



Sociology

Introduction to Sociology

Class 12



Board of Secondary Education Rajasthan, Ajmer

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Class - XII

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PREFACE

This book was originally prepared for the Board of Secondary Education Rajasthan, for **class XII**, in Hindi (in 2017) and now being translated into English. It is well-known that the task of writing a text book by the writers in their own language is easier, while Writing the same book in other language might also be easy is the task of literal translation in English of the text book already written in Hindi has been a very tough experience. However our team of learned translators have made all efforts to abide by the original text. Hence comprehensively the original text could remain intact.

There are nine chapters in the book and the subject matter is extensive. At the outset certain important aspects related to Indian social structure have been dealt with. It is also necessary to understand the structural changes and processes pertaining to rural-urban communities of Indian social system, therefore in broader sense six chapters are devoted to caste, tradition and modernity, *panchayatiraj* and challenges of urban development. Different aspects of women and child labour, mass communication and social movements particularly in context to Rajasthan have been discussed in the last part of the book.

Since there is sufficient scope for the improvement and it is believed that the book could be assessed properly by the teachers and the students.

Convener

Syllabus
Class XII
Subject : Sociology
Change and challenges in Indian Society

Time :

MM : 80

S.No.	Area of Comprehension	Weightage
1.	To understand the structural and cultural aspects of Indian society	20
2.	To understand the Indian rural and urban structure and to know about the challenges of development	25
3.	To understand the status of women, girl education and child labour and know about the measures of remedy	25
4.	To understand about social movements and learn about their effects	10

S.No.	Subject Matter	Periods	Marks Weightage
1.	Structural, cultural aspects and challenges of diversity in Indian society, unity in religious, cultural, geographical and political differences.	30	10
2.	Demographic Structure and Indian Society Rural-Urban continuity and Division	25	10
3.	Perception of Social Inequality and Social Exclusion. Caste Prejudices, Scheduled Castes, Scheduled Tribes of Rajasthan and Other Backward Classes, Struggle for Gender Equality, Protection of Religious Minorities, Care of Differently Abled Persons	30	10
4.	Structural Change in India—Tradition and Modernity, Industrialization, Urbanization	25	08
5.	Cultural Change, Westernisation, Sanskritisation, Secularisation and Postmodernisation	25	08
6.	Instruments of Change in Rural Society— Panchayatiraj, Political Party, Pressure Group	25	08
7.	Changes in Urban Society, Development and Challenges, Basic Infrastructure, Migration, Planning and Housing	25	08
8.	Women and Various Dimensions of Child Labour, Girl education in Rajasthan, Problem of child labour and remedies	20	08
9.	Mass Communication, Social Change and Social Movement, Social Movement, Peasant movement in Rajasthan (Bijolia), Tribal Movement in Rajasthan (Bhagat), Environment movement in Rajasthan (Khejadli) and Other social reform movements	25	10

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Chapter 1

Structural, cultural aspects and challenges of diversity in Indian society, unity in religious, cultural, geographical and political differences.

Study point :

- Structural aspects of Indian society
- Cultural aspects of Indian society
- Challenges of diversity in Indian society
- Unity in diversity in Indian society

By defining society in the present chapter, the structure and culture of Indian society has been clarified. At the same time, the elements of diversity and unity in Indian society have been discussed.

Through this chapter, students will understand that—

- What is society?
- What is Indian society as an example of a society?
- What are the components of the structure of the Indian society?
- What are the cultural components of the Indian society?
- What are the challenges of diversified Indian society?
- How is the unity in diversity possible?

Through this chapter, we will be able to explain the unity and diversity, while recognizing the structure and culture of the Indian society.

The basic/fundamental concept of sociology Science of society or scientific study of society is called sociology. The basic question is what is 'society'? We introduce about the concept of society in our early days of life. As the human being moves forward in the journey of life, it acquaints itself with the expansion and refinement. For thousands of years people have observed and contemplated these groups and societies in which they are living. Whether it is 'economics' of Kautilya (Chanakya) or Aristotle's 'Politics', whether Shudra's 'Mruchha Katikam' or vedic literature', the basic of all of these has been the Interdependence and contemporary conditions of the human life.

The basic reason behind this is that man is a creature that creates and recreates the organization and group. He cannot be alone. Collectivity is the basic and essence of human life. He is also controlled and directed from the group.

Society : In general, society is considered to be a Aggregation/Collection of individuals. If seen from a sociological point of view, society is more than just being a group of individuals, this is a compilation of individuals in which they have social relations, whether it is any kind of affection, affinity, hatred (antipathy), malice, competition, cooperation, conflict, accommodation etc. Society is an organization that with in limits and control, regularize and guide to the human actions. It is linked to every aspect of life. Society is inevitable for the fulfillment of every need of life. Society is a web of social relations.

In context to the web of relationships, there are two types of relations.

First is social relation and another is physical relations, such as the relationship between computers and desks, roads and vehicles relationship, Earth and Sun, Rivers and Sea, Fire and smoke etc. relationship similarly, the relationship between smoke and tear, breathing, mobile and person etc. Each one of them affects the existence of each other, but here the absence of mutual meaningfulness. These are not all meaningfully known to each other. Mutual meaningfulness is lacking among these due to this the relationship between them does not become social relations. According to MacIver & Page, "The existence of society is possible, where social animals behave with each other in a manner that is determined by their mutual knowledge. Determined by such a way we can say, social, to all types of relations"

The word social is broad. It includes economic, political, personal, impersonal, emotional,

antagonistic, conflict, cooperation, hatred, religious, cultural, administrative, etc., all aspects; The relations between the two countries' armies during the conflict or the war, which are of gross hostility or conflict are social, but there is a sense of community or mutual connection in most social relations. Society is not limited to human beings, but as we well know that a well-organized social organization exists in the ants and bees. It can be said in such a way that where there is life there is a society. Society is also seen in the different species of animals. The knowledge of the presence of one another means the sense of reciprocity is present in the human beings and dogs, cows, buffaloes, horses, elephants, sheep, goats etc., by this the presence of society can be considered.

Our purpose is simply to study the change in society in the human race, which we call 'human society'. There is both equality and difference in human society. Due to differentiation and division of labour, social relationships have become complex and elaborate; otherwise they also have limitations like ants, bees, monkeys etc. But these differences are subject to equality, firstly cooperation and then division and these divisions also contribute to fulfill the needs of each other. The main reason for this is that Aristotle has said that "Man is a social creature" and MacIver and Page says that "human beings are depended for their safety, convenience, nurturing, education, decoration, opportunity and other for many services, even for many obstacles of body and brain, on society being born in society alone creates a complete need for the society itself".

Indian Society : 'Society' and 'A society' are two concepts. Society is a comprehensive concept that we have analyzed. 'A society' is comparatively limited. 'A society' points to any social entity, such as a tribe 'or' 'A country'. This unit has its own political, economic, family and other institutions which are relatively independent and distinct from other 'A society'. So the 'Indian Society' is an example of 'A Society'.

Structural aspects of Indian society—

Structure : The etymology of the word 'structure' is the Latin word structure' to Latin word 'structure' it means 'to build'. The 'Structure' is

meant by the system, preparation, configuration, construction, creation, acquisition etc. We take the meaning of the structure there by the specific method of the acquisition of an entity. That is, by virtue of Refinement. As the water boils, all the impurities are released from it, in the same way; refined construction is called 'Structure'.

Before analyzing the social structure of Indian society it is necessary to explain that what is 'social structure? Morris Ginsberg writes in his article 'The scope and method of sociology (1939)' "The complex integration of the constituent groups and institutions of society is called social structure". S.F. Nadel writes in his 'The theory of social structure' that "we can reach the structure of the society by creating a perception of a network (or system) or pattern of existing relations between the people who fulfill each other related roles with the tangible population and its behaviour." Similarly, H Girth and C. Wright Mills have written in this 'Character and social structure'. "The concept of role is the base position in our definition of institutions. The role is unit on which we build the idea of social structure. Similarly, the institute is the unit on the basis of which we build the concept of social structure." T.B. Bottmore has clarified in his 'Sociology : A guide to problems and literature' that "the complex integration of the principal institutions and groups of society should be considered social structure."

To summarize the social structure it can be said that it is to create a permanent structure of the internal organization of a group i.e. social relations among the members of the group. In these relations, social actions, roles, situations, communication system, division of labour and idealistic systems are included. Social structure is used in the sense of 'form' Structure' reflect the stable aspects of any systems.

In the structure of Indian society, villages, towns, cities, weaker sections, other backward classes, minority etc., are the components. Their brief description as follows—

Village : Indian village is the basic component of the structure of Indian society. The concept of Indian society without village is not possible. India is

a county of villages which is based on mostly agriculture. Total number of villages here is 6,40,867 (population of India 2011) The total population of India is 1,21,08,54,977 (2011), out of which 68.84% of the population lives in rural areas and 31.16% in urban areas.

