.5 THOTI

Thotis inhabit the districts of Adilabad, Hyderabad, Karimnagar, Khammam, Mahaboobnagar, Medak, Nalgonda, Nizamabad and Warangal in Telangana. The name is derived from Thondu, which means to excavate, or Thott, which means to go around because the Thoti is the surveyor of news and has to summon people to appear before the village council. Thoti is one of the most trusted of the humbler servants of the village community. A proverb attests to the diligence of the Thoti by stating, "If you work like a Thoti, you can enjoy the luxuries of a king."

In 1983, the Indian government acknowledged the Thotis as a primitive tribal tribe. They are divided into four exogamous phratries, similar to the Gond sagas. Each phratry and saga is subdivided into exogamous lineages. The clan name precedes the personal name. It is regarded as a surname among the Thotis. Every clan practises stringent exogamy. Thotis' native language is Gondi. Gonds call the Thotis Birdal (receiver), and the latter calls the former Dhani (Donar). Thotis also speak Telugu, Marathi, Urdu, and Hindi, in addition to Gondi. The traditional vocation of Thotis is serving as poets for their Gond patrons. However, the vast majority of Thotis are now farmers and casual labourers. The women folk also sing along with their spouses while engaged in rituals and functions at their respective Gond patron's houses. But only women participate in tattooing (singar).

Monogamy is generally practiced by Thotis. Widow marriages are permissible. As far as marriage is concerned, Thotis prefer consanguineous marriage. The type of consanguinity among them is first-cousin, second-cousin and third-cousin marriage. Among first-cousin marriages, they generally prefer the maternal uncle's son and paternal aunt's son. Generally, they prefer maternal more than once due to the barrenness of their first wife. Families among Thotis are generally of nuclear type.

The Thotis worship the Gond gods and Hindu deities. They celebrate Hindu festivals. They have a slightly inferior social standing than the Gonds. Thotis have a better literacy rate (62.77%) than other tribal populations (except Pardhans) in the former Adilabad district despite being socioeconomically less developed than the other tribal populations of this region. The population of the Thotis, according to the 2011 Census, was 4811 people. Since Thotis live alongside superior tribal populations such as the Gond and non-tribal populations, they are attempting to improve their social standing so that they are on par with other tribal and non-tribal populations.

Thotis political organisation at the village level is referred to as panch. Patla, Mahajan, Devari, Ghattiyala, and Havaladar are its members. During religious ceremonies, Thotis sing songs in honour of the Gond Gods and recite the mythical origins of the Gond and their clan deities. These recitations are accompanied by Kingri, Keekri, or other three-stringed instruments. For this service, they are paid in cash or kind. The Thotis are more similar to the Gonds than to the Pardhans in their dress, diet, and observance of marriage customs, funeral rituals, and other ceremonies.

22.2.6 NAIKPOD

The Naikpods are included with the Gonds and Raj Gonds in the list of Scheduled Tribes (at serial No. 6) in the Scheduled Castes and Scheduled Tribes Orders (Amendment) Act, 1976, despite the fact that these are two separate and distinct groups. D.R. Pratap, a noted scholar on Naikpods, noted that there is neither matrimonial nor commensal relationship between these two groups. Naikpods claim superiority over Gonds and do not accept cooked food from the latter. They are divided into a number of exogamous groups on the basis of surnames or septs; the surname only regulates the matrimonial relations.

Laxmi Devara, Lord Krishna's consort, was the main deity of the Naikpods. Naikpods do rituals wearing vivid masks of Laxmi Devara, Lord Krishna, Lord Siva, the five Pandavas brothers, Pandi Raju (Pig deity), Pota Kaju (dog deity), Gorrapothu (Sheep god), and Singaboyudu.

22.2.7 KOLAM

Kolams are one of the Particularly Vulnerable Tribal Groups (PvTG) in Telangana. They are primarily found in the tribal areas of the former Adilabad district. They dwell in secluded interior forests and mountain tracts. According to the 2011 Census, their population is 44,805, and the total literacy rate among the Kolams / Mannervarlu is 39.02%. They speak a dialect known as 'Kolami'.

Mohanrao, a scholar who worked on the tribe, described the four tribal groups predominantly living in the tribal areas of Adilabad district, namely Gonds, Kolams, Pradhans and Thotis. They maintain symbiotic relations and possess identical clan systems and associated practices. Gonds and Kolams share the same social structure. The four-phratry system of the Gonds is shared by the Kolams, however, with distinct names: Yedu dayalkher (seven spirits group), Aru dayalkher (six spirits group), Idu dayalkher (five spirits group), and Nali dayalkher (four spirits group). Kolams have not adopted all the clans of Gonds but only one or two clans under each phratry.

Kolams generally acquire their mates by negotiation, capture, mutual love and elopement, by service and by intrusion. The levirate marriages are practised among them. Divorce is permitted.

Kolams traditionally prepare bamboo-strip products for agriculture and domestic needs. Now, they are cultivators and agricultural labourers. They grow jowar, black gram, cotton, red gram, etc. Their staple food is jowar.

Kolams trace their descent to Bhima and Hidimbi, the well-known characters in the epic *Mahabharata*. Kolams treat Hidimbi (Idumaladevi) as their patron Goddess. Bhima is their supreme God. They also worship the village deity called Nadidiyamma along with Sita Devi, Laxmi, Pothuraju and Jangubai. They celebrate Pokke Kotha Panduga (ceremonial eating of new mahua flowers), Mondos (new year festival and ceremonial ploughing), Bhimayak *lagna* (marriage of lord Bhima), Akhandi (deities for protection of cattle) and Kothalu (eating of new food grains). They perform Gusadi and Demsa dances during these festivals.

Each Kolam settlement is controlled by a traditional village council (*Kula panchayat*) which consists of 'Naikon' (headman), 'Delak' (priest), 'Mahajan' (messenger), 'Tarmaka' (cook) and 'Gatiya' (distributor of food) as members. The village headman and priest settle various disputes. Other members assist them in discharging their duties. In case of inter-village disputes, the Naikon and Delak of respective villages assemble and settle them.

22.2.8 KOYA

According to the 2011 Census, the total number of Koya population in Telangana is around 3.00 Lakhs. 68.2% of the total Koya population is found only in the erstwhile Khammam district. Tribal Development Blocks Viz., Eturnagaram of Mulugu District; Bhadrachalam, Kunavaram, and Ashwaraopet of erstwhile Khammam District contain the majority of Koyas.

Koyas are sub-divided into Racha Koyas, Gutta Koyas, Gommu Koyas, Kammara Koyas, Musara koyas, Gampa Koyas, Oddi Koyas, Doli Koyas, Kapu Koyas, Matwa Koyas, Linga Koyas, etc. The Koyas who live in the highlands are known as Gutta or Racha Koyas, while those who live along the Godavari River are known as Gommu Koyas. The Gutta and Gommu Koyas have their own language. Each subdivision of the Koya is divided into five exogamous clans:

1. Mudo gatta
2. Nali gatta
3. Aido gatta
4. Aro gatta - Perumboyadu Gotram
5. Yedo gatta

A typical Koya settlement is a group of hamlets. It is usually scattered over the village land at places convenient for the cultivation of their fields. Houses are rarely concentrated in large compact villages. The dwellings are rectangular or square with thatched roofs and always surrounded by wooden fencing. If an epidemic kills many people in the village, the community leaves and settles elsewhere.

22.2.9 KONDAREDDI

The majority of Konda Reddis live on both sides of the Godavari River in the hilly and forested areas of Bhadradi Kothagudem district. According to the 2011 Census, the population in Telangana is 2,000. They have a literacy rate of 55.28 per cent. They speak the Telugu language. Konda Reddi is identified as an Exceptionally Vulnerable Tribal Group. The tribe is divided into distinct factions based on their totems. Members of a clan are considered descendants of a common ancestor. The Kondareddis refer to their clan as the 'Gothram'. Clan membership is strictly patrilineal. The marriage ritual involves a ceremony that transfers the bride from her clan to her husband's clan. The priest generally hails from the clan of the founder of the village, and clan members are responsible for the worship of local deities. They worship Muthyalamma, Bhumi Devi, Gangamma Devi, etc., and celebrate Mamidi Kotha, Bhudevi Panduga, Gangamma Panduga, and Vana Devudu Panduga. On festive and wedding occasions, men and women of the community dance together.

The clan is exogamous. Their marriage system is monogamous in nature, and polygamy is also popular. Marriage by negotiations, marriage by capture, marriage by service and marriage by mutual love and elopement are the common modes of acquiring mates among Kondareddis. They prefer cross-cousin marriages. Levirate and sororate are in practice. Widow and widower marriages are permitted.

The main occupation of Kondareddis is agriculture. They also practice subsidiary occupations such as agriculture labour and collection and sale of non-timber forest produce. They depend mainly on podu cultivation. They are experts in bamboo basket making and bamboo crafts. They eat pork but do not consume beef.

Konda Reddis have their own institution of social control called 'Kula Panchayat'. 'Pedda Kapu' is the headman and Pujari (priest) of the village deities. The disputes/offences like marriage by elopement, capture, premarital, extramarital relations, land disputes, divorce, inter-dining with lower status groups, etc., are dealt with by the traditional council. Sexual relations between members of the same clan are considered a serious offence, and the guilty would be excommunicated. The offender can be readmitted into the tribe if he breaks his incestuous relationship, pays for a punitive

feast, and undergoes a purificatory procedure in front of a Jangam caste man who burns his tongue with a gold ring.

22.2.10 LAMBADI

There are Lambadi's throughout the State. They are also known as Banjaras. According to the 2011 Census, their population is 24,07,637. Lambadis are the most populous tribe in Telangana. Lambadis reside in exclusive communities known as Tandas, typically located away from the main village. Surya and Dhananjay, two experts on Lambadi culture, described the men's traditional attire as a dhoti, an upper garment, and brightly coloured turbans. The women wear "langa" made of coarse cotton prints with intricate embroidery and multiple pleats at the waist.

Lambadi tribe is divided into five phratries viz.,

1. Bhukya (Rathod)
2. Vadthiya (Jadhav)
3. Chowhan
4. Pamar
5. Banoth

These phratries are further subdivided into several patrilineal clans known as Pada or Jath (Clan). Bhukya Phratry comprises 27 clans, Vadthiya 52 clans, Chowhan 6 clans, Pamar 12 clans, and Banoth 13 clans. Each phratry is an exogamous unit. Individuals are required to marry outside of their phratry. A clan is a patrilineal family unit. Early on, the joint family was the norm among Lambadis. Now, it is progressively giving way to nuclear families.

Additionally, marriage by negotiation is practised. The married women wear ivory bangles or imitations of them above their elbows, which are referred to as 'Balial'. The traditional musicians and poets of the Lambadis are known as 'Dappans'. They rely primarily on the gifts presented by the Lambadis on various occasions and also perform manual labour. There are three subgroups of Dappans: 1. Bhat, 2. Dhadi, and 3. Dhalia/Dapdia. During wedding ceremonies, Bhats and Dhadis sing songs about family history while playing the 'Jange' and 'Kinjri' (musical instruments). Dhalia or Dapdiya is superior to dappu. There are traditional barbers to Lambadis called 'Navi'. But inter-group marriages are rigorously prohibited. All of these subgroups have a lower social status than the primary group.

The Lambadis believe that numerous entities, both good and evil, protect the world. Consequently, the evil spirits are appeased periodically through sacrifice and supplication. The Lambadis engage in the worship and veneration of beneficent deities, including Vishnu, Rama, and Venkateswara, as well as a historical figure known as Seva Bhaya. Merama is revered for her ability to protect their women and children and maintain the fecundity of their lands and women. Seva Bhaya and Seethla are revered as the protectors of the cattle.

In addition, they observe Hindu holidays such as Ugadi, Balaji, Rakhi, Naga Panchami, Dasara, Deepavali, Sankranthi, Sivaratri, and Holi. Teej, Seethla, and Tulja Bhavani are the most significant traditional festivals, and they are regularly celebrated. The deceased are cremated in individual crematories. Each Thanda has its own traditional council for resolving disputes originating from economic and social causes. This council is composed of a chief (Nayak), an advisor (Karbari), and an envoy (Dappan). All positions within the council are inherited. The traditional council is referred to as “Naiker Char.”

Lambadis are expert cattle breeders and largely subsist by the sale of milk and milk products. They are giving up their nomadic habits and permanently settling on land. The landless families are migrating to urban areas. They survived by driving auto rickshaws and automobiles. They are also employed as day labourers in the construction of structures, roads, etc.

22.2.11 YERUKALA

The Yerukula tribe lives throughout the State. They refer to themselves as ‘Kurru’. Since their women are experts in fortune-telling (eruka chepputa), they are called Yerukala. According to the 2011 Census, their population is 1,44,128, and their literacy rate is 63.67 per cent. They speak ‘Kurru basha’ or ‘Kulavatha’ as a dialect. It consists of Telugu, Tamil, and Kannada words.

Each of the functional and endogamous sub-divisions of the Yerukula tribe is named after the commodity they traded and the profession they embraced. Each subdivision consists of four phratries, namely Sathupadi, Kavadi, Manupati, and Mendraguthi. The first two phratries are considered to be superior to the other.

Endogamy is observed at the community level. Exogamy is observed at the phratry and surnames (intiperlu) levels. Typically, the Yerukula tribe has nuclear families. There is patrilineal descent, patrilocal residence, and patriarchal authority. The most common form of marriage is monogamy. Polygamy is also permitted. The most common methods for procuring a spouse are through negotiation and exchange. As a symbol of marriage, married women formerly wore a necklace of beads. Adultery, sterility, and incompatibility between the spouses are acceptable grounds for divorce. Remarriage is authorised for widows.

Yerukulas rear pigs and make basketry. They are non-vegetarians and eat pork, also. Ragi and Jowar are their staple grains. Each Yerukula village has a social control mechanism to enforce codes of conduct. This traditional council (Kula Panchayat) is headed by an elderly man whose office is traditionally hereditary. The traditional council (Kula Panchayat) tries to decide the domestic disputes relating to theft, adultery, loans, property and land. Yerukulas decided the guilt or innocence of an accused through trial by ordeal, which was popular until recently, such as (1) dipping fingers in hot oil, (2) picking up the scorched iron crowbar, and (3) walking barefoot across the fire bed. If a person violates the incest prohibition, he gets excommunicated. After observing the purification ceremony, the transgressor is readmitted to the community.

Yerukulas are spirit-haunted and ghost-ridden people and attribute every disease or tragedy to the action of some malevolent spirits and ancestral ghosts. The influence of evil spirits is averted by sacrificing goats, pigs, fowls, etc. They venerate common benevolent deities in the Hindu pantheon and appease hostile deities. The Yerukulas observe Hindu celebrations.

22.3 HISTORY – TRIBAL FREEDOM FIGHTERS AND REFORMERS

During the 1850s and 1930s, the Gonds, Kolams, and Naikpods rebelled against the junglath (Forest Department) for free rights on the land. Santh Sri Phulaji Baba hailed from the Andh tribe and reformed lakhs of tribals and non-tribals for the past four decades. The State's largest tribes, Koyas and Lambadis, produced reforming saints and divine figures like Goddess Sammakka and Sath Sevalal Maharaj. Their influence on the respective communities was profound. Therefore, an effort will be made to study the contributions of the tribal freedom fighters and reformers of the State of Telangana so as to preserve their legacies. The place of activity of the tribal freedom fighters and reformers is as follows.

Fighter / Reformer	Tribe	Locality
Ramji Gond	Gond	Nirmal area, Nirmal district
Kumram Bheem	Gond	Sankepalli/Jodeghat, K.B. Asifabad dist. Routa Kondal
	Kolam	Routa-Sankepalli, K.B. Asifabad district
Kumram Sooru	Kolam	Jodeghat, K.B. Asifabad district
Vedma Ramu (Musician)	Thoti	Edulapadu, K.B. Asifabad district
Sammakka (Cult)	Koya	Medaram, Mulugu district
Sevalal (Santh)	Lambadi	Telangana plain areas
Phulaji Baba (Yogi)	Andh	Patnapur, K.B. Asifabad district
Haimendorf (Scholar)	All tribes	Marlavayi, K.B. Asifabad district
S.R. Sankaran (Officer)	All tribes	Erstwhile AP including Telangana

22.3.1 RAMJI GOND

Ramji Gond participated in the Sepoy Mutiny in Nirmal Ghats in the late 1850s. Kumram Bheem fought for autonomous land rights in Keremeri Ghats in the Kumram Bheem Asifabad district in the late 1930s. Their colleagues also contributed to the advancement of their cause.