The village or rural community is the area where there is a dominance of agriculture, the contiguity of nature, abundance of primary relations, low population, uniformity, stability, generally agreed on different issues etc., are apparent characteristics. India is a country of villages, although the urban population has increased in the last decade (2001-2011) Indian village is a unit. Each village is a group of people, which is settled in a fixed geographical area and is different from other villages which are located at a distance. The separation of the village, the lack of traffic, the dependency of most of population on agriculture, the interdependency of the people, the shared experiences and traditions of the community, the different significance of the village festival and functions, and the village deity of the village etc. Make the unity of the village instinctively. In India, each village is a unit in terms of revenue, administration, politics and post office. Most of villages have multi caste, in which caste stratification is found. In stratification, each caste accepts its strata in comparison to the other caste. There is usually no dispute in this regard. In every village there is a certain dominant caste which controls the rural system. Jajmani system found in the villages; in villages with different castes get the service of each other and make the villages self-sufficient. Although the effect of urbanization, in the village exchange of currency is started instead of service exchange. Still, there is vertical unity in the villages are found.

D.N. Majumdar defines the village as a way of life and a concept. For this reason, all villages have an organized way of life, Idea, shared experience and culture. Each village has its own history, which is often associated with its name. The kinship relations of the village are in neighboring villages. The daughters of the village are married in the other village, whereas the brides come from other villages.

Family traditions and values are associated with them. There are variations under the similarities in the village. The villages have streets which are built on the basis of caste and sub-castes. There are substantial differences in the behavior of upper and lower castes, income, lifestyle, accommodation, mutual relations, dialect, hygiene, thought and belief. In the present time, high and low castes in the village are in changing phase, due to which these differences are being wound up. Despite of all kinds of discriminating differences, due to long term symbiosis and mutual cooperation in regards of economic, religious, social and political, the village seen as an organized unit.

The social structure of Indian villages has been studied by many scholars, including the S.C Dube, M.N. Srinivas, Mckim Marriot, Milton Singer, Robert Redfield, D.N. Majumdar, B.R. Chouhan etc. There is also a difference in the social structure of the village on the regional basis in India. There have been variations in many meanings from the villages of North India to central and South India. Despite all this, the general characteristics of all the villages of India are equally present.

Town : On the basis of population, size, density etc., urban settlements have been divided into several parts; one of them is the 'town'. In the census of India 2011, the definition of urban area (town) adopted is a follows :

(a) All statutory places with a municipality, corporation, cantonment board or notified town area committee etc.

(b) A place satisfying the following three criteria simultaneously—

(i) A minimum population of 5,000;

(ii) At least 75 percent of male working population engaged in non-agricultural pursuits; and

(iii) A density of population of at least 400 persons per sq. km. (1,000 per Sq. mile)

As per India census 2011, there are 7,935 towns in India, which were 5,161 in 2001.

City—Town is also urban area, but it is small in comparison to city. According to India's census 2011 the notified towns and out Growth are included in urban area.

According to the 2011 census, 'urban areas in India'

S. No.	Town/urban areas/ out growths	census 2011	census 2001
1.	Statutory towns	4,041	3,799
2.	Census towns	3,984	1,362
3.	Urban agglomerations	475	384
4.	Out growth	981	962

Indian town is an indicator of a distinct life style and distinct culture than the villages. Here the population and population density are found more. Problems such as occupations, consumptions, bluffing, pressure of work, complex social structure, unemployment with mobility, crime, drug abuse, beggary, prostitution, dirtiness, pollution, overcrowding, unrestricted traffic etc. are also included in the identification of Indian towns. There is no more importance of family, neighborhood and relationship here.

Caste :

In the Indian society, the institution of caste is a unique and specific institution in the whole world, which cannot be seen anywhere outside of India in this form. The origin of the term 'caste' is attributed to the Spanish and Portuguese 'casta' which means "race, or breed."

Govind Sadshiv Ghurye described six characteristics of caste in his 'caste, class and occupation'—

1. Segmental divisions of society
2. Hierarchy
3. Restrictions on food and social intercourse.
4. Social and religious disabilities and privileges of different castes.
5. Lack of unrestricted selection of occupations.
6. Marriage related restrictions.

Westermarck called caste endogamy 'the essence of caste system.'

India currently has 3,000 castes and 2500 sub-castes castes are not only exists in Hinduism but also exist in Indian Muslims and Christianity.

Weaker sections

Based on socio-economic parameters,

scheduled tribes, scheduled castes, backward classes, small and marginal farmers, landless laborer, bonded laborers and traditional artisans have been considered under the weaker sections. From this point of view, almost half of the population of the country is included in this category.

Tribes

Like the caste, the tribe is also an important component of Indian social structure. D.N. Majumdar writes in 'Eastern anthropologist (sept 1958)' that 'The tribe is a social group with a geographical area, which is endogamous, in which there is no specialization of action which is ruled by tribal officers, which has a language or a dialect, which accepts social distance from other tribes or castes, which adheres to its tribal traditions beliefs and customs and conscious for the uniformity of ethnic and regional integrations'.

In the constitution of India the constitution (ST) order 1950 number of scheduled tribe stated 744. According to census 2011, the total population of India is 1,21,05,69,573 in which the tribal population is 10,42,81,034 which is 8.61 percent of the total population.

In the 90 districts of 21 states and union territories tribal population is more than 50 percent of the total population and the number of districts with more than 25 percent and less than 50 percent of tribal population are 62. (Census 2011)

Scheduled castes

The term 'scheduled caste' was first used by the Simon commission in 1935. According to Dr Bheem Rao Ambedkar in ancient India, they were considered 'broken men' or 'out caste'. Britishers called them 'Depressed classes. In the census of 1931, they were addressed as 'Exterior caste'. Mahatma Gandhi called them in the name of 'Harijan'. In the legislation of 1935, a schedule was created to provide some special facilities to these disadvantaged people. Based on the same schedule, the concept of 'Scheduled castes' was started for them from the statutory perspective.

Article 341 of the constitution provides that the

president, in relation to any state or union territory shall be able to specify those castes, original offspring or tribes or castes, parts of the original tribes or their groups, for the purposes of this constitution shall be deemed to be scheduled castes in relation to that state or union territory. Similarly article 342 provides that in relation to any state or union territory, it will be able to specify tribes of tribal communities or the parts of tribes or tribal communities or their groups, for the purpose of this constitution, scheduled tribes will be deemed to be related to state or union territory area. In pursuance of these provisions, the list of Scheduled castes and/or scheduled tribes has been notified for each state and union territory and it is only valid in the jurisdiction of the concerned state or union territory not outside.

Under article 341 of the constitution of India the scheduled castes have been notified for each state and union territory by the government of India. According to census 2011, 16.6 percent of the total population of India is scheduled castes population. In the constitution (scheduled caste) order 1950, there were 1108 scheduled castes, which were residing in 29 states (including union territories)

Other backward classes

Beyond the tribal groups scheduled tribes and scheduled castes, some castes are in the Indian social structure, whose social economic and educational status is weak and lower than the rich sections of society, they are referred to as 'other backward

classes'. In the part 16 of the Indian constitution and some other provision, the words other backward classes' have been used with backward classes or scheduled castes and scheduled tribes.

Mandal Commission was constituted in 1977, which submitted its report to the government of India on April 30, 1982. For this the commission has considered three indicators for measuring backwardness i.e.—social, educational and economic. The commission declared 3,743 castes as backward castes whose population was 52 percent of the total population. In the same proportion, 52 percent of the place (seats) were reserved for these castes but according to the provisions of section 15(4) and 16(4) of the constitution, more than 50 percent of the seats can not be reserved and for scheduled castes (15 percent) and scheduled tribe (7.5 percent) already 22.5 percent of the total is reserved. Therefore, due to the provisions of the constitution, it recommends reservation of 27 percent of the seats in the jobs and educational institutions for the backward castes. On August 7th 1990, the Janata Dal Government (then) issued a notification to implement it. A stay order was issued by the court on October, 1990, after this the Supreme Court gave clean chit with the provision of creamy layer on Nov. 16, 1992. The Central government has implemented 27 percent reservation from September 8, 1993. Rajasthan has 21 percent reservation for 'other backward classes'.

Religious structure of Indian society from 1951 to 2011 (in percentage)							
Religious Group	Year						
	1951	1961	1971	1981	1991	2001	2011
Hindu	84.1	83.45	82.73	82.30	81.53	80.46	79.80
Muslim	9.8	10.69	11.21	11.75	12.61	13.43	14.23
Christian	2.3	2.44	2.60	2.44	2.32	2.34	2.30
Sikh	1.79	1.79	1.89	1.92	1.94	1.87	1.72
Buddhist	0.74	0.74	0.70	0.70	0.77	0.77	0.70
Jain	0.46	0.46	0.48	0.47	0.40	.41	0.37
Parsi	0.13	0.09	0.09	0.09	0.08	0.06	N/A
Other/no religion	0.43	0.43	0.041	0.42	0.44	0.72	0.90

In the census 2011, 28 Lakh 70 thousand people choose the option of no religion (.24 percent of the total population)

Indian family—Dr Shyamacharan Dube explained in his ‘Man and Culture’ that “If many nucleolus families live together and have close relationship, if they eat at one place and work as a single economic unit, then their combined form can be called a joint family. The joint family consists of spouses, their children, grandparents, uncle-ants, cousins, cousins’ wives and children, widow sisters etc.”

Two types of families are found on basis of relationship in Indian society. 1. Conjugal family 2. Consanguine family

1. Conjugal family—This family is also called a marriage oriented family. At the center there are spouses and their unmarried children, as well as some other relatives based on marriage are also members of such family. Such families are found everywhere in Indian society. Especially among many Tribes such families are found, such as Kharia tribe.

2. Consanguine family—Such families in which person are a member of family from birth, such families are also called family of procreation. In such a family, there are brothers and sisters, uncles (paternal), grandparents, parents, children. Most of the families of Indian society are involved in this category.

Cultural aspects of Indian society

Religion—A key feature of Indian society is its cultural diversity. In Indian society, people of different religions, sects, and languages reside. People who believe in Hinduism (Santana dharma) are the majority while Muslims, Christians, jains, budhists and Sikhs are minorities. In the year 1957, the Supreme Court considered minority groups in the context of Kerala’s Education Bill, whose number is less than 50 percent in the state.

Marriage

Marriage is the foundation stone of the family. Through the marriage, the person enters in the household life (Grihastha-ashram), procreation and rearing the children and makes them useful member of the society. Indian marriage has made Indian society a unique culture in the world. The concept of

bondage with seven births has given recognition to marriage as a ritual. Manu has said that as all creatures live with oxygen, so the whole society receives life from the *Grihasthashram*. Through marriage a man receives for *purushartha*—*Dharma, Artha, Kaam* and *Mauksha*. Marriage provides stability to life as a religious sacrament. *Shatpath Brahmin* says that the wife is definitely the half part of the Husband, so long as the man does not get the wife and does not procreate the child, he is not complete. In Indian society and culture marriage in considered a necessary ritual for every person. Therefore, the Vedas order that a man should complete his religious activities with his wife.

Under the marriage, all the ceremonies and rituals are included through which the boy and girl bounded in the relationship of husband and wife approved by society and perform some duties and rights towards each other. According to *Meghatitha* ‘marriage is a *panigrihan Samskar* which makes a girl to be a wife with several methods, and from a certain order, whose last method in the *saptarishi Darshan*.’ In this way, marriage is called only in connection with the relationship between husband and wife through legislation accepted by society. In Indian society, marriage is a medium of *Dharma* and *Praja*. The monogamy has been approved by the Hindu marriage act. Five types of debts have been envisaged for the person in the Indian society, from which the goal of each individual is to be a debt free these are five debts- *Deo, Rishi, Pitra, Athithi* and *Bhoot*, to debt free from these it is necessary to consitute a family which is possible only through marriage. Through this, the person fulfills four *Purushartha*, The idea of culture without religion is difficult and without the marriage, it is not possible to behave in a religious manner in Indian society. Kalidas has mentioned in the ‘Kumar Sambhav’ that when Shivaji, who won the cupid saw Saptarishi and Arundhati in front of him, his desire to marry with Arundhati, because to accomplish the religious activities, requires a women of piety. Due to this great importance in the religious work of the wife, is called ‘*Dharma-Patni*’.

Yajna has been a very important place in Indian

society. It has existed in the society in the form of duties. For his a wife is compulsory to be accomplished for these sacrifices. The concept of five Mahayajna has been in Indian culture that is *Brahma Yajna*, *Deo Yajna*, *Pitra Yajna*, *Bhoot yajna* and *Atithi Yajna*. In the absence of a wife, unmarried person cannot perform these *yajna*.

Islam arrived in India in the Seventh century and Islam is currently India's second largest religion with the 14.3 percent of total population. Marriage in Islam called 'Nikah'. According to Muslim law, marriage is a social or unconditional civil agreement, whose purpose is to settle down, give birth to children and give them legality.

There are four types of Muslim marriage—

1. Nikah
2. Muttah
3. Fasid
4. Batil marriage

Of these the Nikah is called right (proper) marriage.

At present, the third largest religious group in India is Christian (2.3 percent) Christian marriage is also a contract. According to the Christian Bulletin "Marriage is a settlement between a man and a woman in the society, which is usually for a life time, and its purpose is to establish mutual cooperation and family". Marriage in Christians is considered a permanent contract, not temporary as in Islam.

Kinship

Such relations, those are based on blood, marriage and adoption which is socially recognized or approved called kinship. A detailed explanation of India's kinship systems has been done by Mrs. Iravati Karve in her book 'Kinship organization in India' in geographical and linguistic context.

1. Geographical basis—Iravati Karve has divided India's kinship system into four parts on this basis.

(a) Northern region—Himalya to Vindhya, Sindh, Punjab, Kashmir, Uttar Pradesh, Madhya Pradesh, Bihar, Bengal, Assam, Nepal.

(b) Middle Area—Rajasthan, Madhya Pradesh, Odisha, Gujrat, Maharashtra

(c) Southern area—Karnataka, Malabar, Telengana, Andhra Pradesh, Tamilnadu, Kerala, Western Odisha and Southern Bihar.

(d) Eastern Area—Myanmar, Tibet, Assam and eastern hilly area

2. Linguistic Basis—Mrs. Karve has divided the kinship systems into three parts on this basis—

(A) Indo-European Family—Punjabi, Sindhi, Bihari, Hindi, Bengali, Assamese, Rajasthani, Gujrati, Marathi, Udia, Konkani.

(B) Dravid Family—Telugu, Kannada, Tamil, Malayalam, Toulouse, Toda, Kodagu, Kollammi, Gondi.

(C) South-east Asiatic Family—Mundi, Saura, Santhali, Khasi, Garba, Bhoomia, Jwang, Bondo, etc.

In addition to Srimati Iravati Karve, A.C. Mayer, Madan, E.K.Goff Macomac, Louis Dumont, etc, have studied the kinship system in India, Mrs. Leela Dube has written a book titled 'Sociology of kinship' in which discussions of various studies related to the kinship relation in India.

Kinship system established the form of marriage and family in society, determination of lineage, succession and office protection of economic interests, determination and creation of discharge related system of social duties.

Traditions

The customs, beliefs and ways of working which is creation of our ancestors, which we have inherited are included within the tradition. Yogendra Singh has created the concept of tradition in Indian context on the basis of following characteristics in his book 'Modernization of Indian tradition'.

1. Collective totality
2. Hierarchy
3. Transcendence
4. Continuity

1. Collective totality—In this characteristics, the individual is a secondary and a group is leader. In the main institutions of Indian society such as caste, family, village, kinship etc, which are primarily reflected in the meaning of *paramartha* or not I but we or the contemplation of you are animated with this

characteristics. In the family system, more responsibility is given to the family, not the person's independence. This kind of feeling exists in caste, village and kinship relations.

2. Hierarchy—Hierarchy (stratification) is primarily reflected in both the fields of *Karma* and virtues in Indian society. On the basis of *Karma*, the formation of the Varna which converts caste in later period. *Brahmin*, *Kshatriya*, *Vaishya* and *Shudra* have been formed as the basis of Karma from the Vedic period. *Karma* was the achieved status while the caste exists as a ascribed status. The caste gives to person a status in the society, which is the other person's comparison may be lower or higher. The birth of various castes and the emergence of new castes in India is a continuous process. Our Indian sociologists, who are influenced by academic colonization, have been shying away from studies in this area.

Based on properties there are three tier system for hierarchy. Three types of properties are considered in Indian tradition—*Satogun*, *Rajogun* and *Tamogun*. Three of these values or tendencies develop—*Sattvik*, *Rajsik*, *Tamasik*. In the Indian tradition, the goals of life have been determined—religion (Dharma) finance (Artha), Sex (kaam) and Salvation (Mauksha). Sex (Kaam) the goal of physical and sensual pleasures and the goal of maintaining the continuity of society through childbirth. Finance (Artha), financial utility goals, and the means of supply of the necessary means for life. Religion is the moral basis of social life, on the basis of which society and culture get a long life. Salvation (Mauksha) is the ultimate goal of life, through which the person becomes free from bondage of the life cycle. In order of hierarchy salvation, religion, finance, and sex are planned in this way.