During the mid-19th century, the Telangana region was ruled by Nizams as part of their Hyderabad State. In 1853, the British allied themselves with the Nizam Government of Hyderabad State and seized the Berar territory from them. The demands of the British Resident in Hyderabad also became burdensome for the subjects of the State. The Gonds of the Telangana region of the Hyderabad State responded to the call of the Sepoy Mutiny of 1857, the First War of Indian Independence, for political and economic reasons. Rohilla sepoy of the former Mughal Empire and Maratha chieftains expelled from authority and employment by the British rebelled against the British. A band of 200 Rohillas under the leadership of Hazi Ali came to the Telangana region. The local Gonds, led by Marsukola Ramji Gond, responded to the appeal of Nana Saheb and Tantia Tope by joining forces with Hazi Ali. Ramji Gond gathered around 300 Gonds for his support.

Rohillas and Gonds resorted to guerrilla warfare against the forces of the Hyderabad State and British Resident. They won initial victories at several locations in and around Nirmal ghats in Telangana, north of the river Godavari, between 1857 and 1860.

Under British pressure, the Nizam of Hyderabad State sent the Talukdar (Collector) of Nirmal District, who, with enough police and army personnel, attacked the combined guerrilla Sepoys of Ramji Gond and Hazi Ali in Nirmal's narrow ghats in April 1860 and shot many of them dead. Initially, the leaders were able to escape, but they were subsequently captured and executed. Locals claim that approximately one thousand Sepoys were hung from the aerial roots of the Banyan tree in Nirmal. These trees were later known as the "Banyan of 1000 Nooses."

22.3.2 KUMRAM BHEEM

With the help of the British, the Nizam State of Hyderabad imposed forest regulations, and Revenue and Forest Department personnel collected large taxes and mamuls from tribals such as Gonds, Kolams, Naikpods, Thotis, and Pardhans. Under the unbearable conditions, the tribals used to migrate to interior forest areas to create new podu lands for survival. In the late 1930s, the Gond leader Kumram Bheem, with the assistance of his father's siblings and a few others, established 12 hamlets along the valley of Babejhari up to Jodeghat in the Keremeri ghats of Kumram Bheem Asifabad district. But the bribe-demanding officers went to those areas also and demanded heavy bribes. In the initial feuds that ensued Kumram Bheem and his followers threatened the officers.

District and State officials were made aware of the situation. Eventually, 100 policemen led by Abdul Sattar, a District-level officer, assaulted Kumram Bheem and his 200 followers at Jodeghat in the early hours of September 10, 1940. Due to Kumram Bheem's refusal to surrender, the officer was instructed to open fire on the Gond rebels. Several militants, including Kumram Bheem, were killed on the spot by a police bombing.

Notable are the struggles of Kumram Bheem's companions Routa Kondal, Kumram Sooru, and Vedma Ramu. They survived for a few more decades and revealed facts of their struggle to society.

22.3.3 SAMMAKKA

Historically, some reformers arose from the tribal communities. Thus, Koyas, Lambadis, and Andhs produced renowned reformers like Goddesses Sammakka – Saaramamma (12th century), Sant Sri Sevalal Maharaj (18th century), and Phulaji Baba (20th century).

The Doli Koyas, dependent upon Racha Koyas for their livelihood, recite the legend of Sammakka - Saaramamma and their tutelary deities. They recite the legend, pointing to the motifs painted on the Devara Padagas (sacred flags), and it goes as follows: Sammakka was born to Rayi Bandani Raju, a forest dweller who resided south of the Godavari River. He had an infant son named Nagulamma. Samudra, Rayi Bandani's brother-in-law, was the chief of Kottapalli in the Bijapur-Bastar region of Chattisgarh. Between the two chieftains, a marriage alliance between Sammakka and Pagididda Raju, son of Samudra, was arranged. However, Sammakka refused to meet Pagididda Raju prior to their wedding; instead, her younger sister Nagulamma met him and was attracted to him. In anticipation of their marriage, she lied to Sammakka about his appearance. The marriage between Nagulamma and Padididda Raju in Kottapalli was subsequently carried out. Sammakka saw the handsome Pagididda Raju beneath the bridal pagoda and immediately quarrelled with Nagulamma. To settle the dispute, Pagididda Raju wed both sisters.

Subsequently, Sammakka helped many tribals with her knowledge of medicine and mystic powers. In her old age, she gathered all the Koya tribal folk and told them that she would be disappearing into the forest hills, but she would protect them if they celebrated a Jathara in her honour once in three years. Currently, the Jathara is commemorated every two years.

22.3.4 SANTH SEVALAL

Santh Sri Sevalal Maharaj is believed to have been born to a Lambadi couple in Gutti, Anantapur District of Andhra Pradesh, on February 15 1739. He developed spirituality from his

childhood, invoking the Goddess Merama. In the course of his extensive travels in numerous states, he is believed to have visited places such as Hyderabad (Banjara Hills), Pakhala, Nizamabad, in Telangana and Mahur and Poharagadh in Maharashtra, where he breathed his last. Several Maharaj are said to have systematised their Lambadi community by instituting self-rule in Thandas (Lambadi hamlets) under the control of Nayak, Karobar, etc., in addition to preaching about living an ideal life. He discouraged individuals from undergoing baptism or proselytising for other religions. He led a celibate life and advocated vegetarianism.

22.3.5 SANTH PHULAJI BABA

Another Santh Sri Phulaji Baba was born in 1925 to an Andh couple and hailed from a remote place called Patnapur in K.B. Asifabad district as a Baba. He, too, preached vegetarianism as a means of avoiding family problems and fostering growth. He emphasised the significance of observing one's own inhalation and exhalation in padmasana pose so that one's consciousness can be brought under control and only good deeds can be performed. He taught the innocent tribals that God is in them, and they are in God, so they didn't need to travel far for God's blessings or perform expensive rituals. Baba's straightforward preachings over more than four decades, roughly from the 1970s to 2018, attracted millions of devotees who voluntarily altered their lives. There are currently over 230 dhyana kendras (meditation temples) in the Indian states of Telangana and Maharashtra.

22.3.6 HAIMENDORF

Von Furer-Haimendorf was appointed as the Nizam Government's Advisor for Tribes and Backward Classes following World War II (1939-1945). Then, while residing among the Chenchu, Kondareddi, and the Raj Gond tribals of modern-day interior Telangana, he was able to do some of his best fieldwork ever. He wrote monumental works about Raj Gonds, Kondareddis, and Chenchus. The Nizam Government and the subsequent State of Andhra Pradesh implemented his recommendations for the development of education and welfare activities among the Telangana tribes effectively.

22.3.7 SR SANKARAN

As opposed to the common bureaucratic practice of dealing with people's problems by moving files, S.R. Sankaran directly addressed them. During his first term as Secretary of the Department of Social Welfare, he took the issue of forced labour seriously. Even though the abolition of bonded labour and rehabilitation of bonded labourers were part of Indira Gandhi's first 20-Point programme and the Bonded Labour System (Abolition) Act, 1976 (first enacted as

an ordinance) was in effect, some in the political leadership opposed it. This brought him into direct conflict with successive Chief Ministers, but he stood his ground with courage and integrity. He was a pioneer in establishing residential schools in what was then Andhra Pradesh. He believed that children from disadvantaged backgrounds could only receive a decent education if they were provided with a friendly environment and a balanced diet in hostels.

2424. TRIBAL FAIRS - DANCES

Telangana's tribes are renowned for their cultural diversity, which must be preserved for the long-term survival of humankind. Their sociocultural and religious practices are not only distinct from those of non-tribals but also from those of other tribes. They are symbiotic in nature. Tribal dances of Koyas, Gonds, Kolams, Chenchus, etc. and their festivals like Medaram Jathara, Dandari, Nagoba Jatara, Dasara, Satti Deyyal Mokkalad, Shivaratri Jatara, etc. are attracting lakhs of people not only from the tribal stock but also non-tribals in recent years, following the formation of the State of Telangana in 2014. All men and women, including infants and the elderly, will participate in the dance sequences, which is an attractive feature of tribal festival dances.

224.1 MEDARAM JATHARA

Medaram Jathara is the largest tribal fair in Asia and second to the Kumbhamela of India. It is held biennially at Medaram, Mulugu District of Telangana. The place of Jathara is located in Eturnagaram Wild Life Sanctuary, 250 km from Hyderabad. About 1.25 Crore pilgrims take part in the Jathara from tribal and non-tribal communities across eight central Indian States. There is no other Tribal Jathara in Asia which receives such a whopping number of devotees. The Jathara is held by Koya tribals of the State to worship their chief Goddess Sammakka and her relatives. But non-tribal pilgrims also attend the Jathara with utmost devotion.

The Jathara is held for four days before the Magha Pournami (in February). On the first day of the Jathara, i.e. on Wednesday, the insignia of the relatives of the chief Goddess Sammakka are brought in procession by the respective villagers from nearby hamlets. The insignia includes *Aderalu* (sacred pots of belongings of the deity), *Bandaru* (mix of vermilion and haldi powder) and *Padige* (triangular flag of legendary motifs of the deity).

Pilgrims traditionally take a holy dip in the adjacent stream, Jampanna Vaagu. It is believed to be named after the son of the Goddess Sammakka. Then they visit the Gaddelu (platforms of Sammakka and Saralamma), pray and offer presents of Bangaram (Gold, i.e., jaggery), money, coconuts, etc. on the Gaddelu and in Hundis. Some pilgrims present the deities with *odibiyam* (rice tied to the waist) and Kodelu (bullocks). Having come to their temporary shelters, the pilgrims

show/toss-up (*Edurivvadam*) roosters, goats, etc., in honour of the deities, sacrifice them and consume their cooked meat. The pilgrims retire to their native places after spending a night there in Medaram. On the following Wednesday, the Racha Koyas celebrate *Thirugu Vaaram* (revolving day) or sixteenth day (*Padahaaru Pandaga*), traditionally closing the Jathara.

22.4.2 GOND - KOLAM FAIRS

The Dandari festival held by Gonds and their associate communities, including Kolams, for nine days during the Diwali holiday season is distinctive in numerous ways. Dance being celebrated for nine days is one of the rare practices all over the world. The tribes worship Gussadis, the chief dancers, as God Shambhu Mahadev (Lord Nataraja) and his hand-held wooden staff.

Lord Bheemayyak, the chief deity of Kolams, is said to have wed their daughter Idumaladevi (Hidimbi). Outside of their settlements, annual festivals are held at Bheemayyak shrines. The festive dances of Kolams are also equally unique in the sense that the ornate dance sequences and the competitive spirit of the dancers convey the systematisation of the dance numbers during the times immemorial.

24.4.3 CHENCHU SHIVARATRI JATHARA

Prof. Haimendorf and other anthropologists assert that the majority of Chenchus still live in prehistoric conditions. Nonetheless, they conduct feasts and performances during the festivals. Their tradition reveals the simple meaning of life before it was contaminated in the name of economic growth. Their Shivaratri Jathara is celebrated in Bourapur, Nagarkurnool district, where they worship Bhramaramba, the consort of Lord Mallikarjuna of Srisailam and their mother goddess. Their dance consists of basic steps performed in time with the Dappu (flat drum) and oodanagoyi (flute) beats.

Many tribal groups have not held their fairs and festivals, which include performances, due to a lack of funds. Therefore, there is an immediate need to preserve such significant tribal festival dances by providing funding for their festivals and by conserving tribal cultural diversity through Tribal Research Institutes / Schools / Tribal Artists who promote their cultural performances. From 2019 onwards, the Department of Tribal Welfare of the Government of Telangana initiated funding to Koya tribals to celebrate their deities (ilavelpus) by bringing them to the famous Sammakka Jathara conducted once in two years at Medaram, Mulugu district.

24.5 TRIBAL ARTS AND CRAFTS OF TELANGANA

Man entertains himself through a variety of arts, some of which are referred to as fine arts. Among the five fine arts – literature, music, dance, painting, and sculpture – painting and crafts (types of sculpture) hold the dominant position. Numerous tribal members incorporate painting and crafts into their aesthetic lives, particularly their religious and social lives. Almost every tribe celebrates its festivals with handicrafts. However, in view of the recent developments of modernity, many unhealthy things are also entering the scene, and the tribals are hesitant to celebrate the arts and crafts for reasons of poverty and other such reasons. Regardless of the cause, this situation poses a threat to the heritage, health, and cultural diversity of the tribals in particular and the State/Country in general.

In order to preserve and perpetuate the arts for future generations, there is a pressing need to investigate and comprehend the origins and processes of the State's indigenous peoples' arts and crafts. The Tribal Welfare Department of Telangana has recognised the need to recover the traditional painting techniques of the Gond, Koya, and Naikpod tribal communities. The Department's Tribal Cultural Research & Training Institute (TCR & TI) has organised workshops for tribal adolescents under the direction of renowned artists, subject experts, and community elders of the respective tribes. The tribal youths retrieved their traditional art forms and painted them on the canvas boards.

24.5.1 GOND PAINTINGS

Tribal Cultural Research & Training Institute of Government of Telangana, with the technical guidance of the Jawaharlal Nehru Architecture and Fine Arts University, Hyderabad, retrieved Gond, Koya and Naikpod paintings. The University stated (2019): "Similar to several folk-art forms of the region, the Gonds of Telangana also have their own artistic expressions. It is mostly rooted in folk myths and culture. Their art, known as Digna, predominantly shows an allegorical representation of nature and its symbiotic relationship with humans. At times, themes based on the local festivities and rituals are also depicted. Their custom of adorning the walls with vivid depictions of nature is based on the belief that the act of "seeing and showing" an auspicious image brings good fortune to the community. The motifs and ornamental patterns are derived from the ancient art of tattooing, inducing a sense of identity and mystery among the groups."

Gond art is distinguished by its fluid lines, subdued tints, and a vast array of dotted planes, among other characteristics. Using flora and fauna, artists create a linear composition and fill it with the desired colours. To achieve uniformity and perfection, the plane imagery is embellished with minuscule dots and lines, similar to Australian aboriginal art. The captivating renditions demonstrate not only the dexterity of the artists but also their skill in elucidating the culturally

embedded themes. The conventional art forms were used as portable visual aids for Bhujrukhs, the traditional Gond bards/storytellers. In recent years, it has emerged as a typical “Gond School” revitalised by numerous institutions and organisations. Consequently, numerous artists were encouraged to adopt new techniques and resplendent mediums when creating remarkable and inventive works of art on paper and canvas. Thus, Gond art evolved as an extension of their culture and customs.

The use of bright colours and intricate lines inside the paintings are the unique features of the Gond art of Telangana. The Gond art mostly represents a tree emerging out of birds (cocks and peacocks) and animals (ox, horse, deer, antelope, elephant and tiger).

24.5.2 KOYA PAINTINGS

The Koyas have clan deities called *Ilavelpus*. There are about 150 such deities. Each deity has a legend depicted on a triangular red cloth (*Padige / Flag*) with cloth cut motifs. Several of the deities are celebrated by the respective clan people in their localities once every two years to five years. They also bring the deities to the well-known Jathara of their own tribe (Koya), held once in two years at Medaram, Mulugu district.

In fact, the sacred *Padige / Flag* is an artistic work that was copied some centuries ago from cave paintings. Even today, the flags are kept in the caves before and after the clan fair. The Koya artists adopted most of their paintings from the surface motifs of their sacred Hariveni pots, *Dharum Sthambha*, *Padiges* (flags) and big bottle gourds. The most common colour of the artists is ochre red. They draw their paintings in a schematic pattern, which is found in the prehistoric paintings of the State. Their motifs, too, represent the prehistoric paintings – mostly hunting.