Ashram system has been created for achieving four goals, *Brahmcharya*, *Grihastha*, *Vanaprastha* and *Sanyas Ashram*. Presents the entire life in four parts and presents an institutional and normative basis for achieving four goals.

3. Transcendence—the concept of transcendence is the essence of Indian metaphysics. Apart from physical and mortal world, the concept of

one other world has been done by the Indian intellect, whose membership is found after death for the person and his base is the work which done in his life. It is a unique concept to control, regulate and direct the human life. The goal of liberation and Sanyas Ashram is the institutional cultural aspect of transcendence.

4. Continuity—Continuity is the fundamental root of tradition. The continuity of sublunary and transcendental behaviour, Ideas and values has given recognition to Indian culture and civilization as the world's oldest surviving civilization and culture. The continuity of traditions has been seen in three sources and form—

- (a) Ancient civilizations
- (b) classical traditions
- (c) Folk traditions

(a) Ancient civilization—Indus valley civilization, Egyptian civilization, Iraq-Iran civilization, With the relics of these civilization, we can estimate the then social conditions.

(b) classical traditions—this is the most authentic source of traditions. Literature of ancient time such as Vedas, Upanishads, Ramayana, Mahabharata, Kautilya, Mahabhasya of Patanjali, Literature of vatsyayan, Jatak Sahitya and literature of Panini, Charak, Nagarjuna etc., Which we can call a great tradition, we get information from these about the social structure and continuity of that time.

(c) Folk traditions—It is not written as classical tradition but these are verbal. Where the creators of classical traditions were people of elite class, the source and carrier of folk traditions are people of local villages, *Dhani* and tribes, who are being transferred verbally in a limited area over a generation. Indigenous people have developed their method of folk god, Folk tales, and folklore, poetry and account books for the restraint, security and stability in folk life (rural life) All this is the result of their folk tact. Indian society has a history of rich folk tradition. In the continuity of a diverse society those called little traditions have played an important role.

Indradev believes that we need the most to understand the contemplation and philosophy contained in the folk tradition of India.

Traditions are not anti-change as they are understood, continuous change in them, according to the time and circumstances and requirements, keeping their basic form, the traditions remain 'struggling to improve'.

Karma and rebirth—In both classical traditions and folk traditions, it has been reported that the result of good deeds is good and evil is evil. The determination of the birth of a human being is based on the deeds done in the previous birth. All Indian educated, literate, illiterate know that the body is mortal, but the soul is immortal.

Like the clothes that are put on the body, the soul after death also carries a new body. The doctrine of Karma and rebirth gives new direction to person in the Indian society, motivates him to fulfill the obligation laid down by society. The concept of Karma and rebirth has kept an important role in keeping the Indian society free from the problem of continuity, stability and control of social organization.

The word *karma* is derived from Sanskrit *Dhaatu 'kri'* which means doing, business, stir or activity. That is, whatever a person does, it is a *Karma*; Karma is related to the word '*Karman*' of Sanskrit language, which means duty, work, action or divinity. In this context, *Karma* is meant to be from all those actions which man does in performing his roles. According to the Gita the person perform actions on three ways, by mind (*mansa*), by voice (*vacha*), by body (*Karman*), these three are *Karma*.

There are three kinds of *Karmas* in Indian society—

1. Accumulated Karma (Sanchit Karma)
2. Destiny (Praarbdha) Karma
3. Kriyman or Sanchiyman Karma

1. Accumulated Karma (Sanchit Karma)—those karma which are done by a person in previous life.

2. Destiny (Praarbdha Karma)—The fruit of the deeds done in the previous life, which is undergoing in the present life, is praarbdha Karma.

3. Kriyman or sanchiyman Karma—The deeds which are being done by the person in the present life, which he is now accumulating, it is his Kriyman or Sanchiyman Karma. The person's next

birth, ie. reincarnation, depends on these accumulated Karmas.

It is clarified in the Vedas that the soul is immortal, body is perishable. Human remains reborn till that time until i.e. does not rapture immortality, i.e. does not merge itself into Brahma. Attributes have been emphasized on the good deeds to get rid of the bondage of birth and death. Karma is a conscious process through which human beings accomplish various purushartha's. Karma is the only way of achieving salvation, and Karmas are considered to be the reason for being entangled in the cycle of birth and death (rebirth)

The theory of Karma and rebirth also explains that some people's present life should have been successful and happy by looking at their good deeds, but they are full of failures and hardships, on the contrary, some inauspicious and miserable people have success and glory in life. The reason for this is the deeds of their past lives. In the Mahabharata, the scholar Brihaspati, had told Yudhisathir that after the death the auspicious and inauspicious deeds of a person go with him, and these Karmas determine destiny in their rebirth, therefore one should do good deeds. He must walk the path of Dharma.

Purusharth

Purusharth is meant by enterprise or effort. Purushartha is the goal of life. The ultimate goal or the highest purpose of life is to get salvation. There are Dharm, Artha and Kaam medium to achieve this. In the Upanishadas, Geeta and Smriti's, there are mentions of the person's four basic duties (obligations) in Indian society.

1. Dharma—Dharma inspires a person to move on the path of duty and to discharge his responsibilities, here is the meaning of Dharma which can be taken in life. Dharma does not mean superstitions, customs or fate, Dharma- emphasized on conduct, Dharma as code of conduct, move the person on right path. Dharma gives motivation for self control, contentment, non violence, none-aggression and discharge of duties. Dharma encourages the society to follow all the qualities and duties that contribute to the advancement of society. Dharma

orders the person to do five great Yajna in daily life so that it can be escaped from five debts. Every man has a debt of parents, divine gods, sages-monks, guests and creatures. It is his obligation that he is exempt from all these loans in the life span. In this way Dharma promotes the person in the direction of abandonment consumption.

According Pandurang Vaman Kane (P.V. Kane), Dharma does not belong to any particular divine opinion, but is a code of conduct the actions of human being. The goal of this is to make the person capable to achieving the goal of his existence. Dharma, is not only related to this planet, but also relates to elevating the world beyond. That is the work which is done for the advancement in this world and welfare of people in the other world (paradise) is Dharma. In Indian society, Dharma has been emphasized on conduct as per Dharma assumed as a purushartha.

2. Artha—under the Artha, they are the means, property or money through which we are able to fulfill our physical needs and maintain our existence. Artha (finance) in Indian society is a ‘mean’ of running life, not ‘end’. B.G Gokhale writes in his book ‘Indian thought through the Ages’ that all the items come under finance, which is necessary for the family to settle, to run a household and to discharge various religious obligation. Animals, food, houses, and wealth etc., have been included in this. In the absence of finance, man cannot properly accomplish religious functions nor can the accomplish five *Mahayajna* to get rid of five *Maharina* (debts)

Kautilya considers poverty as a sinful conditions similarly it is said that poverty is a curse. Dr. Rahdakrishnan believes that the realization of money and happiness is a proper desire of man, but if he is willing to receive salvation he should get finance only in the proper manner. Humans make money from good manners and spend them in good deeds. That is why finance has been kept in command of religion in the Indian sanatan tradition, and permission has been given in the *Grihasth Ashram* only. The rest of the ashrams are prohibited in this regard in the *Brahmachrya*, *Vanaprashtha* and *Sanysa*. The reason for this is that the remaining

ashrams are dependent on the Grihashthashram, so the household has been ordered to earn finance by entrepreneurship.

3. Kaam—The meaning of ‘kaam’ is from all types of desires or wishes. Through this it is possible to maintain the continuity of society. It is important for human’s mental, physical and emotional satisfaction. Importance of ‘kaam’ in religious point of view that the person grows up toward complete immensity of desires and leads on the path of liberation.

4. Mauksha (Salvation)—Buddhists call it ‘Nirvana’ and Jain Calls it ‘Kaivalya’. This is the most important and final ‘Purushartha’ of the life. Indian intellectuals believed that the necessity of spiritual progress with the achieving worldly pleasure. Meaning of the ‘Mauksha’ is destruction of ignorance. In ‘mimansa’ attained heaven is assumed as mauksha. ‘Mauksha’ has been considered as a ‘life-salvation and videh mukti in Buddhist philosophy. ‘Life-salvation’ means getting rid of the problems of the world while living in the world and attaining metaphysical knowledge. ‘Videh Mukti’ is meant to be free the bondage of life and death.

As a mean of salvation, three paths have been explained.

- (A) Karma marg
- (B) Gyan marg and
- (C) Bhakti marg.

(A) Karma marg—In the Gita, Shrikrishna has addressed Arjuna and said that the person who does the work without any hope, behave according to the ‘Dharma’ performs deeds, he possesses salvation. That is, the person who follows his assigned actions and practices according to Dharma, Receive liberation.

(B) Gyan marg—The person takes the latent form of God into his thoughts. He maintains sympathy towards all creatures and remains in the homeostasis without being unaffected by pleasure- grief, loss - benefit, birth and death etc.

(C) Bhakti marg—Worshiping God as realizing it, dedicates himself to God. When a person follows the ‘Dharma’ and goes to God’s shelter and dedicates himself completely, then he entitled to ‘mauksha’.

Sanskar (Sacraments)

the derivation of 'Samskar' is done by the sum of 'gha' suffix in 'Kria' Dhaatu. This means purity or holiness. The samskar is the action to the person's physical, social, intellectual and religious refinement. In Indian society, there is a complete planning of human life. Social life is completely balanced, controlled and systematic, so the life of a human being has been employed according to the condition. The entire life of every man and woman has been perfected by the shadow of rituals, Samskar has been considered necessary for the purpose of refining the life of person and for righteous conduct. Though there is no unanimity of the number of sacraments, but most scholars consider 16 rituals.

1. Garbhadhana (Intent to have a child ritual)—This is the first Sanskar (rite) This ritual is performed for starting life in the womb of a mother for this, the couple has mentioned the proper period and essential religious actions.

2. Pumsavana (Quickening the fetus rite)—The ritual is done for the protection of the fetus and the child. In the third, fifth and sixth months of pregnancy, praise of God for birth and use of Ayurvedic medicine for protection of the wombs.

3. Simantonnayan (parting hair and baby shower)—The pregnant women which has pregnancy of third and eight month is protected from negative powers by rites and rituals of 'parting the hair upwards'.

4. Jatakarman (child birth ceremony)—As soon as the baby is born, immediately the father put butter and yoghurt on the tongue of the baby.

5. Namakaran (naming the baby ritual)—Naming is done on the tenth or twelfth day of birth.

6. Nishkarmana (baby's first outing)—In the fourth month of birth, the child is taken out of the house and sun view is performed in the day and in the night moon view is performed. The sun is the master of knowledge and splendor while moon is calmness and patience.

7. Annaprashna (Baby's first solid food)—the baby is given a solid diet in the sixth month of birth.

8. Chudakarma (Baby's first haircut)— first

hair cut of baby in the first or third year of birth in which the top of hair is left.

9. Karnavedha (Baby's earlobe piercing rite)—The ear is pierced in the third or fifth year. In order to keep the baby healthy and enhance its beauty, the right ear pierced first than the left ear pierced by good doctor (vidya)

10. Vidyarambha (Child's commencement to knowledge)—to introduce letter learning with the praise of the Gods.

11. Upanayana (child's entrance into school)—the meaning of 'up' is adjacent and 'nayan' meaning taken. In this, the child is taken near to the teacher for the education; it is also called 'Yajnopavit'. In this the boy was sent from the eight year to the teacher to attain education. In this, the teacher sat down to his disciple and initiated him into Gayatri Mantra and said, 'You are Brahmchari take water, do the work, do not sleep in the day, study the Vedas in the direction of Acharya.

12. Vedarambha—This ritual was performed to start the study of the Vedas.

13. Keshant—At the age of sixteen, Brahmchari was get haircut, it also called 'Godan'. The reason was that on this occasion the tradition of giving donation of cow to Acharya by Brahmchari's family.

14. Samvartana(Graduation ceremony)—After the study of Vedas Brahmachari give a dakshina and take a bath and after it he returned to his house, After bathing he was called graduate. It is also called convocation ceremony.

15. Vivah (marriage)—the most essential rites for the continuity of society and the world. Through this sacrament, Brahmachari entered in Grahsthashram, unmarried men and women do not have the right to "yajna". That is why it is the necessary rites for personal, social and religious development.

16. Antyeshti (cremation ritual)—Liberation from life and death, liberation from disorientation of the soul. Cremation ritual is performed. Sanskar has played an important role in the development of human personality for successful and controlled conduct of social life.

Sanskar presents his entire life plan in front of humans in contemporary time, there has been a great change in the method, philosophy and number of sacraments, but with the changes, their role in life cannot be denied today. Even if there has been a lot of change in them.

Challenge of diversity in Indian society

There are many oddities in India in terms of geographical location, climate, population, species, religion, language etc. Himalayas in the north, Plateau and beach in the south, the desert of the thar in the west, the mountainous areas in the east and the people of the plain area of the middle Indian are found variation regarding meal, dress, language, living, practices, festivals etc.

1. Geographical diversity—Ecology and geography affect the social organization. Indian nation-state is one of the most diverse countries in the world, socially, culturally and geographically. Geographical point of view India has five natural parts—

I. Northern mountain region—In the north, from Kashmir to Nefa 1600 miles long and 150 to 200 miles wide, Himalaya ranges are spread. It has many passes, peaks and valleys in it. Due to extreme high, snow in this region remains throughout the year. Hence the area is the source of rivers flowing throughout the year. Ganga, Yamuna, Saryu, Brahmaputra and Sindhu come out from here. The sacred place like Badrinath, Kedarnath, and Rishikesh is in this area. There are many tourist sites like Almora, Nainital, Kashmir, Massoorie, Darjeeling, Many tribes like Naga, Akah, Garo, Mikir, Akah, Abott etc. Also reside in this area. India has foreign trade with the passes located here. Therefore these passes are called gateways of India.

II. Plain of Ganga-sindhu—The plain between the Himalayas and the southern plateau are called the great plains of the north, It is highly fertile due to Ganga, Indus, Brahmaputra, and Sutlej rivers, approximately 40 percent of the country's population lives in this area. Here is the high population density. The holy sites like Haridwar, Prayag and Varanasi are located in this area. Indian agriculture dominated

area is the source of India's culture and civilization.

III. Plateau of the south—The southern part of India is the plateau and peninsula because it is surrounded by three sides by oceans. It separates the mountain of Vindhya and Satpura from the Ganga-Indus plain. This triangular area is full of dense forests and precious mineral. Dravid culture is found here. The oldest tribes of the world such as Irula, Kadar, Chenchu, Malanpantaram, Polygamous Kota and Toda and Matriarchial Nayar lives in this area.

IV. Desert of Thar—The west of the Ganga valley and the dry and sandy terrain which is called the desert of Thar (Rajasthan) At the time of returning from somnath Mahmood Gajnavi's army had vanished due to lack of water in this area and due to the fierce heat and sandy storm. Highly disparate climate found here.

V. Sea coast area—In the plateau region of the south, the area of the east and west of the sea is known as the sea cost areas. The west coast is called Konkan and Malabar. The east coast is called Tamilnaddu and Andhra-Orissa coast. On the east and west coast there are many ports of India such as mumbai, surat, Calicut, Cochin, Goa, Vishakhapatanam, Chennai etc., As the slope of the south plateau towards east so the rivers of the south fall through the eastern sea coast. Rameshwaram is the sacred place of here. Thus, India has diversified geographic composition. Each geographical part has a specificity in language, costuming, living, culture etc.

2. Racial diversity—B.S Guha has mentioned six races in India—

I. Nigrito—Kadar and paliyan tribals of the Andman Nicobar group, Travancore and Cochin. Angami Naga of Assam, Bangadi group and Erula of Rajmahal hills in eastern Bihar.

II. Proto-Australoid—Most of the tribes of central India belong to this race. Bhil and chenchu people are considered as proto –Australoid.

III. Mongoloid—In addition to the marginal provinces of Assam Chittagong, Burma, Sikkim and Bhutan the people from west Bengal, Manipur, Tripura. These three races are considered the oldest races of India.

IV. Mediterranean—It has three Branches A. alpine, B. Danaric and C.Arminaid. people of alpine and danaric races reside in north and west India. While the Persians who primarily reside in Mumbai, are of arminaid.

V. Western wide headed.

VI. Nardik (indo-Aryan)—Punjab, Kashmir, south of Hindukush mountain, Rajasthan etc.

3. Religious diversity—The oldest Dharma of Bharat has been sanatan Dharma. In the aftermath of changes in the situation and the influence of eastern invaders, there was a change in local religious structure. Buddhism, Jainism and Sikhism came out of Sanatan dharma and foreign invaders converted people to Islam and Christianity by converting them on a large scale in order to create their favorable conditions and divide them among the indigenous people. The Jews and Parses came from outside. Thus India became a multi-religious country.

According to the 2011 census, 79.80 percent sanatan Dharma's population resides of the total population of India. Islam 14.23 percent and Christian is 2.30 percent of the total population. See table for detailed statistics given in previous pages. India became a secular country after independence. No religion has been accepted as a state religion, so all religions have full freedom to flourish, spread and promote themselves.