24.5.3 NAIKPOD PAINTINGS

The Naikpod artists adapted the representations of their traditional masks (*Shirassulu*), which they worship in their traditional temples (*illaaris*). They follow the same scheme of colours and patterns as the wooden masks used by Nakashi artists of Chennur, Mancherial District. The Prominent paintings of the Naikpods include:

1. Laxmidevara with Kittamurti and Pothuraju. Goddess Laxmi and her husband, Lord Krishna and her brother Pothuraju are worshipped as their chief deities.
2. Bheemanna – the second of the five brothers Pandavas – has a special place among the pantheon of Naikpods.

3. Shivudu – Lord Shiva.
4. Singaboyadu – a king by the name of Singa who ruled Telangana 600 years ago is said to be belonging to the Naikpod community.
5. Gurapothu – the head of a horse, is treated as representing the Goddess Laxmi.

In addition, tribal peoples, particularly Koyas and Gonds, transform bottle gourds into an assortment of liquid serving utensils and water carriers. Additionally, they are transformed into containers for storing cereals and liquids, including liquor. Sometimes, they depict their cultural practices with lines of figures.

24.5.4 THOTI TATTOOING

According to the TCR and TI, Thoti tribal women are experts at preparing singar pani (tattoo colour) and tattooing various designs on different parts of the bodies to cure diseases. “Traditionally, Gond and Kolam women wore scant garments that left a significant portion of their bodies exposed to the sun. Much of their bare skin used to be covered with tattoos, or ‘Kohkana’ in Gondi, which gave the individual a decent look”, quotes expert Guruji Ravinder Sharma. Girls were tattooed on the back, waist, limbs, and face when they were infants. The practice persists to this day, although the size of the tattoo has shrunk considerably. According to the article, tattooing was also used to cure illness; for instance, severe headaches were treated with tattoos on the temples and forehead.

24.5.5 NAIKPOD MASKS

With the assistance of the Tribal Welfare Department of the State of Telangana, they have recently (2020) begun producing diminutive masks in imitation of their traditional creators, the Nakashis of Chennur. As per the list of TCR & TI (2019) the masks include Laxmidevara (horse head), flanked by her husband Kittasami and brother Potaraju, Epic Pandava brothers, Sambamurti (Lord Shiva), historical rulers Prolaya and Singaboya, malevolent deities Erragonda Rakasi and Nallagonda Rakasi and animal deities Gurapotu (bison), Ledi (deer), and Pandiraju (boar).

24.5.6 OJA BRASS CRAFT

Tribal artisans in the Central Indian states of Madhya Pradesh, Chhattisgarh, Odisha, and Telangana are renowned for Dokra metalwork. In Telangana, Oja Gonds prepare metalwork for Rajgonds to satisfy their needs for deities, agriculture, and household appliances. In the villages of Ushegaon, Jamgaon, and Keslaguda, there are approximately 100 profession-dependent households from the Kumram Bheem Asifabad and Adilabad Districts.

There are about 30 master craftsmen. The Oja Gonds prepare the products and sell them in the local weekly markets. The 60-member Jangubai Tribal Brass Handicrafts Industrial Society Ltd. was founded in 1981. In 2016, the Girijan Hastakala Jai Seva Society was founded with 26 members in Keslaguda. The TRIFED (Tribal Federation), the Government of India, and the Telangana State Handicrafts Corporation acquire their products and sell them via their souvenir outlets. The TCR & TI, Hyderabad, invited ten craftsmen and held a ten-day workshop from 22.2.2018 to 3.3.2018 to determine the status/quality of the artisans' work, after which the Tribal Welfare Department of the State granted them a working unit.

They make brass handicrafts and sheet metal decorative items, including lamps, hanging lights, bull bells, deities, animals, birds, and tribal human sculptures with commercial and artistic significance. In this craft, the Ojas employ the *cire-per-due* technique, in which they first shape the object in wax, then embed it in clay, bake the clay mould, allow the wax to flow out, and then pour molten metal into the vacant mould.

24.5.7 LAMBADI EMBROIDERY

The women of Telangana's Lambadis region wear colourful outfits and adorn themselves with a variety of gold, silver, ivory, Kodi (shells-cowries), and beaded ornaments. The women are skilled in Embroidery / Needlework, dressmaking, Ghagras, Phettya – skirts, Kaachli – Backless blouses, Tukri – Ghoongto, and many decorative items for their own use and for limited sale purposes.

Banjara Needle Craft is one of the traditional hand-made textiles. It is a distinctive form of fabric embroidery and mirror work. These communities use their needlework skills to create incredible designs on clothing. Coloured fabrics with contrasting multi-coloured threadwork in intricate geometric patterns and other motifs, in addition to embellishments such as cowries, tiny mirrors, jewels, and shells, contribute to the ornate assembly and exquisite beauty of Banjara needlework. The exotic feel they impart to the décor and the unique earthiness distinguish them.

In his book "Vision 2020," former Indian President Abdul Kalam said non-tribal people and visitors are interested in tribe culture. As a result, the Governments must promote tribal tourism as a global solution, as the expert committee suggested some three decades ago.

24.6 SUMMARY

Telangana is rich in terms of its high percentage of tribal population (9.08%). Though there are 32 tribal communities in Telangana as per the contents of Andhra Pradesh Reorganisation

Act 2014, only ten tribal communities are native to this region. The tribes Gond and Lambadis are numerically high since they are found in many other states, too. There are four Particularly Vulnerable Tribal Groups (PvTGs) in Telangana, viz., Chenchu, Thoti, Kolam and Kondareddi. Most of the tribal groups are historically known, and several leaders from the tribal communities fought for their rights over their forest lands. Thus, we come across the struggles fought by legends like Ramji Gond (Niramal Ghat struggle) and Kumram Bheem (Jodeghat struggle). There are reformers among the tribal communities, viz., Goddess Sammakka, Santh Sevalal Maharaj, and Santh Phulaji Baba. Several tribal communities have their traditional painting systems; they are Gonds, Koyas, Naikpods, Lambadis and Ojas. The tribals celebrate several periodical fairs. The world-renowned Medaram Sammakka Jathara is celebrated biennially by Koyas. Gonds and Chenchus also celebrate unique fairs every year.

24.7 CHECK YOUR PROGRESS – MODEL ANSWERS

1. Tribal Communities of Telangana: There are about ten tribal groups living in Telangana. They live on/along the banks or the valleys of the perennial rivers – Godavari and Krishna. Gond is the major tribal community that held steady for centuries during the medieval ages, and hence, several other tribal communities lead their lives serving them. Thus, in the traditional habitat of the Gonds – the Godavari valley across the erstwhile district of Adilabad, we come across communities like Pardhans and Thotis who served the Gonds as their bards. They recite the myths, legends and chronicles of Gonds in times of their auspicious and inauspicious occasions. The Gonds treat Kolams as their priests, though the latter still have a separate identity. It is said that the Gonds call Naikpods as Macheleer – the fishers. There is one more tribal community called Andh that is living in and around the Gond hamlets. The Andhs have their own cultural particularism, though sometimes their cultural patterns resemble those of the Gonds. Koya community is also considered to be part of the Koitur race to which Gonds also belong. Kondareddis also live on the banks of the river Godavari in the interiors of Bhadrachalam district. The only community living on the river Krishna's banks is Chenchu. There are two tribes that live in plain areas across the State – Lambadi and Yerukala. The Lambadis and, to some extent, the Yerukalas live in the fringes of villages.
2. Gond Paintings: The use of bright colours and intricate lines inside the paintings are the unique features of the Gond art of Telangana. The lines are adapted from the traditional Oja / Dokra metal crafts made by Oja Gonds for their traditional patrons, the Raj Gonds, for centuries in the erstwhile Adilabad District. The Gond art mostly represents a tree

emerging out of birds (cocks and peacocks) and animals (ox, horse, deer, antelope, elephant and tiger).

3. Oja Brass Craft: Ojas manufactures brass handicrafts and sheet metal decorative articles such as lamps, hanging lamps, bells for bulls, figures of deities, animals, birds and human figures with tribal characteristics which have commercial and artistic value. In this craft, the Ojas use the *cire-per-due* process, i.e., they mould the object first in wax, embed the wax form in clay, bake the clay mould, and allow the wax to flow out and then pour molten metal into the empty mould.
4. Medaram Jathara: The biennial fair is held for four days before the Magha Pournami (in February). On the first day of the Jathara, i.e. on Wednesday, the insignia of the relatives of the chief Goddess Sammakka are brought in procession by the respective villagers from nearby hamlets. The insignia includes *Aderalu* (sacred pots of belongings of the deity), *Bandaru* (mix of vermilion and haldi powder) and *Padige* (triangular flag of legendary motifs of the deity). About 1.25 Crore of pilgrims are said to have darshan of the insignia. Thereafter, the insignia are given sent off to their original places.

24.8 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Enumerate the tribal communities of Telangana.
2. Sketch the tribal freedom fighters of Telangana.
3. Explain the renowned Medaram Jathara.

II. Answer the following in about ten lines each.

1. Write about the tribal paintings of Telangana.
2. Narrate the tribal crafts of Telangana.

24.9 GLOSSARY

PvTG: Particularly vulnerable Tribal Group. There are four PvTGs in Telangana viz., Chenchu, Thoti, Kolam and Kondareddi.

Kurru basha: Yerukula dialect is called 'Kurru basha' or 'Kulavatha'. It consists of words from Telugu, Tamil and Kannada.

Kingri: Kingri or Keekri is the three-stringed musical instrument of Thotis and Pardhans. Their recitations are accompanied by this musical instrument.

Bhats and Dhadis: The dependent communities of the Lambadi tribe – Bhats and Dhadis – sing songs on their family histories by playing the musical instruments called ‘Jange’ and ‘Kinjri’ during their marriage ceremonies.

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**MAJOR SOCIAL PROBLEMS IN INDIA
POVERTY, UNEMPLOYMENT,
POPULATION EXPLOSION,
ENVIRONMENTAL DEGRADATION**



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23.0. OBJECTIVES

The main aim objective of this unit is to describe the difference between Social Issues and Social problems, emphasising the impact of Social Problems and identifying major problems in India. The chapter focuses on themes like- Poverty, Unemployment, Population explosion, and Environmental degradation. It also highlights the causes, types and strategies to eliminate poverty and unemployment. By the end of this unit, you will be able to learn how to describe the causes and types of poverty.

- Definitions, causes, types, and consequences of Poverty, Unemployment, Population Explosion, Environmental degradation and Government programmes to eradicate them.

23.1. INTRODUCTION

There is a difference between “Social Issues” and “Social Problems”. Various issues are debated and discussed around the world. Problems are clearly defined and have adverse effects on specific areas, groups, or society as a whole. Every society faces some form of social problems that, if left unaddressed, can disrupt social order and the functioning of social institutions. Over time, these problems can accumulate and significantly impact normal social life. This brings in the need for solutions that can restore social harmony in Indian society. Poverty, unemployment, population explosion, and environmental degradation stand as major social problems with far-reaching implications. Widespread poverty persists due to multiple reasons. Some of them are- unequal distribution of wealth and limited access to education and employment opportunities. Unemployment continues to be a major concern, particularly among the youth, due to a lack of skills and insufficient job opportunities. Rapid population growth puts a strain on the ecosystem and public health. The adverse impact caused by industrialisation and the exploitation of natural resources also adds to the threat. Addressing these challenges requires holistic approaches, focussing on equitable economic growth, education and sustainable environmental practices, which aids the making of a more inclusive and environmentally responsible society. Indian society, characterised by a large population and diversity of cultural backgrounds, faces numerous pressing issues. These include the challenges of poverty, unemployment, population explosion, and environmental degradation.

23.2. POVERTY-INTRODUCTION

Poverty is a significant social problem in India, affecting a large proportion of the population. It is a complex issue that prevents people from meeting their basic needs for food, shelter and clothing. It goes beyond the lack of resources and includes the social consequences of

being economically deprived. Poverty is caused by various factors such as population growth, rising prices, unemployment, unequal distribution of wealth, and limited access to education. Governments in India and Telangana have implemented programs like employment guarantees, financial inclusion, self-employment support, and affordable housing to alleviate poverty and improve the lives of marginalised communities.

Poverty is a significant social problem in India, affecting a large proportion of the population. It is characterised by a lack of basic needs, access to resources, health care, education and economic opportunities for individuals and communities. The word poverty comes from the French word "poverté", which means **poor**.

26.2.1. DEFINITIONS OF POVERTY

Herbert Gans defines poverty as "*a condition of economic deprivation that prevents individuals and families from meeting their basic needs for food, shelter, and clothing. It involves both a lack of resources and the social consequences of that lack* (Gans, H.J. (1971). *The Urban Villagers: Group and class in the Life of Italian-Americans*. Free Press).

For **Piven and Cloward**, *Poverty is not simply an economic condition but a result of social and political arrangements. It is a condition that arises from the structure of society and the unequal distribution of resources and opportunities* (Piven, F.F. & Cloward, R.A. (1993). *Regulating the Poor: The Functions of Public Welfare*, Vintage).

Gillin and Gillin describe poverty as "*that condition in which a person, either because of inadequate income or unwise expenditures, does not maintain a scale of living high enough to provide for his physical and mental efficiency and to enable him and his natural dependents to function usefully according to the standards of the society of which he is a member*".

26.2.2. CAUSES OF POVERTY

The various factors contributing to poverty overlap and mutually strengthen each other in a complex manner. There are several reasons for increasing poverty. Some of them are mentioned below.

- i. Population Growth:** India's rapidly growing population puts pressure on limited resources, infrastructure and employment opportunities.
- ii. Rising prices:** The rising prices of necessary goods and services pose a challenge for individuals with limited incomes, making it hard for them to meet their basic needs.

Moreover, the lack of availability or high costs associated with obtaining food, shelter, healthcare, and education can result in extreme poverty.

- iv. **Unemployment:** Due to a lack of skills, many people can't access jobs which will contribute to unemployment. Limited access to quality education is another reason. Illiteracy and limited education opportunities create unemployment.
- v. **Unequal distribution of wealth:** wealth is disproportionately distributed in India, leaving millions of people hungry. Uneven distribution and access to basic infrastructure such as roads, electricity, water, supply, and sanitation affect marginalised communities a lot.
- vi. **Illiteracy:** limited educational opportunities and lack of quality education obstruct socio-economic progress, thereby causing poverty. The disadvantaged and marginalised groups lack the basic skills to avail of existing livelihoods.

26.2.3. ABSOLUTE POVERTY AND RELATIVE POVERTY

The term Poverty is frequently employed in poverty studies. Let us understand the meaning of poverty. Poverty is of three types. They are **Absolute poverty**, **Relative poverty** and **Subjective Poverty**.

- i. **Absolute poverty** is also known as “subsistence poverty”. This type of poverty is identified by assessing the minimum requirements for basic “physical needs” such as food, clothing, shelter, and healthcare. Some definitions of absolute poverty may even include “basic cultural needs”, which expands the concept of basic human needs beyond survival.
- ii. **Relative Poverty** refers to a condition where individuals or households have significantly lower income or resources compared to the average or median. It is determined by the perception of individuals within a specific society regarding what is deemed a reasonable and acceptable level of living and lifestyle based on prevailing norms. These norms may change over time based on the location and generation.
- iii. **Subjective Poverty:** It is an individual's perception and experience of being poor based on their own assessment of their well-being and quality of life.

These concepts are important for understanding socio-economic inequality and assessing the well-being of individuals and communities.

26.2.4. POVERTY ALLEVIATION PROGRAMMES

To address the poverty faced by India and Telangana, the central and state governments have implemented several programmes. These programs aim to reduce and eliminate the challenges faced by disadvantaged groups. Given below are some of the programmes implemented by the Government of India.