Religious diversity is most controversial in all aspects of diversity. It has always been associated with secularism verses communalism and majority versus minority dispute. According to the Giddings sociological meaning of minority, 'members of minority groups build a sense of collectivity in themselves, they have a strong sense of being a communion, solidarity and associated with the group. This feeling is related to loss or discomfort, because the experience of prejudice and discrimination usually promotes feelings of loyalty and interest towards their own group' Therefore, the groups which are statistically minority like left hand writer, player, eater, people born on February 29, are not minorities in the sociological perspective, because they do not have the sense of collectivity.

The meaning of impairment and inconvenience

in the context of minorities is not only linked to the economic aspect but also related to the cultural aspect, such as the parsis and Sikhs being financially prosperous, there are also religious minorities. In democracy, the minority class also weakens politically. Religious diversity has been disruptive in the history of India's unity and integrity. In 1947, on the basis of religion, India has been divided into two parts in India and Pakistan in Contemporary Pakistan and Bangladesh.

4. Linguistic diversity—India is a multilingual and dialect nation-state. Here, more than 1.25 billion people speak about 1,632 different languages and dialects. Official recognition has been provided to 22 of these languages in eighth schedule of the constitution. According to article 341(1) and 351, these twenty two languages are as follows—

1. Assamese
2. Bengali
3. Bodo
4. Dogri
5. Gujarati
6. Hindi
7. Kannada
8. Kashmiri
9. Konkani
10. Maithili
11. Malayalam
12. Meitei (Manipuri)
13. Marathi
14. Nepali
15. Odia
16. Punjabi
17. Sanskrit
18. Santhali
19. Sindhi
20. Tamil
21. Telugu
22. Urdu

In the past, 18 languages were in this schedule, as the last revision, four languages Bodo, Dogri, Maithili, and Santhali, have been given place in this schedule.

All the languages of India have been divided into three linguistic families

I. Indo Aryan language family—it includes languages like Hindi, Urdu, Bengali, Assamese, Oriya, Sindhi, Marathi, Gujrati, Rajasthani, Bihari, and Himalaya etc.

II. Dravid language family—Under this, Telugu, Kannada, Malayalam, Gondi, Tamil etc., is included.

III. Aastrik language family—It covers languages such as mundari, Santhali, Khasi, Ho, Khadiya, Birhore, Bhumiz, Korwa, Korku Juang etc.

Linguistic diversity has created many challenges before the Indian nation-state. Linguistic diversity has also promoted separation. The State Reorganization Commission of 1953 had suggested the formation of states on the basis of language, on which the state came in existence. The southern states had opposed the Hindi as national language. Where the states of Hindi-speaking north were opposed to English. The Trick of lord Macaulay who created English the language of the government to produce Babu class, which fulfilled the British interests, the cost of making the English language as a national language we paying still after seventy years of independence.

5. Climatic diversity—there are substantial variations of climate to each other in five geographical regions of India. Somewhere is barely two to four inches of rainfall in the year, Somewhere is a flood of rain every year. Somewhere the weather remains identical over the year (sea coastal area), somewhere so much soaring heat (Rajasthan), and somewhere icy cold (Mountainous region) Due to this difference, there is difference in vegetation, In crops and life style, costumes, food habits of people also change. Thus, a major cause of cultural diversity is climate related diversity.

6. Demographic diversity—Indian society is also quite diverse from the demographic perspective. There is considerable variation in the different states in terms of population density, Sex ratio, birth rate, mortality rate, life expectancy and literacy. Along with this there are differences in urban and rural areas.

According to the 2011 census of India, the total population of India is one billion twenty one million five lakh sixty nine thousand five hundred seventy three. According to the census 2011,

population density of India is 382 people per square kilometer. In the states, Bihar has the highest 1102 people per square kilometer and minimum Arunanchal Pradesh has 17 people per square kilometer. Similarly, the national capital region Delhi has 11,297 people/square km. In the context of sex ratio, in 2011, there were 943 females in 1000 males in India in this 949 in rural areas and 929 females in urban areas. In Haryana where this figure total 879 and rural 882 and urban 873, in Rajasthan total were 928, rural 933 and urban 914. In the favour of women in sex ratio Keral has 1084 total, rural 1078 and urban 1091, in the same way, in the union territories, Daman diu has the lowest 618 total, rural 864 and urban 551, Puducherry has the highest total of 1037 total, rural 1028 and urban 1042 women per one thousand men. In age group 0-6 there is sex ratio is not favour in girls in the whole India. In Kerala and Puducherry, this was in favour to women in total sex ratio. There were total 964, rural 965 and urban 963 (Kerala) and total 967 rural 953 and urban 975 (Puducherry) in this age group respectively.

In the context of life expectancy, the United Nations report 2015 clarifies that gradually life expectancy in India is increasing towards the global level of 71.4 years. Average life expectancy in India was 68.3 years in 2015, while it was 66.9 years for men and 69.9 years for women, in which there are regional disparities. From the point of view of population distribution, the 2011 census makes it clear that 68.8 percent of India is population lives in rural area and 31.2 percent in urban areas. Urbanization is increasing rapidly i.e. from the villages, the migration to the cities have increased, there is also regional variation. Decadal change is seen in Uttar Pradesh, 18% in rural area and 28.8% in urban area. In the Sikkim, the change is in rural area is -5 percent (negative) and urban area 156.5 percent. Similarly, in Lakshadweep, the change in population in rural area -58% and urban areas 86.6 percent. Very regional inequality also prevails in the perspective of literacy. The national average of literacy 2011 was 74.04 percent. Male literacy was 82.14% and female literacy was 65.46%.

Literacy rate (2011)

Area	Rate		
	Total (in per- centage)	Male (in per- centage)	Female (in per- centage)
India	74.04	82.14	65.46
kerala	93.91	96.02	91.98
Lakshadveep	92.28	96.11	88.25
Mizoram	91.58	93.72	89.40
Rajasthan	67.06	80.51	52.66
Arunchal			
Pradesh	66.95	73.69	59.57
Bihar	63.82	73.39	53.33

It is clear from the above table that Kerala's total literacy percentage is 93.91 which is highest in India. Bihar has a minimum of 63.82 percent. In male literacy, Lakshadweep is at the top with 96.11%, Bihar is at the bottom with 73.39%. In terms of female literacy Kerala is at the top with 91.98%, Rajasthan is at the bottom with 52.66%. These features of the population divide Indian society into different levels.

7. Cultural diversity—In India, there is a great deal of variety in terms of costumes, living, food, art, music, dance, customs, festivals, celebrations etc., There is a lot of difference in the dresses of north and south India and rural and urban men and women Salwar, Kurta, Pagdi in Punjab, dhoti, Kurta, Saffa in Rajasthan, dhoti, Kurta in Bengal, Lungi and Kurta in the south, In this way, the difference is also found in women's dress. Wheat in Punjab and Haryana, *Bajra*, *Jowar*, *Macca* in Rajasthan, Rice in Bihar, Rice and fish in Bengal are the main food of the people. Bhangara in Punjab, Ghumar, Dandiya in Rajasthan, Garba in Gujrat, Bharatnatyam in south (Tamilnaddu and Karnataka), Kathak in Uttar Pradesh (North India), Kathkali in Kerala, Kuchipudi in Andhra Pradesh, Mohiniattam in Kerala, Odissi dance in Orissa are there, similarly, there are differences in festivals and celebration. Ganagaur and Teej of Rajasthan, Lohidi of Punjab, Ganpati Pooja of Maharashtra, chhatha Pooja of Bihar, Onam of Kerala, Vijayadashmi of Maharashtra

and Gujarat, Guru parva of Punjab, bihu of Assam, pongal of Tamil Naddu, and Bishu of Kerala have their own characteristics. Similarly, there are diversities in the field of art and music. In the case of marriage and family, there is also monogamy, polyandry, Polygamy found here, whereas matriarchal and patriarchal both types of families are found here. There is a considerable variation in the style of construction of temple, Mosque, Church, Stupa etc.

8. Caste and Tribal diversity—Indian society is divided into many castes and tribes. Each caste and tribe has the rules for establishing their eating, living, marriage and social relation. There about 3000 castes and more than 25000 sub-castes in India. There is a hierarchy of high and low. This is also seen in Tribe's.

It is reflected in past analysis that the Indian society is very diverse.

Unity in diversity

There are many challenges of diversity in Indian society, whose description and analysis we have done in the previous pages of this chapter. We know that despite of all these variations, India is one, the Indian society is one. India has the tendency of interdependency in all parts, religions and cultures. Just as many parts of the body are sufficiently different from one another, but the existence of everyone is meaningful only when they are all together. This kind of relationship belongs to the parts of Indian society also.

Independent India's first Prime Minister, Mr. Jawahar Lal Nehru had said that "India's overview is greatly influenced by the diversity and differences; they [viewer of India] generally do not see the unity of India, although the fundamental unity of India has been its great and original elements of the ages. Five or six thousand year before that the civilization of the Indus valley flourished and spread from North to South India, With that influence of history, numerous castes, winners, pilgrims and students came out to the grounds of the India from the high rise land of Asia, which influenced Indian life, culture and art but

merged in this country. These contacts have changed India, but their spirit has been fundamentally original. This would have been possible only when the roots of the fundamental unity could have deep roots, when new comers accepted them” that is unity in diversity in India has existed since ancient times—

1. Unity in religious diversity—India has been the birth place and shelter of different religions, here Jain, Budhhist and Sikh religions were born from Sanatan Dharma. To say Christianity and Islam are foreign religions, but the ancestors of Indian, followers of Christianity and followers of Islam’s were from Sanatan Dharma. External Invasion and protection of power and rule inspired them to accept Christianity or Islam. It is a prime reason that a fundamental unity is prevailing in all of the Indian religions.

Whatever religious people of India, their ancestors have sometimes been of the same opinion, so religions have established unity in India, Because of their past beliefs. According to M.N.Srinivas, “The concept of unity is embedded in Hindu religions. Hindus have holy places of pilgrimage in the all corners of India. Some specific places of classical culture are visible in every part of the country. India is not only a holy land for Hindus, It is also a holy place for followers of Sikh, Jain and Buddhist religions, Caste practices are found in different religious group, by this they all have a similar social tactic.”

Inter-dependence is found in people of different religious groups residing in one place. This interdependence has also increased due to economic and political reasons. If followers of a religion have earned expertise in any field then the followers of other religions become their consumers. Everyone in democracy has equal right to vote. To get power, it is necessary to win the election and for this it is necessary for people of all religions and castes to vote. Similarly, followers of many religions work together in same business. On the occasion of various festivals and celebrations such as Deppawali, Holi, Eid, Dussehra, New Year, followers of all religions participate in each other’s joy.

Elements of religious tolerance and co-ordination in India are found. Whenever there is a natural calamity or there is a crisis on the sovereignty of the nation, all the Indians unite and successfully compete with them. Followers of all religions work together for the advancement of society and nation in collaboration with each other in public life. Due to this interaction, they have embraced each other’s religious characteristics as well. Prof. M.N. Srinivas has mentioned the process of Sanskritization. Sant Kabirdas Ji also wrote by presenting the coordinative tradition that—

‘Oh man why do find me,
I am near you
Neither in the pilgrimage, nor in Idol
Nor in secluded residence
Nor in the temple, nor in the Mosque,
Nor in the Kabe, Kailash
Oh Man I am near you
I am near you.....’

In these lines Kabir Das Ji calling both Sanatanis and Muslims says that even though there is a distinction between worship, both of them are looking for the same supreme power which is within every human being.

The diversity seen in different religions is exterior, is superficial, uniformity in all Indian religions is in common. All religions believe in, Spirituality, God, Honesty, Truth, Non-violence, Ethics, Kindness, Charity etc.

A person form the remote village also prays that the water of all the rivers like Ganga, Yamuna, Kaveri, Indus, Saraswati etc., is in his bathing water.

Even after residing various religious groups in India, everyone is identified as an Indian.

2. Unity in cultural diversity—People living in different parts of India have adequate variation about family, marriage, rite-rituals, dresses, language-dialect, food habits and so on, After all this, the elements of unity are seen in entire Indian society. Caste system is widely recognized in all the regions, religions of India, Joint family customs, faith in Karma and rebirth, an approved system of marriage, tradition of pilgrimage, fasting, festival, faith in

democratic system of government, a constitution, norms of honor of elders, spiritualism, Yoga, donation and concept of virtue, faith in the efforts to free from debt, adherence to housekeeping duties, the respect of the monks and saints, worship and adoration national festival and symbols like lord Shri Ram, Shri Krishna, Hanuman, Mata Durga, Sita, Lakshmi, Sarswati. Belief in the concept of heaven and hell, unity of grammar in all languages, respect for knowledge, concept of purity, rules of behavioral purity, compassion towards weak, vegetation, rivers, mountains, worship of sun (Nature), the notion of the supreme power in the each particles, exists with equality throughout India. There can be variation in the method, but there is a similarity in the intensity in tendencies and emotions that signify India's cultural unity. It is therefore said that the changes are made in culture and not of the culture. The basic form of culture is still unchanged today.

3. Unity in geo-graphical diversity—geographically we have divided India into five parts. There is a lot of disparity between rain, climate, fertility, mineral resources, forests and structures in each other. Even in the absence of the latest means of communication and traffic, interaction and movement in these areas is a difficult task.

After all, India is also a geographical unit. Nature has created natural boundaries of India which separates India from the rest of the world and sets it apart as a single country and as a unit. Himalaya in the north and sea in three directions is India's natural watchman and creature of country. This has created awareness among the residency of the country to be a citizen of the one country. Similarly the four monasteries established by Adi Shankaracharya in the country. Badrinath in the north, Rmeshwaram in the south, Puri in the east and Dwarka in the west has done the task of binding all Indians in the form of unity. They have communicated faith and love to the motherland among Indians.

The ancient texts of India, Shaddarshasn etc., and the sages and the Munis have done unprecedented work for the unity of India in thoughts and behavior, Bharat Bhoomi is one, gets inspiration.

In our texts 'Janani Janmbhoomischa Swargadapi Gariyase' (birth land also sweet to heaven) and "Mata Bhoomih Putro Aham Prithivya' (Earth is my mother and I am her son) Like many other examples of sacrificial and devotement feelings related to motherland. Citizens residing in this country are addressing Bharat Bhumi as Bharat Mata, so residency of all areas is also associated with each other emotionally.

4. Unity in political diversity—India has been culturally a unit, political unity has often been lacking in history. The whole India has been divided among many Raja-Maharajas. Before the advent of the British, surely during Ashoka the great and Akbar, we are definitely a political entity after independence, a democratic rule was established throughout India. State governments were formed in various states. The states together formed the union of India. From the states perspective, political diversity is seen, But in all the war with China and Pakistan, all the castes, religions and political parties have come together to face the war. For the first time in independent India, political unity was seen in this way, according to M.N. Srinivas Five year plans, one central government, one law is the adequate evidence of the unity of India, one constitution of the whole country, rule of law, equal rights and duties to all without any discrimination, termination of privileges, termination of heterogeneous systems, creation of equitable laws, equal and adequate representation to all, equality of opportunities, constitutional protection to advancement of weak and backward, the end of untouchability and oppressive behaviors, no discrimination by the state on the basis of religion, language, region, caste etc, are an integral part of India's political unity, one army, one government, one constitution, one flag, one parliament, one map, same national symbol for everyone, same national festival, national animal, national bird, one national song, one national another, all these belong to the political unity of India.

The word Hindu is made up of Indus. Indian civilization is considered as Indus civilization, hence the name of this country was Hindustan and those

who lived here were called Hindus. Therefore, Hinduism is not a religion but is a culture, life style, idea which can be represented by all Hindustani citizens. In the context of Indian religion, the word ‘Sanatan’ has been used in the scriptures. That is why in this chapter, the word Sanatan has been used. In the text Vishnu Sahashtranam, the word ‘Sanatan’ has been used as the synonym of God, Which is related to existence in all three ages.

Important Point :

- Indian society is an example of ‘A society’
- The meaning of the structure is by the conception of an entity with a specific method. Refined construction is called structure.
- Village or rural community is the area where the priority of agriculture, proximity to nature, multiplicity of primary relations, low population, uniformity, sustainability and generally agreed on different issues.
- Town and cities is an indicator of the distinct ways of living and different culture from villages.
- In the Indian social structure, the institution of caste is a unique institution in the whole world.
- According to India’s census 2011, the tribal population in the total population is 8.61 percent.
- The word scheduled castes was first used by “Simon commission’ in 1935.
- As per census of 2011, the scheduled caste population in total population is 16.6 percent.
- Mandal commission declared 3,743 castes backward in their report.
- The feeling of Indian families still remains of the joint family.
- In the year, 1957, the Supreme Court considered minority groups in Kerala in regarding of the teacher’s bill, whose number is less than 50 percent in the state.
- In order to accomplishment the activities related to religion a virtuous wife is required. Due to the importance of wife in religious sacraments, she is called ‘Dharm-patni’.
- Marriage in Islam is called ‘Nikah’.
- Hindu marriage is a sacrament where Islam and

Christian marriages are a contract. Christian marriage is an agreement.

- Traditions are not anti-change, as they are understood, keeping their basic form, the traditions remain “struggling to improve”.
- Karma of human being is the highest ‘Purushartha’ for the only way to achieving ‘Salvation’.
- It is Endeavour to achieve ours desired (Final/ highest) goal is Purushartha.
- 16 Samskaras have been considered in Sanatan Dharma
- There are many oddities in India in terms of geographical situation, climate, population, race, religion, language etc.
- Twenty two languages have been included in the eighth schedule of the constitution.
- Despite the much diversity in India, the sign of unity are important.