- i. **Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA):** This programme provides 100 days of wage employment per year to rural households.
 - ii. **Pradhan Mantri Jan Dhan Yojana (PMJDY):** This financial programme aims to ensure access to banking services, such as savings accounts, insurance, and pensions for disadvantaged groups.
 - iii. **National Rural Livelihoods Mission (NRLM):** Also known as *Aajeevika*, it focuses on promoting self-employment and entrepreneurship opportunities among rural poor households, particularly women, through skill development, access to credit and institutional support.
 - iv. **Pradhan Mantri Awas Yojana (PMAY):** This housing program aims to provide affordable housing to urban and rural poor. It offers financial assistance and incentives for the construction, renovation, or purchase of houses.
- The Telangana Government has also taken up several programmes to reduce poverty. Some of them are mentioned below.
- vi. **Rythu Bandhu Scheme:** This agricultural investment support programme provides direct financial assistance to farmers to meet their agricultural inputs costs, including seeds, fertilisers, and pesticides
 - vii. **Asara Pension Scheme:** This welfare scheme provides monthly pensions to various vulnerable sections of society, such as the elderly, widows, and disabled individuals, to support their basic needs.
 - viii. **Kalyana Lakshmi/Shadi Mubarak Scheme:** These schemes provide monthly pensions to various vulnerable sections of society, such as the elderly, widows, and disabled individuals, to support basic needs.
5. **Mission Bhagiratha:** This programme focuses on providing safe drinking water to rural households by constructing piped water supply infrastructure and ensuring access to clean drinking water.

These are some important programmes implemented by both the central and state governments. There are many other focussed schemes.

Check your progress

Note: (a) Space is given below for writing your answer.

(b) Compare your answer with the one given at the end of this unit.

- 1) What is poverty?
- 2) Explain the causes of poverty.

26.3. UNEMPLOYMENT- INTRODUCTION

Unemployment is defined as the state in which individuals actively seek employment but are unable to secure work. It serves as a significant indicator of the economic well-being of a society. It reflects the ability of workers to find productive employment. More unemployment means less economic output. The unemployment rate is measured by dividing the number of unemployed individuals by the total number of people in the labour force. Government agencies collect and publish unemployment data using diverse methodologies. Additionally, several governments provide unemployment insurance to individuals who are out of work, offering a modest income provided they fulfil specific criteria. According to the Centre for Monitoring the Indian Economy, India experienced a slight increase in the unemployment rate in April 2023, rising from 7.8% in March to 8.11%. This can be attributed to a significant increase in the Labour Participation Rate (LPR), which reached its highest level in the past three years.

26.3.1. DEFINITION OF UNEMPLOYMENT

According to C.B Matoria, “*Unemployment is a state of worklessness for a man fit and willing to work; that is, it is a condition of involuntary and not voluntary idleness*”.

“Unemployment is a situation when a person is employable and actively searches for a job and is unable to find work. “

“It is a situation where a person has the capacity to work both physically and mentally but does not get job opportunity is called unemployment”.

“Unemployment exists when a person, 15-59 years of age, is willing to work at acceptable wages, cannot find a job”.

Such a person is called an unemployed person. Unemployment is different in rural and urban areas. In villages, people face seasonal unemployment or disguised unemployment. In large towns and cities, people face educated unemployment.

26.3.2. CAUSES OF UNEMPLOYMENT

There exist multiple reasons that create unemployment in a society. Some of them are given below.

- i. Slow economic growth

- ii. Overpopulation
- iii. Limited support from the state is a serious issue. Legal complexities and lack of infrastructure, finance and marketing linkages from small/cottage industries increase the rate of unemployment.
- iv. Agriculture employment is seasonal. Lack of productivity in the agriculture sector is another reason.
- v. Lack of irrigation facilities
- vi. Lack of required skills in the informal sector.
- vii. Outdated education syllabi which do not match current industry requirements.

26.3.3. TYPES OF UNEMPLOYMENT

Unemployment can be classified into various types based on its causes and characteristics. Each type of unemployment has its own unique characteristics.

- i. **Open Unemployment:** This occurs when the labour force grows faster than the economy, resulting in a significant number of people unable to find regular employment and steady income.
- ii. **Disguised unemployment:** It refers to a situation where there is an excess of labour in a specific field. This calls for the need to remove a few individuals from the workforce without affecting overall output.
- iii. **Underemployment:** this type of unemployment occurs when individuals are over-qualified for the job they are currently engaged in, leading to them not utilising their full potential and contributing less to the economy.
- iv. **Casual unemployment:** People who are employed on a day-to-day or short-term basis due to factors like temporary contracts, changes in ownership, or fluctuations in demand or raw materials are considered casually employed.
- v. **Seasonal unemployment:** Certain jobs are only available during specific seasons or cycles. For example, agricultural or tourism-related work. Workers in these industries may experience unemployment during the off-season when there is no demand for their services.
- vi. **Structural unemployment:** This arises from major changes in the economic structure of a country, causing a mismatch between available jobs and the skills of the workforce. It can occur due to shifts in demand, supply, or changes in industries and their requirements.
- vii. **Cyclical unemployment:** This type of unemployment occurs in capitalist societies during economic crises or recessions when businesses reduce their workforce due to reduced demand.

viii. Chronic unemployment: This unemployment lasts for an extended period and is frequently related to a cycle of poverty caused by rapid population growth and inadequate economic development.

26.3.4. GOVERNMENT PROGRAMMES FOR REDUCTION OF UNEMPLOYMENT

To address the persistent issue of unemployment, several measures have been taken by the government. These measures aim to tackle unemployment through various approaches, including population control, education policy reforms, diversification of farm activities in rural areas, development of villages and small-scale industries, etc. By implementing these strategies, the government seeks to enhance employment opportunities, promote economic growth and improve the overall well-being of the population. Some of the programmes are as follows.

- i. Integrated Rural Development Programme (IRDP):** This programme was initiated in 1980 to generate employment opportunities in rural areas.
- ii. Training of Rural Youth for Self-Employment (TRYSEM):** This programme was launched in 1979. It aims to provide skills training to unemployed rural youth, with priority given to SC/ST youth and women.
- iii. Jawahar Rozgar Yojana (JRY):** This programme was started in 1989 by merging the National Rural Employment Programme (NREP) and the Rural Landless Employment Guarantee Programme (RLEGP). It operates on a cost-sharing basis between the centre and the states.
- iv. Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA):** This is an employment scheme launched in 2005. It guarantees a minimum of 100 days of paid work per year to families whose adult members choose unskilled labour-intensive work. It provides the right to work with people.
- v. Pradhan Mantri Kaushal Vikas Yojana (PMKVY):** Launched in 2015, this programme aims to provide industry-relevant skill training to a large number of Indian youth to enhance their livelihood prospects
- vi. The Stand Up India Scheme:** Commenced in the year 2016, this programme enables bank loans ranging from Rs. 10 lakh to Rs. 1 crore to a minimum of one borrower from the SC or ST community and at least one female borrower per bank branch for the purpose of establishing new businesses.

Check your progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

- 4) Define unemployment?
- 5) Describe any two causes of unemployment.

26.4. POPULATION EXPLOSION-INTRODUCTION

As per the latest data released by the United Nations, India has overtaken China to claim the title of being the most populous nation. According to the United Nations, India's population is estimated to be 1.4286 billion (142.86 crore), which is slightly higher than China's population of 1.4257 billion (142.57 crore). However, an official census has not been conducted since the year 2011.

Population explosion is a significant global issue. It refers to a substantial increase in the number of human beings in a particular area, leading to high demands and depletion of natural resources. This situation restricts economic development and contributes to poverty and illiteracy. Overpopulated areas, especially in developing countries, face challenges in providing adequate facilities. The root cause of this is the difference between birth rates. It affects various aspects of daily life, making spaces crowded and travel more challenging.

26.4.1 DEFINITION

Population explosion refers to the rapid increase in the number of people in an area. It is a situation where the economy of the country cannot cope with the rapid growth of the population.

26.4.2. CAUSES OF POPULATION EXPLOSION

- i. **High Birth Rate:** Despite efforts in family planning and population, India continues to face a high birth rate.
- ii. **Decline in Death Rate:** Advancements in the medical field have led to a decrease in the death rate. This has led to rapid population growth in recent years.
- iii. **Social and religious factors:** Marriage is considered a compulsory social institution in India, and individuals in joint families share equal responsibility and consumption.
- iv. **Early Marriage:** The practice of early marriage plays a crucial role in the population explosion. In India, girls are married off earlier compared to that of other countries.
- v. **Poverty:** In many families, children are seen as a source of income. Instead of attending school, children start working at a young age, becoming valuable assets for their families. Each individual becomes an additional earner, leading to population growth.

- vi. **Lack of Family Planning.** Limited awareness, social and cultural factors, and inadequate access to family planning resources and education hinder effective population control.
- vii. **Low standard of Living:** People with a low standard of living often perceive additional children as assets rather than liabilities. Lack of education and awareness about family planning prevent them from understanding the benefits of a smaller family and a better quality of life.

26.4.3. CONSEQUENCES OF POPULATION EXPLOSION

- i. **Environmental consequences:** Overpopulation can result in environmental degradation, including deforestation, pollution and the depletion of natural resources.
- ii. **Urbanisation and Infrastructure Challenges:** High population density in urban areas leads to overcrowding, inadequate housing and increased demands on infrastructure and other services.
- iii. **Social Cultural changes:** Population explosion can lead to shifts in societal dynamics, cultural practices, and social structures, thereby impacting social cohesion and identity.

26.4.4. GOVERNMENT POLICIES AND INTERVENTIONS

TO REDUCE POPULATION

Governments often implement population control policies and programmes to address the challenges posed by population explosion. These may include,

- i. Family planning initiatives
- ii. Access to contraception
- iii. Education programs on reproductive health
- iv. Efforts to alleviate poverty
- v. Improves educational opportunities.

Global perspective: Population explosion is a global concern, with various countries experiencing different rates and impacts of population growth. It is essential to consider regional and cultural contexts while addressing the challenges associated with population explosion.

Check your progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

7) What is Population Explosion?

8) Give any two causes of Population Explosion?

26.5. ENVIRONMENTAL DEGRADATION -INTRODUCTION

Environmental degradation is a critical global concern. It arises primarily from the excessive exploitation of vital resources like land and water coupled with the effects of industrialisation. Human actions, such as deforestation for diverse purposes, give rise to negative outcomes like soil erosion, flooding, and the accumulation of sediment in irrigation canals and cultivated areas. All these contribute to environmental degradation. This degradation has serious consequences for the planet and all living beings that rely on a healthy environment. The depletion of resources, such as air, water, and soil, has negative effects on human health. Air pollution from factories and vehicles can cause respiratory problems, while contaminated water sources harm aquatic life and threaten communities that depend on clean water. Soil degradation from deforestation and excessive use of chemicals reduces fertility and lowers agricultural productivity.

26.5.2. FORMS OF ENVIRONMENTAL DEGRADATION

- Emissions-production and discharge of gases and radiation.
- Erosion -Overusing of resources, ex. Soil erosion.
- Extinction is caused by marine degradation and deforestation.

26.5.3. IMPACT OF ENVIRONMENTAL DEGRADATION

Environmental degradation involves the destruction of ecosystems. Ecosystems are intricate networks of plants, animals and microorganisms interacting with their surroundings. Activities like deforestation and urbanisation disrupt these ecosystems, leading to a loss of biodiversity and the extinction of many species. This disruption of natural ecosystems affects the balance of nature and can have a widespread effect on other organisms and the overall functioning of the planet. It extends beyond ecological concerns. They also impact socio-economic issues like food security and water scarcity and even lead to the displacement of communities due to environmental disasters. The degradation of resources and ecosystems endangers the livelihoods of millions who rely on farming, fishing, and forestry for their survival.

26.5.4. CAUSES FOR ENVIRONMENTAL DEGRADATION

Environmental degradation can happen in two ways: (a) Either due to physical destruction caused by specific disasters or (b) Due to the long-term degradation of resources caused by the introduction of invasive species into the environment. The latter is often observed following tidal waves, as reptiles and insects are carried ashore.

- i. **Land disturbance:** Land damage is a common cause of environmental degradation. It occurs when the natural environment is disrupted, creating an opportunity for invasive plant species like garlic and mustard to flourish. These invasive plants compete against the native vegetation. This might end up in the dominance of a single plant species that may not be able to provide enough food resources for the entire ecosystem. This invasion by non-native plants can ultimately destroy the entire ecosystem.
- ii. **Pollution:** Pollution in various forms, including air, water, land and noise, has harmful effects on the environment. Air pollution, caused by emissions from vehicles and industries, leads to health problems. Water pollution degrades the quality of drinking water sources. Land pollution occurs due to human activities, thereby damaging the earth's surface. Noise pollution, caused by loud sounds, can cause irreversible damage to human hearing and disrupt animal habitats.
- iii. **Fragmentation of Habitats:** Certain species of wildlife require large areas of undisturbed habitat to find food, shelter, and resources. However, when habitats are fragmented, these large patches of suitable habitat no longer exist. This makes it difficult for wildlife to access the resources they need for survival. As a result, the ecosystem continues to exist, but the absence of animals and plants disrupts its proper functioning.
- iv. **Overpopulation:** Rapid population growth strains natural resources, leading to environmental degradation. The advent of enhanced healthcare facilities and services has led to a significant decline in mortality rates, consequently resulting in a remarkable increase in the average lifespan of individuals. As a result, the demand for food, clothing, and shelter has increased, leading to deforestation and the degradation of natural habitats.
- v. **Deforestation:** It involves the clearing of trees to make way for urbanisation and industrial development. The rapid growth of population and urban sprawl are major drivers of deforestation. Additionally, forest land is often converted for agriculture, livestock grazing, fuel wood harvesting, and logging. Deforestation contributes to global warming as it reduces forest size and releases carbon into the environment.

- vi. Natural causes:** Natural disasters such as avalanches, earthquakes, tsunamis, storms, and wildfires can devastate local plant and animal communities, rendering them unable to survive in those areas.

Not only humans but the earth itself can contribute to environmental degradation as it constantly changes with or without the influence of human actions. Some ecosystems naturally degrade to a point where they can no longer support the intended life forms.

26.5.5. STRATEGIES TO REDUCE DEGRADATION

- It requires collective action and shifting to sustainable practices.
- It involves adopting cleaner technologies, promoting renewable energy
- implementing effective waste management
- There is a need to support conservation efforts.
- Raising awareness about the importance of environmental preservation and encouraging sustainable lifestyles can help mitigate the harmful effects of degradation and create a healthier and more resilient planet for future generations.

Check your progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

10) What is Environmental Degradation?

SUMMARY

This lesson briefly explained poverty, unemployment and environmental degradation in general. It also covered definitions and explained the causes and types of poverty, unemployment and environmental degradation. The lesson also discussed briefly the Poverty reduction programmes by both central and state governments.

CHECK YOUR PROGRESS- MODEL ANSWERS

1. Poverty is a violation of human dignity and opportunity.
2. Unemployment is a state of worklessness for a man fit and willing to work. That is, it is a condition of involuntary and not voluntary idleness.
3. The causes of unemployment are slow economic growth and overpopulation.
4. Several reasons are there for increasing poverty. Some of them are illiteracy, unemployment, lack of skills, and unequal distribution of wealth.
5. Population explosion refers to a significant and rapid increase in the number of individuals residing in a specific geographic area, often leading to high population density.
6. Environmental degradation is the decline in the quality of the environment due to human actions, leading to damage to ecosystems and natural resources. It results from factors like pollution, deforestation, and overpopulation, adversely affecting the planet's health and the well-being of living organisms.

MODEL EXAMINATION QUESTIONS

I. Answer the following in about 20 lines each.

1. What are the major social problems in India
2. Define poverty and discuss its consequences in India.
3. Describe Population Explosion in India.
4. Explain the Types of Unemployment in India.

II. Answer the following question in about five lines each.

1. Define poverty?
2. Explain any three reasons for unemployment.
3. Describe the impact of the population explosion.
4. Define environmental degradation.
5. What are govt programmes towards eradication of poverty?

GLOSSARY

1. Absolute Poverty – It refers to the severe lack of basic necessities like food, shelter and clothing, leading to destitution and extreme deprivation.
2. Relative Poverty - This is a condition where individuals or households have significantly lower income or resources compared to the average within their society, resulting in relative deprivation and challenges in meeting basic needs.
3. Population Explosion refers to the rapid increase in the number of people in a specific area, leading to overpopulation, which strains resources and infrastructure.
4. PRY Pradhan Mantri Rojgar Yojana is a Government scheme launched to provide employment opportunities to rural youth through skill development and training programs.
5. The Dalit Bandhu Telangana govt program to empower Scheduled Castes through loans is an initiative by the Telangana govt that provides financial support to uplift SCs by offering loans for economic empowerment.

FURTHER READINGS

1. Biswanath Ghosh: Contemporary Social Problems in India.
2. Ram Ahuja : Social Problems in India
3. Howard S. Becker : Social Problems - A Modern Approach
4. K. Srinivasan: Population dynamics in India “ by Dr. Ambedkar Open University

**MAJOR SOCIAL PROBLEMS IN INDIA -
POVERTY, UNEMPLOYMENT,
POPULATION EXPLOSION,
ENVIRONMENTAL DEGRADATION**



**UNIT-24: PROBLEMS OF SCHEDULED CASTES AND
SCHEDULE TRIBES IN INDIA**

Contents

24.0. Objectives

24.1. Introduction of Scheduled Castes and Scheduled Tribes

24.2. Definitions of SCs & STs

24.3. Problems faced by SCs and STs.

24.4. Provisions to safeguard and uplift SCs & STs

24.4.1. Provisions to safeguard and uplift SCs

24.4.2. Central Government Schemes for the upliftment of SCs

24.4.3. Telangana Government Schemes for SCs

24.4.4. Central Government Schemes for the Development of STs

24.4.5. Telangana Government Schemes for upliftment of STs

24.5. Summary

24.6. Check your progress- Model answers

24.7. Model examination questions

24.8. Glossary

24.9. Further readings

24.0. OBJECTIVES

The main aim of this unit is to provide a comprehensive understanding of the historical background and socio-economic reasons contributing to the backwardness of Scheduled Castes (SCs) and Scheduled Tribes (STs) in India, analyze the increasing number of crimes against SCs, assess the socio-economic and educational disadvantages faced by SCs, assess the socio-economic and educational disadvantages faced by both SCs and STs as per the Indian Constitution of India and their diverse characteristics, identify strategies to address socio-economic disparities and uplift SCs and STs, raise awareness about the challenges faced by these communities, and promote effective government policies and initiatives aimed at protecting rights and welfare of SCs & STs and particularly vulnerable Tribal Groups (PVTGS) for their overall development and empowerment.

After studying this unit, you should be able to understand the status of SCs and STs in India and their problems and Government initiatives to address their problems.

24.1. INTRODUCTION OF SCHEDULED CASTES AND SCHEDULED TRIBES

Scheduled Castes (SCs) are castes listed in the August 1950 Scheduled Castes order of the Government of India. During discussions of the Indian Franchise Committee in 1932, the provincial government of Bengal suggested the term “Scheduled Castes.” The Government of India Act 1935 included a schedule with a list of these casts for the first time. They used to be called “depressed classes.”

In India, Scheduled Castes and Scheduled Tribes are impoverished groups that face economic and social challenges. They have endured historical injustice, exploitation, and oppression due to factors like untouchability and lack of opportunities.

The history of Scheduled Castes and Scheduled Tribes shows why they are considered untouchable and why the government and other groups target the tribals, resulting in their displacement from their own lands. Additionally, there has been an alarming rise in the number of crimes reported against Scheduled Castes (SCs) and Scheduled Tribes (STs). The number of crimes against SCs reported to the National Crime Records Bureau went from 42,793 in 2018 to over 50,000 from 2018 to 2020.

In terms of social, economic, and educational development, some tribal communities have made progress. However, there are 75 particularly vulnerable tribal groups (PVTGS) that face significant challenges, including pre-agricultural technology, stagnant or declining populations, low literacy rates, and subsistence-level economies.

24.2 DEFINITION OF SCs and STs.

Dr B.R. Ambedkar defined the Scheduled Castes as “such castes that are deemed to be Scheduled Castes in relation to the Scheduled Castes Order. They are castes which are considered to be the lowest of the low among the Hindu, Sikh, and Buddhist Communities.” “Caste,” on the other hand, comes from the Portuguese word “casta,” which means “breed, race, or kind.” It was first used by the Portuguese in the eleventh century to talk about social and occupational groups in the Indian subcontinent. Over time, it came to include the entire system of social stratification in Indian society: Varna, Jati, and Gotra. Scheduled Castes includes castes, races, tribe or specific groups within them specified by the President of India under Article 341 of the Constitution. Article 366 of the Constitution of India was the first place where the term “Scheduled Tribes” was used. Based on Article 342, these tribes are recognized as Scheduled Tribes for the purposes of the Constitution. They are tribal people. Scheduled Tribes possess certain distinctive characteristics such as primitive traits, geographical isolation, distinct culture, reluctance to engage with the larger community, and economic backwardness. They live in a wide range of ecological and geographical areas, from plains and woods to hills and hard-to-reach places.

24.3. Problems faced by SCs & STs.

Scheduled Castes (SCs) and Scheduled Tribes (STs) are vulnerable groups facing backwardness in education, health, employment and exploitation. Untouchability is the major problem for SCs, as eviction and landlessness are the threats to STs’ existence. While their origins and backgrounds differ, they share common problems like lack of resources, education, and healthcare facilities. Social discrimination, poverty, landlessness, and illiteracy are the major challenges. SCs are not allowed in temples, public places, and social gatherings in spite of several constitutional provisions. STs face forced evictions due to global and liberal policies, which will affect their livelihoods, culture, and religious beliefs.

27.4. PROVISIONS TO SAFEGUARD AND UPLIFT SCs & STs

27.4.1. Provisions to safeguard and uplift SCs

The Constitution has come up with certain provisions to safeguard and uplift the scheduled castes and scheduled tribes. Some of them are mentioned below:

- Equality before the Law (Article 14)
- Removal of disabilities and restrictions on access to public places (Article 15(2))
- Special provisions for the advancement of Socially and Educationally backward classes, including SCs (Article 15(4))

- Abolition of Untouchability (Article 17)
- Providing reservations in Education, Employment and Politics.

Economic Provisions

- Promotion of educational and economic interest of weaker sections, including SCs (Article 46)
- Reservation of SCs in appointments to service (Article 335)

24.4.2. Central Government Schemes for the upliftment of SCs

- Book Bank Scheme
- Pre-Matric Scholarships
- Post-Metric Scholarship
- Liberation and Rehabilitation of Scavengers
- National Overseas Scholarship and Passage Grants for Higher Education
- Scheduled Caste and Scheduled Tribes Corporations

24.4.3. Telangana Government Schemes for SCs

- Ambedkar Overseas Vidya Nidhi Scheme
- Financial assistance for Civil services examination
- SC Entrepreneurs loans
- Kalyana Lakshmi/ Shadi Mubarak schemes
- Residential schools and colleges
- Subsidized loan schemes for housing
- Financial Support self-employment for own business
- Health care assistance
- Social welfare programmes
- Dalit Bandhu Scheme.

24.4.4. Central Govt Schemes for the Development of STs

Some of the govt schemes are given below:

- Ekalavya Model Residential School (EMRS): A central sector scheme providing quality education to ST students through residential schools.
- Grants under Article 275(1) of the Constitution of India: Funds are released to states for development schemes benefiting Scheduled Tribes.
- Pradhan Mantri Adi Adarsh Gram Yojna (PMAAGY) aims at Infrastructure development in villages with a significant tribal population.
- National Fellowship and Scholarship for Higher Education of ST Students: Financial assistance for higher education, including MPhil PhD, and courses in top institutes.
- National Overseas Scholarship (NOS) to the ST Students for Studies abroad

24.4.5. Telangana Government Schemes for upliftment of STs

After the formation of Telangana, the state has taken up several schemes for the development of tribal communities. Some of the programmes are mentioned here.

- More than 3146 tribal hamlets were recognized as gram Panchayats, with 3,146 sarpanches and 24,682 ward members involved in their administration.
- Rs. 300 Crore from the ST SDF was allocated for the construction of gram panchayat buildings.
- Free electricity up to 101 units was provided to ST households, and three phase lines were developed for agricultural lands in remote areas, costing Rs. 221 Crore.
- Ninety-two special Gurukul institutions were established for tribals, providing quality education and resulting in 918 ST female students getting admission to prestigious institutes.
- Rs. 23.49 crore was spent on the Dr. B.R. Ambedkar Overseas Education Fund, benefitting 237 students pursuing higher education abroad.
- 2,23,089 ST women benefited from the KCR kit scheme, costing Rs. 151 Crore and the 'Giri Poshan' scheme was implemented to prevent malnutrition among tribals.
- The official organization of tribal religious events were organized by SAMmakka SARalamma Jatara, Nagoba Jatara and others.

Statues of Kumram Bheem and a museum showcasing Gond culture were established, along with the construction of tribals Bhawans.

Check your progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

5) Describe the major problems of Scheduled Castes and Scheduled Tribes in India.

24.5. SUMMARY

This unit aims to provide a comprehensive understanding of the historical background and socio-economic reasons behind the backwardness of Scheduled Castes (SCs) and Scheduled Tribes (STs) in India. It also examines the rising number of crimes against SCs, assesses their socio-economic and educational disadvantages, explores the concept of “Scheduled Tribes “, and identifies strategies to address disparities and uplift SCs and STs. Additionally, this unit highlights government initiatives to protect the rights of tribal groups, including Primitive Tribal Groups (PTGs), while promoting awareness and effective policies for their overall development and empowerment.

24.6. CHECK YOUR PROGRESS- MODEL ANSWERS

- 1) Scheduled Castes and Scheduled Tribes face multiple challenges, including Social stigma, educational deprivation, social exclusion, untouchability, poverty, and limited access to healthcare and education. Often, they face economic hardships and the practice of untouchability. STs face challenges such as resource exploitation, displacement, restrictions on natural resources, lack of basic infrastructure, low literacy levels, forced evictions, etc.

24.7. MODEL EXAMINATION QUESTIONS

- I. Answer the following in about 20 lines each.
 1. Write about the Constitutional definition of SCs and STs.
 2. How does untouchability affect the Schedule Castes?
 3. What is the threat of eviction for tribals? Explain.

II. Answer five lines each

1. Define Scheduled Castes.
2. Describe the problems of Scheduled Tribes.

24.8. GLOSSARY

1. Untouchability - Untouchability in India is a discriminatory practice where certain groups, Scheduled castes, are considered impure and treated as outcasts by higher castes. This leads to their exclusion from social and religious activities, limiting their opportunities and perpetuating social inequality.
2. Forced Eviction - It is the involuntary removal of tribals from their ancestral lands due to development projects or land acquisition. This action disrupts their traditional way of life, access to resources, and cultural heritage, leaving them vulnerable to displacement and loss of livelihood. It has adverse social, economic, and environmental effects on tribals.

24.9. FURTHER READINGS

1. BR Ambedkar - Annihilation of caste by
2. Eleanor Zelliott -Untouchable: Dalits in Modern India by
3. Dalit Scholarship in Western India by M.N. Srinivas.
4. Nadeem Hasnain -Tribal India
5. Prof. S. K. Chaube – “The Scheduled Tribes of India: Social, Economic, and Educational Status”.



**MAJOR SOCIAL PROBLEMS IN INDIA -
POVERTY, UNEMPLOYMENT,
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ENVIRONMENTAL DEGRADATION**

Contents

- 25.0. Objectives
- 25.1. Introduction of Deprived Sections of India
- 25.2. Deprived Sections-Definitions
- 25.3. Problems Faced by Deprived Sections
- 25.4. Other backward classes (OBCs)
- 25.6. Summary
- 25.7. Check your progress- Model answers
- 25.8. Model examination questions
- 25.9. Glossary
- 25.10. Further readings

25.0. OBJECTIVE

The main aim of this unit is to provide a comprehensive introduction to Sociology, focussing on the understanding of social inequalities and the challenges faced by various deprived sections, such as SC, ST, OBC, People with Disability, LGBTQ+, etc., in Indian Society. This unit aims to foster empathy, awareness, and a deeper understanding of the systemic issues and historical injustices that perpetuate marginalization.

25.1. INTRODUCTION OF DEPRIVED SECTIONS OF INDIA

As a discipline, sociology delves deeply into the structures, dynamics, and complexities of human society. The main goal of the lesson will be to look at the ongoing social injustices and the struggles of different disadvantaged groups in Indian society. We will learn about the social groups that have been left out and discriminated against in the past, making it harder for them to get equal opportunities and live a life of dignity. Groups we focus on are Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Castes (OBCs), religious and linguistic minorities, women, girls, people with disabilities (PWDs), economically weaker groups (EWSs), and the LGBTQ+ community. The plight of these disadvantaged communities is profoundly rooted in the social structure, historical injustices, and systemic prejudices.

28.2. DEPRIVED SECTIONS-DEFINITIONS

The term “Deprived section” refers to groups of people who face disadvantages or are left behind in society. They may lack basic resources like food, shelter, or healthcare, or they may be discriminated against. They face challenges in various aspects of life and may not have the same opportunities as others in society. Here are some examples of groups that are part of the deprived sections.

- **Individuals and families living in poverty:** These are individuals and families who don't have enough money to meet their basic needs.
- **Women and girls:** Due to gender bias and age, women and children are always subjected to face discrimination
- **Indigenous communities:** These are native populations who have been historically marginalized and lost their lands and resources.
- **Dalits or “untouchables”:** This refers to a group who face discrimination and marginalization based on caste in some parts of India

- **Migrants and refugees:** These are individuals who were forced to leave their homes due to conflicts, persecution, or natural disasters.
- **People with disabilities:** Individuals with disabilities face obstacles in accessing education, employment opportunities and health care in certain regions of India.
- **People from marginalized racial or ethnic backgrounds:** Individuals who belong to racial or ethnic minority groups often experience discrimination and marginalization based on their race or ethnicity.
- **People with LGBTQ+:** refers to individuals who identify as Lesbian, gay, bisexual, transgender, queer, and other diverse sexual orientations and gender identities. The LGBTQ+ acronym represents a wide spectrum of sexual orientations and gender expressions, including but not limited to Lesbian (L), Gay (G), Bisexual (B), Transgender (T), and Queer (Q), as well as other identities such as asexual (A) intersex (I) and more. These people face unique social, cultural and legal challenges due to their sexual orientation or gender identity. Advocating for their rights and inclusion is an important aspect of promoting equality and social justice.

28.3. PROBLEMS FACED BY DEPRIVED SECTIONS

- **Discrimination and marginalization:** Deprived sections face discrimination based on race, ethnicity, gender, caste, religion, etc., leading to their marginalization in society.
- **Poverty and inequality:** Individuals living in poverty lack basic necessities like food, shelter, and health care, making them vulnerable to exploitation and abuse. They do not have access to clean water, sanitation, or a secure shelter.
- **Social and Political Exclusion:** Due to their backwardness, they do not have any stakes in politics and fight for their rights.
- **Limited education and employment opportunities:** Access to education and job opportunities is restricted for those from deprived sections, perpetuating poverty and inequality.
- **Homelessness and inadequate housing:** Insufficient housing options result in homelessness and substandard living conditions for deprived individuals.
- **Poor health and inadequate health care:** Deprived sections have no access to health and are often susceptible to illnesses and diseases.

28.3.1. Problems faced by Girl Child:

From the time they are conceived until they die, girl children face many problems, such as female foeticide, infanticide, limited access to education that forces them to work instead of going to school, early marriages that cause health problems and early motherhood, and physical and mental abuse. Even though there are a number of laws protecting children from hazardous work, India ranks first in the world for child labour, with children aged 5 to 14 working in hazardous conditions, exposing them to health dangers and sexual abuse.

There are constitutional provisions to safeguard the rights of children.

28.3.2. Problems faced by indigenous people:

The challenges include the loss of control over natural resources, lack of access to education, displacement and inadequate rehabilitation, health and nutrition issues, gender inequality and erosion of tribal identity. The status of widows and unmarried women is pathetic as they are considered worthless, subjected to mistreatment and compelled to be away from all cultural and religious ceremonies. These issues have come up as a result of things like industrialization, government control over resources, economic backwardness, cult fights, and environmental degradation. It is important to address these issues to ensure the well-being of tribal communities. The State and Central governments are implementing several schemes for their well-being.

28.3.4. Problems faced by Women:

Women in Indian Society bear a heavy burden due to a multitude of challenges they face. Women in India confront challenges like

- **Female foeticide:** this is the act of terminating female fetuses after determining their sex. Women in India are often seen as financial burdens by their parents and husbands.
- **Illiteracy:** they have limited access to quality education and unequal distribution of household responsibilities. They are subjected to rape and sexual harassment in the workplace. Young girls face sexual exploitation at home, on the streets, in schools, colleges and offices. Another important issue is Dowry.
- **Gender discrimination:** Women are considered weaker and less important than men due to a patriarchal mindset. Women and girls are affected by this treatment. It gives more power to men in all spheres. In health care, nutrition, education, employment and political participation, they face negative consequences.

- **Dowry:** Bride burning and harassment are serious issues, particularly in low-middle-class families during or after marriage. The groom's family demands money from the bride's family at the time of marriage. If they do not fulfil these demands, they will harass and kill her. The rate of dowry deaths in the country is very high.
- **Domestic Violence:** Nearly 70% of Indian women face violence, as reported by Women and Child Development authorities. They face violence by husbands, relatives or any other family members.
- **Property Rights:** Though our constitution guarantees equal rights to both genders and an equal share of property, in practice, women do not get an equal share of property. This puts them in severe trouble and helplessness.

28.4. OTHER BACKWARD CLASSES (OBCs)

The term "Other Backward Classes" lacks a clear definition and becomes a complex, challenging issue. Indian Constitution does not explicitly define "backward Classes". It mentions characteristics of backwardness and sometimes refers to specific categories. Article 15(4) addresses socially and educationally backward classes. In 1953, the Backward Class Commission, led by Kaka Kalekar was established according to Article 340 of the Constitution to determine criteria for providing concessions to socially and educationally backward classes. The constitution doesn't recognize caste except Scheduled Castes. It is important to note that the term typically refers to an economic category and signifies an "open" status group. However, in India, the backward classes consist of 'closed' status groups based on birth rather than individual economic characteristics.

The other backward Classes face several challenges, including low literacy, social discrimination, and poverty, lack of political and service representation, and inadequate infrastructure and hygienic facilities.

Check your progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

6) Who are deprived sections of Indian Society?

28.5. SUMMARY

This unit covers various aspects of social issues and challenges faced by vulnerable and deprived sections of Indian society, including women, children, scheduled castes, Scheduled Tribes, people with disabilities, and LGBTQ+ individuals. It explores the historical context and reasons for their socio-economic backwardness, examining issues like poverty, lack of education, social exclusion, exploitation, and untouchability. The lesson aims to create awareness about the struggles and disparities these groups endure and highlights the importance of promoting policies and initiatives to uplift and empower them by fostering a more inclusive and equitable society.

28.6. CHECK YOUR PROGRESS- MODEL ANSWERS

1. Some of the deprived sections face historical marginalization due to their identity, background and structural inequality in Indian society. Some of them are people living in acute poverty, refugees, migrants, ethnic minorities, Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Classes, women and children, people with disabilities and LGBTQ+ individuals.

28.7. MODEL EXAMINATION QUESTIONS

I. Answer the following about 20 lines each.

1. Write about the problems of OBCs in India.
2. Describe the status of Women and Children in Indian society.
3. Define LGBTQ+ individuals.

II. Answer the following about five lines each.

1. Write about Physically disabled persons' problems.
2. What are the problems of Tribals in India?

28.8. GLOSSARY

1. Deprived sections - People who face discrimination due to their background, ethnicity, location, physical, social, economic, or structural inequality from generations
2. OBCs Other Backward Classes
3. PWDs : People with disabilities
4. LGBTQ+ Lesbian, Gay, Bisexual, Transgender, Queer, Asexual and others

28.9. .FURTHER READINGS

1. John J. Macionis and Ken Plummer- “Sociology: A Global Introduction”.
2. Nadeem Hasnain – “Indian Society: Themes and Social Issues “
3. Ram Ahuja – “Social Problems in India “.
4. Dan Goodley- “Disability Studies: An Interdisciplinary Introduction”.
5. Jamie Capuzza – “LGBTQ+ Studies: A Critical Introduction.

GENDER ISSUES : WOMEN'S EMPOWER IN INDIA

1. Objectives
2. Introduction
3. Gender concepts and meanings
 - 3.1 Sex vs. Gender
 - 3.2 Gender Equality
 - 3.3 Gender inequality
 - 3.4 Gender Neutrality
4. Role of Gender in Society
5. Gender Issues
6. Violence Against Women
 - 26.1 Types of Violence Against Women
 - 6.2 Causes for Violence Against Women
7. Women Empowerment
 - 7.1 Women Empowerment Types
8. Women's Empowerment in India
 - 8.1 Constitutional Provisions
 - 8.2 Acts and Legislations
 - 8.3 Government Initiatives
 - 8.4 Special Initiatives for Women
 - 8.5 Crimes under the Indian Penal Code (IPC)

- 9. Summary
- 10. Self-Check Answers
- 11. Model Examination Questions
- 9.1 Short Answer Questions
- 9.2 Essay Questions
- 12. Glossary
- 13. Further Readings

1. Objectives:

After completion of this unit, you will understand about:

- Gender and related concepts
- Gender issues
- Violence against women
- Women empowerment, types and women empowerment in India, Constitutional Provisions Acts, and policies and programs

2. Introduction:

The society in which we live is made up of people of diverse genders, such as males, females, transgender, and so on. Often, we get misled by the generalizations and beliefs of the social constructs regarding these gender identities. In the modern era, we must re-evaluate these outdated social constructs and adopt a modern perspective on the issues affecting every gender. Furthermore, as time passes, gender issues concerning women continue to demand the attention of civil society, policy and legislation makers, and implementers in order to ensure a free and socially safe society.

Issues faced by women and girl are complex and needs attention. Policymakers focus on women's empowerment as long as society doesn't provide them enough space, respect, opportunities, and share in socio-economic and political arenas. The parts that follow will provide an understanding of the numerous concerns concerning gender and women's empowerment in India.

3. Gender concepts and their meanings

The dichotomy of social gender division comprises culturally established Masculinity and Femininity characteristics. Gender is defined as a group of people in a culture who share certain characteristics or behaviours that society associates with being male, female, or another identity. Gender refers to the socially constructed qualities of women, men, girls, and boys. This includes norms, behaviours and roles associated with being a woman, man, girl or boy, as well as relationships with each other. Gender, as a social construct, differs from society to society and can change over time. It has been observed that gender is frequently misunderstood to refer just to women. However,

it is a socio-cultural construct of obligations, privileges, relationships, and anticipated behaviour of men and women, as well as other genders.

3.1 Sex vs. Gender

We frequently use the phrases Sex and Gender interchangeably. However, there is a significant distinction between these two terms. Sex refers to a set of biological characteristics found in both humans and animals. It is most closely related to physical and physiological characteristics such as chromosomes, gene expression, hormone levels and function, and reproductive/sexual anatomy. Gender refers to the socially constructed roles, actions, expressions, and identities of girls, women, boys, men, and persons who are gender diverse. It has an impact on how people view themselves and others, how they act and interact, and how power and resources are distributed in society. Gender is commonly thought of as a binary (girl/woman and boy/man), although there is significant variation in how individuals and societies understand, experience, and express it. Thus, sex is a biological characteristic, whereas gender is a social construct. Gender is concerned with how people perceive themselves in relation to society.

The following are a few common terminology associated with gender issues. Let us take a quick look at each of them.

3.2 Gender equality

Gender equality is a feature of a society in which all genders have equal rights, responsibilities, and opportunities. This is the optimum State for any community. In practice, however, many civilizations fail to treat every gender equally. Gender discrimination occurs when males and females are not treated equally, and one gender is preferred over the other. It is customary practice in our society to favour a boy over a daughter and to place power and control in the hands of a male member of the family. At the workplace, a male worker earns more than a female worker. Men will clearly have an advantage over women in education, employment, politics, and the economy.

3.3 Gender Inequality:

Gender inequality affects everyone: men, women, transgender and gender-diverse persons, children, and families. It affects people of all ages and walks of life. According to World Economic Forum rankings, India continues to rank low in terms of gender equality. However, it does highly in terms of political empowerment but poorly in terms of female-to-male literacy and health rankings. Further, sex-selective abortion is another challenging issue that makes India stand bottom on par with China.

Gender inequality and discrimination In India puts women and girls' health and well-being at risk, with no or little access to education and economic, social and political empowerment. Women and girls often face greater barriers than men and boys in accessing opportunities and services. Mobility restrictions, a lack of access to decision-making power, lower literacy rates, and discriminatory attitudes among communities are some examples of these obstacles. Gender inequality negatively impacts India's sex ratio, resulting in foeticide and sometimes infanticide. At a deeper level, it is a multidimensional challenge that concerns national development.

3.4 Gender Neutrality

Gender neutrality is a concept that seeks to abolish the notion of a person or entity being either male or female. It also promotes everybody, regardless of sexual orientation, to feel welcomed as equal members of society. Gender neutrality in language and behaviour in everyday life allows people to interact on an equal level regardless of gender. They are accepted, respected and treated equally in the society. In recent years, attempts have been made to improve gender neutrality in the social and legal sectors, as well as to embrace inclusive policies and gender-neutral language and to advocate for equality.

3.5 Role of Gender in Society

People act, speak, dress, and behave in accordance with the expected roles associated with their gender. Gender roles in society are expected gender practices and grooming. It varies by culture, and most of these positions are predetermined by socio-cultural constructions. Gender roles are heavily influenced by the media, family, environment, and society today. Gender roles play a significant role in sharing and caring for the family and its members, as well as in running the family. Gender roles influence the division of labour, communication, interaction, tasks and obligations, respect, power, and hierarchy in society. Most civilizations expect women and girls to be feminine, courteous, accommodating, and caring, whereas men are expected to be strong, bold, aggressive, and daring. Individuals develop, improve, and learn to perform gender roles by internalizing gender norms and roles when they engage with major socialization agents such as family, social networks, and other social institutions.

4 Gender Issues:

Gender Issues are problems that affect both men and women as a result of societal perceptions and assumptions about the characteristics, capacities, and behaviour of men and women.

Gender issues encompass an array of difficulties and inequalities pertaining to the roles, expectations, and treatment of individuals based on their perceived or actual gender. They are mostly based on societal norms, cultural beliefs, and historical contexts. Some important things to remember about gender problems are:

Gender Roles and Stereotypes: Societies often assign specific roles and behaviours to individuals based on their perceived gender. These stereotypes can limit opportunities and choices. They reinforce traditional norms that may not align with an individual's identity or aspirations.

Gender Pay Gap: it is the difference in average earnings between men and women in the workforce. The disparity in income is due to various factors, including occupational segregation, career advancement, societal biases, discrimination, and unequal distribution of caregiving responsibilities.

Gender-Based Violence: Women and gender-diverse individuals are disproportionately victimized by many forms of violence, such as domestic abuse, sexual harassment, human trafficking, and honour killings. To address these concerns, legal measures, education, and awareness efforts are required.

Access to Education: In many parts of the world, girls and women still face barriers to accessing quality education. Factors such as early marriage, lack of infrastructure, and gender bias in curricula contribute to educational disparities.

Women's Representation: Women are underrepresented in positions of power leadership in politics, business, and academia. Efforts to increase women's participation include initiatives promoting gender quotas and diversity.

Reproductive Rights: Women's control over their reproductive rights and health is often contested. They have limited access to contraception, safe abortion, and maternal healthcare. This can impact women's overall well-being and economic opportunities.

Intersectionality: Gender issues intersect with other forms of identity, such as race, ethnicity, class, and sexuality. These intersections may intensify the experiences of marginalized people, resulting in new challenges.

Gender Identity and Expression: Beyond the binary understanding of gender, there are also challenges related to recognizing and respecting the rights of transgender and gender-

nonconforming individuals. Legal recognition, healthcare access, and social acceptance are key areas of concern.

Media Representation: Media often perpetuate gender stereotypes and unrealistic beauty standards. This, in turn, impacts self-esteem and societal attitudes toward gender roles.

Feminism and Activism: Feminist movements and gender activists advocate for gender equality. They challenge systemic gender-based injustices. These movements work to remove patriarchal structures and promote inclusive policies and practices.

Addressing gender issues requires a multifaceted approach involving policy changes, education, awareness campaigns, legal reforms, and social dialogue. The goal is to create a more equitable and inclusive society where individuals are free to express their gender identity and aspirations without facing discrimination or limitations.

Check Your Progress-1.

- 1) What is Gender?
- 2) What is Gender Equality?
- 3) Explain the meaning of the Gender Pay Gap.

5 Violence Against Women

Typically, aggressive behaviour develops and spreads as a result of poor emotional management. When it comes to women and girls, patriarchal social structures play a role in violence against women. Violence against women is defined by the United Nations as “any act of gender-based violence that results in, or is likely to result in, physical, sexual, or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life”.

Women’s physical, psychological, and reproductive health suffer as a result of violence against them. It is a violation of women’s human rights. Some forms of violence create severe public health issues. According to WHO, approximately one in every three (30%) women has been victim to various forms of violence, including physical and sexual assault, over their lifetime. Violence against women is preventable. This can be done by means of proper implementation and execution of rights and laws aimed at the protection and empowerment of women.

6.1 Types of Violence against women are as follows:

- a. **Domestic Violence:** Any pattern of behaviour that is used to control women. This is the most common form of violence seen within the family.
- b. **Economic Violence:** this involves making the woman financially dependent. Her finances are controlled
- c. **Psychological and Emotional Violence:** this involves damaging the psychological and emotional health of the individual, intimidation, threats of self-harm or harming other family members.
- d. **Physical Violence:** Any form of physical abuse comes under this category. It ranges from beating to murder.

Apart from this, the most heinous crimes against women are Sexual Violence, which includes Sexual Harassment and Rape.

- e. **Human Trafficking:** This is a very dangerous crime against women. Girls are taken away or sometimes kidnapped from their families for sexual trade. They are sold and purchased as objects. In almost all of the cases, these girls end up in prostitution centres.
- f. **Foeticide and Infanticide:** These are other forms of the major crime against a girl. If the child is a girl, the parents or family members have an abortion (Foeticide) or kill the infant (Infanticide). This is because a son is socially preferred over a daughter. This gradually reduced the female sex ratio in comparison to the male sex.
- g. **Honour Killing:** Honour killing is the brutal act of murdering individuals, often women, by their family or community members to preserve perceived family or societal honour. This typically happens in cases of inter-caste or inter-religious relationships or other actions challenging traditional norms. This practice remains a significant concern in regions where cultural and patriarchal beliefs persist despite legal efforts to combat it.
- h. **Cyber Crime:** Cybercrimes against women include numerous forms of online harassment, abuse, and exploitation directed specifically towards women. Cyberbullying, online stalking, non-consensual sharing of intimate photographs (revenge porn), online harassment, threats, and other negative behaviours that disproportionately affect women and violate their privacy and safety in the digital world are examples of these crimes. With the growth of communication technologies, criminality against women is taking on new forms. Women

are increasingly being targeted in cyberspace. Cyberbullying is one type of cybercrime. These crimes are usually on the rise because practically everyone, regardless of class or age, has a mobile phone with active social media accounts. Girls and women have fallen victim to fraudulent claims made by unknown individuals, revealing their secrets and sometimes resorting to inappropriate, indecent chats and video calls. Fraudsters utilize these chats and video call recordings to steal money and the modesty of the girls.

6.2 Causes for violence against women:

The major cause of violence against women is patriarchy. The rest of the causes stem from this dominant position of men over women.

1. **Violence within the family:** The child experiences violence against the mother or him/her or both. Nuclear families have reported more violence. This is mostly due to the absence of elders to intervene and settle the issue.
2. **Alcoholism:** Alcohol enrages and imbalances individuals and stimulates violent behaviour. It is responsible for violence against women both within the family and outside.
3. **Culture:** In some cultures, wife beating is very common. The children who grew up in these families take wife beating and cruelty towards women as a normal thing.
4. **Broken Families:** Children from broken families do not receive adequate socialization and do not internalize social norms and values. They tend to have a violent attitude towards others, especially women and girls.
5. **Poverty:** This is another big cause of cruelty. Unfulfilled basic needs worsen the quality of life, leading to aggressive behaviour. Poverty feeds the cycle of violence.
6. **Media:** Individuals who are exposed to unrestrained porn and violence in the media and on social networking sites are more likely to engage in aggressive behaviours, particularly towards women and children.
7. **Antisocial personality disorder:** Few individuals by birth or environmental factors possess Antisocial Personality Disorder.
8. **Laxity in implementing law and order:** In most cases, when reported, the crime is not being proved due to lack of evidence or some other reasons. This ends up in the culprits coming out on bail and enjoying a normal life. This gives the wrong signal to others who are in the society.

Check Your Progress-2

4. What do you understand by Honour Killing?

5. Explain about Cyber Crimes against women

6 Women Empowerment

Women's empowerment refers to the process of allowing women to gain more control over their lives, make educated decisions, access opportunities, and actively engage in social, economic, and political realms. It is an essential component for establishing gender equality and advancing human rights. This empowerment has several dimensions, including:

- a. **Self-Worth:** Fostering a sense of self-worth and confidence in women. This will help them to recognize and value their abilities, skills, and contributions.
- b. **Choice:** Ensuring women have the right to make choices about their lives, including education, career, marriage, and family planning. This should be free from any form of coercion or discrimination.
- c. **Opportunities and Resources:** Providing equal access to education, employment, healthcare, and financial resources, which are essential for women to realize their potential and improve their well-being.
- d. **Autonomy:** Granting women the power to control their own lives within and beyond the confines of their homes, allowing them to participate in the decision-making process and assert their rights.
- e. **Influence:** Enabling women to have a say in societal changes and policies. This will contribute to the creation of a fair and equitable social and economic order, both locally and globally.

Advantages of Women's Empowerment:

Women's empowerment benefits not only women but also their families, communities, and societies as a whole. It leads to increased economic growth, lower poverty, more educational attainment, better health outcomes, and greater social peace. Their active participation in diverse fields fosters innovation and balanced perspectives. Finally, gender equality and women's empowerment are not only issues for women. They are critical in establishing a just, equitable,

and prosperous society for all genders. To achieve women's empowerment, governments, institutions, civil society, and people must work together. There is a need to question established gender stereotypes, remove barriers, and create an environment that encourages equal rights and opportunities for all genders.

7.1 Types of Women Empowerment:

Economic empowerment: Economic freedom gives power. Making women economically independent not only helps them grow but also helps their families flourish. It liberates her from the clutches of traditional gender roles and inequality. Both the government and other organizations are working together to realize the potential of women through microfinancing, training, skilling and encouraging entrepreneurship.

Political empowerment: Globally, there is a felt need for the participation of women in politics to create a sustainable world. Together, men and women should work for a just society. Participation of women in politics is the strongest means for achieving equal and inclusive governance. Political empowerment of women not only strengthens her but also helps the nation. Many powerful women politicians in India have repeatedly demonstrated that, given the opportunity, they are better and stronger than men. Smt. Indira Gandhi as Prime Minister and Ms Jayalalitha as Chief Minister of Tamil Nadu in previous years, Pratibha Patil and Draupadi Murmu as President of India, and others such as Sushma Swaraj, Smriti Irani, Mayawathi, and Mamatha Banerjee, to name a few, have been living proof of what women politicians can do if given a chance.

Socio-Cultural empowerment: Women have always been treated as second-class citizens in society. Sons are preferred above daughters in traditional Indian society. Infanticide and foeticide have been a normal practice to eliminate a girl child or a foetus. They suffer inequity and unfairness in the social environment, which permeates all aspects of life, including the economic and political sectors. Women's empowerment may be a possibility only if social standards are raised towards an egalitarian society in which women are given opportunities and choices in their lives, including the ability to make decisions about their health, education, marriage, birth control, children, property, and careers. Modern times have seen considerable progress in social views towards girls as a result of many measures undertaken by governments at the national and State levels.

Psychological empowerment: Girls are raised in the family with a false notion that they are inferior to Boys. They were discriminated against and were taken for granted. There were numerous hurdles to their mobility in social, economic, political, and especially public settings. Atrocities against women are becoming more common and widespread, leaving victims with long-lasting psychological trauma. The fear of insecurity is not limited to the victim alone but the entire girls

and women clan. Unaddressed anxieties and insecurities, insults and injuries create significant psychological harm. There is an urgent need to mentally empower women, beginning with their early years of personality development. To create a strong and confident human being rather than a frail and weak-minded woman, socio-cultural views towards girls must alter for the better. Gender equality, equal rights and opportunities, and respect for women should be taught to both boys and girls in the home. Boys should be brought up with values like respect for other women, respecting the personal space of a girl child or sibling, allowing girls to make or take decisions, an unbiased attitude towards gendered roles, etc.

Check Your Progress: 3

6. What is women's empowerment?
7. Enlist the major types of women empowerment.

7 Women's Empowerment in India

Women face discrimination in a variety of areas in India, including education, employment and financial opportunities, health and medical care, and political participation. The gender gap in rural-urban areas is large, and caste, class, education, and age determine the level of empowerment.

Women's empowerment in India, on the other hand, has made great progress, although obstacles remain. Efforts are being made to guarantee that women have equal access to education, healthcare, and economic opportunities. Gender equality is promoted through initiatives like the *Beti Bachao Beti Padhao* programme. Women are breaking down boundaries and gaining authority in traditionally male-dominated professions such as politics and business. Legal reforms have improved women's rights and safety against violence. However, challenges such as gender-based violence, unequal pay, and inadequate representation persist. NGOs and grassroots organizations play a critical role in influencing community transformation. Women's empowerment is critical not just for social progress but also for economic prosperity in India. To attain actual gender parity, continued efforts are required to break deeply ingrained societal norms.

7.5 Constitutional Provisions

The Indian Constitution guarantees women equality and authorizes the State to implement positive discrimination to mitigate their socio-economic, educational, and political disadvantages. Among other things, Fundamental Rights promote equality before the law and equal protection of the law; forbid discrimination against any citizen on the basis of religion, race, caste, sex, or place of birth; and guarantee equality of opportunity to all citizens in matters relating to

employment. Articles 14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the Constitution are of special importance in this regard.

Constitutional Privileges in detail:

1. Article 14: Equality before law
2. Article 15: Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.
3. Article 16: Equality of opportunity in matters of public employment.
4. Article 19: Freedom of speech and expression
5. Article 21: Protection of life and personal liberty.
6. Article 39: Directive Principles of State Policy.
 - Article 39(a): The State is to direct its policy towards securing for men and women equally the right to an adequate means of livelihood.
 - Article 39(d): Directs the State to secure equal pay for equal work for both men and women.
 - Article 39 A: To promote justice on the basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities.
8. Article 42 of the Constitution incorporates a very important provision for the benefit of women. It directs the State to make provisions for securing just and humane conditions of work and for maternity relief.
9. Article 51(A) (e) is related to women. It states that it shall be the duty of every citizen of India to promote harmony and the spirit of common brotherhood amongst all the people of India, transcending religion, linguistic, regional or sectional diversities, to renounce practices derogatory to the dignity of women.
10. Article 243 D (1), (2), (3), and (4): Reservation of 1/3 seats in local-self Government in Panchayats for Scheduled Caste and Scheduled Tribe Women.
11. Article 243 T: Reservation of not less than one-third of the total number of seats to be filled by women in the municipality (including Scheduled Caste and Scheduled Tribe women).

8.2. Acts and Legislations.

1. The Special Marriage Act, 1954
2. The Hindu Marriage Act, 1955
3. The Maternity Benefit Act, 1961 (Amended in 1995)
4. Dowry Prohibition Act, 1961
5. The Medical Termination of Pregnancy Act, 1971
6. The Equal Remuneration Act, 1976
7. The Prohibition of Child Marriage Act, 2006
8. The Criminal Law (Amendment) Act, 1983 and 2013. This act is also known as the Nirbhaya Act after the Nirbhaya rape case. The Criminal Law (Amendment) Act, 2013 of the Indian Penal Code introduced stricter punishments for crimes against women, including rape and sexual assault. It also expanded the definition of sexual offences and introduced new offences like acid attacks and stalking.
9. The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013: This act mandates workplaces to establish mechanisms for addressing and preventing sexual harassment against women. It defines sexual harassment and lays out procedures for filing complaints and conducting inquiries.
10. Indecent Representation of Women (Prohibition) Act, 1986
11. Commission of Sati (Prevention) Act, 1987
12. The Protection of Women from Domestic Violence Act, 2005

8.3 Government Initiatives:

- a. Nirbhaya Fund: Established in 2013, this fund aims to support initiatives for the safety and empowerment of women. It funds projects related to the prevention of violence against women, enhancing women's safety, and promoting gender equality.

- b. One Stop Centres (OSC): These centres provide integrated support services for women affected by violence, including medical, legal, and psychological assistance. They aim to streamline the process of accessing support for survivors.
- c. Beti Bachao, Beti Padhao (Save the Daughter, Educate the Daughter): Launched in 2015, this initiative focuses on improving the status of girls and addressing issues like female infanticide, child marriage, and gender inequality through education and awareness.
- d. Mahila Police Volunteers: Introduced as a community policing initiative. These volunteers act as a bridge between the police and the community, particularly to address violence against women and children.
- e. Justice Verma Committee Recommendations: Following the 2012 Delhi gang rape incident, the Justice Verma Committee was formed to recommend changes in the laws related to sexual offences. Many of the committee's recommendations were incorporated into subsequent legal reforms.
- f. Gender Sensitization and Awareness Programs: Various governmental and non-governmental organizations conduct programs to raise awareness about gender-based violence, empower women, and sensitize society to the needs and rights of women.

8.4. Special Initiatives for Women

- 1. National Commission for Women: This statutory body was established by the government in January 1992 to study and monitor all constitutional and legal safeguards for women, examine current legislation to make revisions, etc.
- 2. Reservation for Women in Local Self-Government: The 73rd Constitutional Amendment Acts passed in 1992 by Parliament ensure one-third of the total seats for women in all elected offices in local bodies, whether in rural areas or urban areas.
- 3. The National Plan of Action for the Girl Child (1991-2000): The plan of Action is to ensure the survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child.

4. National Policy for the Empowerment of Women, 2001:

The Department of Women & Child Development in the Ministry of Human Resource Development has prepared a National Policy for the Empowerment of Women in the year 2001.

The goal of this policy is to bring about the advancement, development and empowerment of women in socio-economic and political–cultural aspects by raising their awareness of numerous topics concerning their empowerment.

8.5. The Crimes under Indian Penal Code (IPC)

1. Rape (Sec.376 IPC)
2. Kidnapping & Abduction for different purposes (Sec. 363-373)
3. Homicide for Dowry, Dowry Deaths or their attempts (Sec. 302/304-B IPC)
4. Torture, both mental and physical (Sec. 498-A IPC)
5. Molestation (Sec. 354 IPC)
6. Sexual Harassment (Sec. 509 IPC)

While these measures represent significant progress, challenges remain in effectively implementing and enforcing these laws, changing social norms, and providing comprehensive support to survivors. Efforts continue to strengthen the legal framework, enhance awareness, and promote gender equality to combat violence against women in India.

Check Your Progress-4

8. Explain One Stop Centre activities.
9. Through which legislation are the 1/3rd of elected seats reserved for women in local-self government?

9 Summary

Gender issues and women's empowerment are crucial to societal progress and equality. These topics address the inequities, biases, and discrimination that people suffer because of their gender, with a special emphasis on increasing women's rights and opportunities. Women's empowerment entails assuring their full participation in all sectors of society, encouraging economic independence, and ensuring access to education, healthcare, and decision-making. Uneven pay, limited access to education and healthcare, gender-based violence, and the underrepresentation of women in leadership roles are all important gender concerns. Women's empowerment projects seek to address these concerns by campaigning for legal reforms,

establishing safe spaces, supporting gender-sensitive education, and boosting women's engagement in politics and the labour sector.

Women's empowerment in India is a comprehensive attempt to improve women's position, rights, and participation in different aspects of society. Addressing gender-based violence, encouraging economic independence, ensuring access to education and healthcare, and boosting women's participation in political and social decision-making processes are all part of the plan. Women's empowerment policies and programmes have been adopted in India, yet obstacles remain due to deeply ingrained gender stereotypes and inequality. Ongoing efforts are being made to create equal opportunities for women and to remove barriers to their growth. Women's empowerment necessitates a multifaceted approach that includes government legislation, societal awareness, and grassroots actions. Women's empowerment boosts economic growth, family health, education, inclusive government, and social well-being.

Self-Check Answers.

1. Gender refers to the characteristics of women, men, girls and boys that are socially constructed. This includes norms, behaviours and roles associated with being a woman, man, girl or boy, as well as relationships with each other. As a social construct, gender varies from society to society and can change over time.
2. Gender equality is a character of a society in which people of all genders have equal rights, responsibilities and opportunities.
3. The gender pay gap is the difference in average earnings between men and women in the workforce, highlighting disparities in income due to various factors, including occupational segregation, career advancement, societal biases, discrimination, and unequal distribution of caregiving responsibilities.
4. Honour killing is the brutal act of murdering individuals, often women, by their family or community members to preserve perceived family or societal honour, typically in cases of inter-caste or inter-religious relationships or other actions challenging traditional norms. This practice remains a significant concern in regions where cultural and patriarchal beliefs persist despite legal efforts to combat it.
5. Cybercrimes against women encompass various forms of online harassment, abuse, and exploitation targeted specifically at women. These crimes can include cyberbullying, online stalking, non-consensual sharing of intimate images (revenge porn), online harassment,

threats, and other harmful actions that disproportionately affect women and violate their privacy and safety in the digital space.

6. Women's empowerment refers to the process of enabling women to attain greater control over their own lives, make informed decisions, access opportunities, and participate fully in social, economic, and political spheres.
7. Economic Empowerment, Social Empowerment, Political Empowerment, and Psychological Empowerment
8. One Stop Centres (OSC): These centres provide integrated support services for women affected by violence, including medical, legal, and psychological assistance. They aim to streamline the process of accessing support for survivors.
9. 73rd Amendment.

9. Model Examination Questions;

9.1 Short Answer Questions

1. Write about Gender Vs. Sex
2. Explain gender neutrality
3. Write a note on Cyber Crimes against women
4. Analyse briefly about economic empowerment of women
5. Enlist different Acts for the welfare and safety of women in India
6. Write a short note on National Policy for Women 2001.

9.2 Long Essay

1. Write about the role of gender in society
2. Explain briefly about Gender Issues

3. Examine the causes of violence against women
4. Critically examine women empowerment in India
5. Write about a few government initiatives taken up for the empowerment and welfare of women in India.

9.3 References:

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2. Indiacelebrating.com – Article on Women empowerment- Winds of change
3. Times of India- ByMitaKapur, Founder, curator and producer of Woman Up! Summit
4. Legal service India-Women empowerment: With Special Reference to Constitutional Provisions- By aniketsmls
5. Constitution of India – GopalSankaranarayanan



COMMUNALISM AND SECULARISM

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27.0 Objectives

This lesson will enable the students to understand

- What is communism and its features
- What is secularism

27.1 Introduction

The increasing problem of communalism and the resulting violence have made religious minorities and ethnic groups feel unsafe. Muslims and Sikhs, especially, are worried about facing discrimination and confrontations in the near future. It's possible that this is just a fear, but the country can't let about one-sixth of its people become scared, suspicious, or unsafe. Between 1984 and June 1997, various regions in India, like Kashmir, Punjab, Uttar Pradesh, Bihar, Gujarat, Assam, Andhra Pradesh, and Delhi, experienced events that showed the harmful effects of communal tensions. These events were a clear example of how communal conflicts can lead to destructive outcomes. The Constitution of India protects the rights of Muslims, Sikhs, and other religious minorities. It ensures that there is justice, tolerance, equality, and freedom for everyone. Religious fundamentalism, intolerance, and narrow-mindedness are prevalent in the society today. Having police officers near religious shrines, like what happened in Amritsar in 1985 and in Kashmir in November 19983 and May 1995, is seen as an intrusion into people's religious beliefs. So, in order to protect the peace and unity of our country, it's important for us to discuss and think about the issue of communalism and communal violence.

30.2 Concept of Communalism

Communalism is an ideology that says society is divided into religious communities. These communities have different interests that can sometimes even be in conflict with each other. Communalism refers to the hostility displayed by individuals from one community towards individuals from another community or religion. This hostility goes so far as to wrongly blame, hurt, and intentionally disrespect a specific group of people. It also includes looting, burning down the homes and shops of the helpless and the weak, dishonouring women, and even killing persons.

'Communal persons' are those who practice through religion. Religious leaders who operate their religious communities like business enterprises and institutions and raise concerns about the safety of 'Hinduism, Islam, Sikhism, or Christianity', are often referred to as "communal" among leaders. They engage in such acts in the face of dwindling donations going into their holy

‘corporations’ when their leaders are being challenged or when their ideology is being questioned. Thus, ‘communal’ is not one who is “a man of religion” but “one who practices politics by linking it with religion”. These powerful politicians are not good Hindus nor good Muslims, Sikhs, Christians, Parsis or Buddhists. Some people may see them as politically dangerous individuals. For some individuals, they view God and religion as tools to exploit society and achieve their own personal and political ambitions, e.g. living a life of luxury.

Communalism can be practised in different ways, such as political communalism, religious communalism, and economic communalism. Political communalism refers to a concept in politics where individuals or groups prioritize the interests of their own community over the interests of society as a whole. Political communalism comes into action when politicians use it as a strategy to gain votes and divert attention from their own mistakes by blaming others. It’s like a game where they try to hide their faults and put the blame on their opponents.

According to T.K. Oommen (1989), a well-known sociologist from India, there are six different aspects of communalism. These dimensions are assimilation, welfare, retreatist, retaliator, separatist, and secessionist. Assimilationist Communalism is when smaller religious groups become part of a larger religious group. This belief of communalism suggests that Scheduled Tribes are Hindus and that Jain, Sikhs, and Buddhists are also Hindus and should be governed by the Hindu Marriage Act. Welfarist Communalism focuses on improving the well-being of a specific community. For example, Christian associations may work towards enhancing the living standards, education, and healthcare of Christians, while Parsi associations may solely focus on uplifting the Parsi community. Communal mobilization refers to the act of organizing and working towards the betterment of a specific community. It focuses solely on benefiting the individuals within that particular community. Retreatist communalism is the one in which a small religious community chooses to stay separate from politics. An example of this is the Bahai community, where its members are not allowed to take part in political activities. Retaliatory communalism is when someone tries to harm or hurt members of a different religious or cultural group. These groups want to keep their own cultural identity and ask for a separate state within the country. For example, some Mizos and Nagas in northeast India, Bodos in Assam, Jharkhand tribal people in Bihar, Gorkhas for Gorkhaland in West Bengal, hill people for Uttarakhand in Uttar Pradesh, or Vidarbha in Maharashtra. Lastly, secessionist communalism refers to a situation where a religious community desires to have its own separate political identity and demands to establish an independent state. A very small militant section of the Sikh population demanding Khalistan or some Muslim militants demanding independent Kashmir were engaged in practicing this type of communalism. Out of these six types of communalism, the last three can lead to issues like protests, communal violence, acts of terrorism, and rebellions.

30.3. Communalism in India

The pluralistic society of India is composed not only of religious groups such as Hindus. It is composed of people belonging to different religious and ethnic communities. They happily co-exist in the country. But there are times when the conflict of ideologies occurs. This leads to antagonism among certain communities and often escalates into violence. Some of the instances are mentioned in the section below:

Hindu-Muslim Communalism:

The conflict between Hindus and Muslims in India was not solely caused by religion. It has politico-social origins. Economic interests and cultural and social mores (like festivals, social practises, and ways of life) were the reasons that caused a separation between the two communities.

Currently, Muslims make up the second-largest community in India. They are the second largest Muslim minority globally. Certain regions in India have witnessed continuous communal tension over the last few years.

- Numerous factors contribute to the communal violence between Hindus and Muslims. The divide and conquer strategy used by the British to colonize our nation is one of the key causes. To seize our land, they incited hatred between the Muslim and Hindu people.
- Another explanation is the two-nation theory put forth by Muhammad Ali Jinnah. The demand for a separate nation of Pakistan for the Muslims further intensified the issues.
- Islamophobia is the lifeblood of the deadly right-wing extremist Hindus. In addition, the positions adopted by the leaders of the Islamic fundamentalist movement cause problems.
- Both sides' political leaders exploit the animosity between communities to win votes and maintain their hold on power.
- Another factor contributing to this communal hate is the unbalanced relationship with Pakistan about the Kashmir dispute. The historical conflicts and claims made by both parties to the territory of Kashmir have inflamed animosity between Muslims and Hindus.
- Another factor could be the hate that turned into open confrontation and bloodshed in the form of communal riots. e.g., the destruction of the Babri Mosque and the Gujarat riots.

The government is also responsible for neglecting the Muslims, large sections of whom feel alienated and consequently become willing victims of selfish leaders. The ruling elite merely preach religious amity and have little understanding of the real problems of the Muslims. The Hindu leadership only deals with those Muslim leaders who toe their line.

Hindu-Sikh Communalism

The Sikhs make up less than 2 per cent (1.3 crore) of India's total population. They are spread out all over the country and even in other countries. A lot of them are concentrated in Punjab. In fact, they make up most of the population in the state. Sikhism started as a reform movement against the dogmas of the Hindu religion. After the tenth guru, Sikhs stopped having gurus and started giving the highest respect to the Granth Sahib.

There was a group called the Nirankari's who began a movement against certain dogmas, rituals and traditions that had become part of Sikhism. Thus, the Nirankari movement was a reformist movement (purely religious in character) against the induction of Hindu religious practices into the Sikh system of worship. It focused on getting rid of the worship of multiple gods and brought back simplicity, austerity, and purity in rituals and ceremonies.

The Sikh agitation began in Punjab in the early 1980s. It started with the murder of a local editor, the hijacking of a flight heading to Srinagar, and the creation of fake passports for a nation called Khalistan. As time went on, the agitation became more intense. The amount of killings and firings went up, and the Sikh protests became more organized, aggressive, and violent. In 1984, the military carried out Operation Blue Star to take control of weapons and arrest militants from the Golden Temple in Amritsar. The Sikhs reacted violently. The Hindu - Sikh riots broke out in different parts of the country following the assassination of Indira Gandhi in October 1984. Many people were killed during these riots. Properties, both public and private, were heavily damaged. In May 1988, the military launched Operation Black Thunder to remove militants from the Golden Temple in Amritsar. The militants had been in control of the temple for around ten days. This was also followed by a set of violent acts. The relationship between Sikhs and Hindus stayed tense for around 15 years. But now, the violence caused by extremist Sikhs in Punjab has been stopped, and since 1993, the relationship between the people of both communities has gotten much better. They have a positive attitude and show respect towards each other's religious beliefs and places of worship.

Ethnic Violence

Ethnic violence is a type of political violence. Ethnic conflict and enmity are the main causes of Ethnic violence. Ethnic terrorism is a term used to describe forms of ethnic violence that can be said to resemble terrorism.

In Assam, the state's economic growth relied on the labour and business brought in from other places for about 150 years. For the past 150 years, Assam has been a place where many people from outside have settled. These people, known as 'outsiders', have made Assam their home and have no other land or place to call their own except for the soil of Assam. While a few individuals have become wealthy, most have continued living in extreme poverty. The Assam have now raised the question of nationality. The All Assam Students' Union (AASU) and the All Assam Gana Sangram Parishad (AGSP) agitation confused 'outsiders' with 'foreigners' (including Bengali refugees from Bangladesh). The number of foreigners illegally staying in the state was mentioned as five million, then six million, and later seven million. The problem of removing foreigners from Assam caused a lot of trouble for six years, from 1979 until the Assam accord on August 15, 1985. A lot of hatred was directed towards the Bodos, Bengalis, Marwari, and non-Assam Muslims. The secessionist movement caused the deaths of many innocent people. The incident where 1,383 women, children, and some men were killed in ten villages in and around Nellie in the Nowgong district resulted from ethnic violence. The AGSP remained in power between 1985 and 1990 and could not contain the ethnic tension.

The ULFA militants launched a movement, and the President's rule was imposed in the state in November 1990. This put a hold on the elections that were due in January 1991. The army and the security forces launched an operation to round up the rebels and to recover weapons.

The militants are yet to realize that Assam is like all other states in India. It belongs to all the legitimate citizens of India, whatever language they speak, whatever religion they follow and whatever rites and rituals they practice. The Bodos, a tribe that made up approximately 49% of Assam's population in 1947 and around 29% in 1991, used to have control over Assam until around 1825. Now, they are requesting autonomy. Even though the Assam Government and the Bodo leadership, which includes the All Bodo Students Union (ABSU) and the Bodo People's Action Committee (BPAC), signed an agreement on February 20, 1993, the issue has not been resolved yet. The Bodo leaders and the state government have not been able to come to an agreement about the boundary issue and the transfer of approximately 3,000 villages to the Bodoland Autonomous Council. The Bodos don't want the Assamese language to be forced on indigenous tribals. The Bodo Movement started in the 1960s, continued in the 1970s and 1980s, and has

gained more strength today. Bodo people are currently requesting the creation of a union territory named 'Udayachal'.

In May 1996, the Bodo militants attacked non-Bodo settlers, causing harm to the Santhal tribals and resulting in a violent conflict based on ethnicity. Violence broke out when a leader from the Santhal Congress was killed during the April 1996 elections for the Assam Legislative Assembly. This incident led to some insurgents retaliating by killing three Bodo girls, which escalated the violence. This infuriated the Bodos, who burned down several Santhal villages.

The Bodo leaders said that the Congress leaders brought people from Bihar called Santhals to counter the Bodo's demand for their state. The Santhal tribe began taking over the Bodo farmers' lands. After the Bodos attacked the Santhals, more than one lakh Santhals and Bodos left their villages in two districts. The violence happened because of both political and ethnic factors.

Check Your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. What is Communalism?

2. What is Ethnic Violence?

30. 4. WHAT IS SECULARISM?

The central issue in secularism is religion. Secularism in a society means that one religious group doesn't have power over others and can't treat them unfairly or persecute them because of their beliefs. The meaning of secularism depends on how religion is connected to different aspects like the state, other institutions, faith, religious communities, individual beliefs, democratic values such as freedom and equality in religion, and ethical values. According to different perspectives, secularism can mean three things: the relationship between religion and the state, the ability or inability of secularism to work in India, and the respect for all religions, or *sarva dharma sambhav*. These viewpoints have been discussed and debated in the Constituent Assembly, as well as in popular and academic discussions in India. In this unit, we will learn about the discussion on secularism in India. This debate has taken place in the Constituent Assembly and academic discussions, and it involves three different meanings, which we will explore.

According to DE Smith, Secularism can prevail in a secular state. What is a secular state? In DE Smith's model of India as a Secular State, a secular state can be identified by its dealing with three subjects. The first one is the exclusion of the state in the relationship between the individual and the religion (religious liberty). The next one deals with the relations between individual and state in which religion is excluded (individual as a citizen), and the last one deals with state neutrality. However, there have been challenges in the consolidation of a secular state in India. The caste and community loyalties could easily turn into communal rivalry and conflict. Gallenter finds Smith's critique of Indian secularism unconvincing: countering Smith, he contends that the Indian state departs from principles of secularism by giving subsidies to religious schools and bodies, promoting Hinduism, and compromising its secular credentials.

30.5 SECULARISM IN INDIAN CONSTITUTION

Indian Constitution did not include the word secularism when it commenced on January 26, 1951. Even though the Constitution of India does not explicitly mention secularism, it is understood that India, as an independent and democratic nation, upholds secularism as a fundamental principle. This means that religion does not play a role in the functioning of the government. It is considered a given without needing to be explicitly stated. But, it was incorporated in the Preamble of the Constitution by the 42nd Constitutional Amendment in 1976. Afterwards, the Supreme Court made a decision in the *Bhommaji* case stating that secularism is an essential element of the Constitution. Additionally, the provisions found in Articles 25-30 of the Constitution were created through discussions in the Constituent Assembly of India. These provisions aim to safeguard the rights of religious minorities and reflect the principles of secularism.

On October 17, 1949, there was a discussion about whether the word “secularism” should be included in the Indian Constitution. They also talked about what kind of secular state India should become. They debated whether the separation of state from religion was a sign of secularism and whether having a secular state depended on having a secular society. They also discussed whether a state that respects all religions equally would mean that India is a secular country. In the Constituent Assembly, there were different opinions on these questions, and they were divided. In the end, the assembly made the decision to exclude the word secular from the Preamble. But all the members of the Constituent Assembly agreed to make India a secular state. Many people in the discussion agreed that the separation of religion and state is connected to the process of making a society more democratic.

Shefali Jha talks about three different arguments about secularism that were discussed in the Constituent Assembly. She refers to the first argument as the “no concern theory of secularism”. The people who support this argument believe that the state should not be involved in matters of religion. Religion is something personal and should be kept separate from government and public matters. Individuals have the freedom to practise their religion in private. The government should identify someone as a citizen based on their individual status rather than their religious affiliation. The main people who presented this argument were K.T. Shah, Tajamul Husain, and M. Masani.

Another point made was that religion and state should be kept separate. However, their argument was completely contrary to the initial argument. The first argument said that religion is something personal and the government shouldn’t get involved. But this argument says that religion is a system of absolute truth. The presence of religion in the government would not make the state weaker, but it could diminish the significance of religion. In a democratic state, it is not advisable to let the changing opinions of the majority have too much influence. According to Shefali Jha, the third theory of secularism is called the “Equal Respect Theory.” This theory suggests that in India, where religion holds great significance for people, the government should treat all religions with equal respect while also keeping a certain distance from them. K.M. Munshi was the person who spoke the most in favour of this argument. He said that we needed to develop a form of secularism that is specifically Indian. According to him, India should not have a specific religion as its state religion. He believes that there should not be a strict separation between religion and the state. A people’s state cannot be built on a form of secularism that looks down upon religion. If the government permits religion to be practised in public spaces, it is unlikely to cause conflicts between different religious groups because many religions promote tolerance. Jaya Prakash Narayan said that communal violence happens not because of religion itself but because some people use religion for social, economic, and political reasons.

Check Your Progress

Note: (a) Space is given below for writing your answer

(b) Compare your answer with the one given at the end of this unit.

1. Define Secularism

2. What is a Secular state?

30.6 SUMMARY

Communalism is an ideology which preaches that communities are formed on religious lines. The members of a community share common interests which are incompatible with the interests of other religious communities. In certain political contexts, communalism can lead to communal violence. This happens because of the role of political or community leaders. Communal violence, which the post-independent India has seen, can be traced to the colonial period. Sometimes, communalism gets expressed in the form of communal violence. This can happen when some sections of leaders or political activists convert relations between religious communities into conflict. In the past few years, social media have also played a role in spreading the communal divide in India.

Secularism has broadly two meanings: one, separation of religion from the state, and two, equal respect to all religions by the state or *sarva dharma sambhav*. Originally, the Preamble of the Constitution did not mention the word secularism. It was inserted into the Preamble by the

42nd Constitutional Amendment. The Constituent Assembly discussed whether secularism should be mentioned in the Constitution. There were three broad arguments in the Constituent Assembly: One argument suggested that since religion was a personal affair, there was no need to discuss it. The second argument contended that there should be a separation between religion and that state. The third argument states that the state should respect all religions equally.

30.7 Check Your Progress – Model Answers

1. Communalism is an ideology which states that society is divided into religious communities whose interests differ and are, at times, even opposed to each other.
2. Ethnic conflict and enmity are the main causes of ethnic violence, a type of political violence. Ethnic terrorism or terrorism inspired by an ethnic group are terms used to describe forms of ethnic violence that can be said to resemble terrorism.
3. Secularism in a society implies that the religious supremacy of a community does not lead to discrimination and persecution of religious minorities.
4. A secular state can be identified by its dealing with three subjects: exclusion of state in the relationship between the individual and the religion (religious liberty); relations between individual and state in which religion is excluded (individual as a citizen); and state neutrality.

30.8 MODEL EXAMINATION QUESTIONS

I. Answer the following in about 30 lines each.

1. Define communalism and discuss its dimensions.
2. Distinguish between Communalism and Secularism
3. Discuss secularism in the Indian Constitution.

II. Answer the following in 10 lines each.

1. What is political communalism?
2. What is a secular state?
3. What is the equal respect theory?

30.9 References

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