Question for Practice

Objective Type Question

1. “Man is a social animal”, by said
(a) Aristotle (b) Maciver
(c) Plato (d) Dubey
2. ‘Indian Society’ is example of
(a) A society (b) society
(c) Community (d) Institution
3. According to census 2011, the percentage of rural population in India is
(a) 31.6 (b) 70.00
(c) 68.84 (d) 68.48
4. Who defined the village as a “way of life”
(a) T. N. Madan
(b) D. N. Majumdar
(c) S.C. Dubey
(d) M.N. Shrinivas
5. Who wrote the book ‘caste, class and occupation’?
(a) Mckim Marriott
(b) Milton Singer
(c) B.R. Chauhan
(d) G.S. Ghurye
6. According to Dr. Bheemrav Ambedkar what

- was the name of scheduled castes in ancient india?
- (a) Fractal man/Broken man
(b) Out caste
(c) Both
(d) None of these
7. What were called the scheduled castes in the 1931 census?
(a) Dalit class
(b) Out caste
(c) Scheduled castes
(d) None of these
8. Which of the following article related to scheduled caste is in the Indian constitution?
(a) 339 (b) 341
(c) 340 (d) 342
9. Which of the following article related to scheduled tribe is in the Indian constitution?
(a) 338 (b) 341
(c) 340 (d) 342
10. Is there a loan (Rina) for a human in Indian society?
(a) 4 (b) 7
(c) 5 (d) 9
11. Which is right (valid) marriage considered in Muslim marriage?
(a) Nikah (b) Mutah
(c) Phasid (d) Batil
12. How many types of merits/*Gunas* are considered in Indian tradition?
(a) One (b) Five
(c) Seven (d) Three
13. What is considered to be the last and highest goal of life in India tradition?
(a) Dharma (b) Kaam
(c) Mauksha (d) Artha
14. "Religion does not belong to any particular godly opinion, but it is a code of conduct, which controls the activities of a human" It is said by
(a) P.V. kane (b) Shrinivas
(c) Yogendra Singh (d) Majumdar
15. How many languages are included in Eighth Schedule of constitution?
(a) 18 (b) 20
(c) 22 (d) 23
16. According to census 2011, Population density in India is—
(a) 282 (b) 382
(c) 482 (d) 182
17. According to census 2011, Sex ratio in India is—
(a) 943 (b) 942
(c) 939 (d) 843
18. According to census 2011, Literacy rate in India is—
(a) 73.04 (b) 72.04
(c) 71.04 (d) 74.04

Very short answer type Question

1. What is the percentage of urban population in the total population, according to the Indian census 2011?
2. How many urban Agglomerations are there in India (2011)?
3. "Caste endogeny is the essence of caste system" Who said?
4. By what name did Mahatma Gandhi called 'Scheduled caste'?
5. When was the mandal commission formed?
6. How many types of families are found on basis of relationship?
7. In sanatan dharma marriage is the company of how may births?
8. 'Mutah vivah' is example of which religion?
9. Marriage is a 'permanent agreement' recognized by which religion?
10. Tell the name of the author of the book 'modernization of Indian tradition'
11. Which traditions are the most authentic sources of traditions?
12. "It is the foremost needed to understand the concern and philosophy contained in the folk tradition of India" Who said?
13. What is called, 'Liberation' (mauksha) according to Buddhist?
14. About 40 percent population of the country lives in which area?

15. In which state is the desert of 'Thar' located?
16. How much is sex ratio in the 2011, census in rajasthan?
17. Ghoomar is the dance of which state?
18. In which direction Dwarika Location is located in India?

Short Answer type Question

1. Define structure
2. What is social structure? Explain
3. Tell about the characteristics of 'village'
4. Define 'town'
5. Write about the characteristics of caste given by G.S. Ghurye.
6. Write a short note on other backward class
7. How many types of 'Karma' are there?
8. Write a short note 'Purushartha'
9. How many samskaras are considered? Write in brief.
10. Tell about the types of Muslim marriage.

11. Geographically, how many parts of India? Write
12. Explain the demographic diversity in India?
13. Explain in brief about the unity in religious diversity
14. Define 'city'
15. Define 'tribe'

Essay type question

1. Explain the structural aspects of Indian society
2. What are cultural aspects of Indian society? Explain.
3. Describe the challenges of diversity before the Indian society
4. Explain the unity in diversity in Indian society.

Answers

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (a) | 2. (a) | 3. (c) | 4. (b) | 5. (d) |
| 6. (c) | 7. (b) | 8. (c) | 9. (b) | 10. (c) |
| 11. (a) | 12. (d) | 13. (c) | 14. (a) | 15. (c) |
| 16. (b) | 17. (a) | 18. (d) | | |

Chapter 2

Demographic Structure and Indian Society

Rural-Urban continuity and Division

Study point :

- Prevalent principle in the context of demography
- Concepts related to demography
- Population structure of India
- Rural-urban division
- Rural-urban continuity

In this chapter, while analyzing the demographic structure of Indian society, the divisions of village, town and engagement in both have been discussed.

Through this chapter, students will be able to understand that—

- What is demography?
- What kind of demographic structure of Indian society?
- What is the meaning of demography and related concepts?
- What is rur-arban affiliation?
- What is the nature of village-town division in Indian society?

Through this chapter, we will be able to explain the mutual exchange and differences between villages and cities, while recognizing the demographic form of Indian society.

“Today, it is becoming important to study the population in social sciences that the population is not only related to its density, birth rate, mortality rate or age and sex ratio, but it also has a close relationship with its social system. The characteristics we define on the basis of the population are determined mainly according to the social system and the nature of social organization.”

—*Kingsley David*

The study of the population of a country is inevitable to understand its social, economic, political system, structure and process, to know the natural conditions and to explain past, present and future pictures. The condition and direction of change in the country can be easily measured through demographic

structure. Demographic data are important for formulating and executing policies related to state, especially economic development and general public welfare.

On the basis of size of population, nature, growth rate, biological and regional characteristics, there are enough variations in India. To understand Indian society, it is essential to know its demographic characteristics and the change that is going on in it so far. The first census was conducted in 1872 in the colonial period (British rule) in India. Since, then total 8 censuses have been done in subversion period and 7 censuses have been done in independent India (Modern 2011) In independent India census is conducted on the basis of the census Act 1948. India's census is considered as the largest and complex administrative task of the world to be in peace time.

Prevalent principles in the context of demography

Geometrical growth theory of Malthus :

British historian and political economist Thomas Robert Malthus (1766-1834) explained the geometrical growth theory of population growth in his book ‘An essay on the principle of population’ (1798) According to him, the increase in population is geometrically (2, 4, 8, 16, 32, 64....), while the increase in agricultural production is in mathematical form (2, 4, 6, 8, 10, 12.....) Thus, the rapid increase in the population and the relatively slow growth in the food grains is the root of poverty. In order to increase prosperity, Malthus has given artificial remedies (marriage in late age, celibacy, limited number of child birth, war) and natural resistance (epidemic, disease, fatal disease, plague, devastating famine) According to Malthus, if the population is not controlled after artificial check

then nature does some effective means of self control.

Liberal and Marxist scholars deny Malthus's idea related to population growth and highlight the unequal distribution of resources for problems like poverty and hunger.

Demographic transition theory

According to this theory, population growth is linked to economic development. Three stages of population growth have been described in this— First, the population growth in the society is low because the society is least developed and technically backward. Thus both birth rate and mortality rate are high. Therefore, the net difference between the two is scanty. As the Chandra Gupta Maury to Early years of the British rule the population of the Indian subcontinent remained stable at approximately 12 crores, second, when the society develops from the backward to the advanced stage then the mortality rate decreases due to availability of technical and medical facilities whereas the birth rate remains high. As in India for 1961 to the present Third, in this situation there is such a developed society (America, Russia, Britain etc.), in which both birth rate and mortality rate decreases considerably and the gap between them remains extremely low.

The second stage is of 'Population explosion', which is passing through the Indian subcontinent.

General concepts related to demography

Literacy—a person of seven years and above can understand a language and can read and write, it is considered literate.

$$\text{Literacy rate} = \frac{\text{Number of literates}}{7+ \text{age population}} \times 100$$

Male, female ratio (Sex ratio)—The number of women per 1,000 men in the population is called male and female ratio (sex ratio)

$$\text{Male, female ratio} = \frac{\text{Number of females}}{\text{Number males}} \times 1000$$

Birth rate—The number of children born in every 1000 lives in the population.

$$\text{Birth rate} = \frac{\text{Number of children born alive}}{\text{Total population}} \times 1,000$$

Death rate—as above means—

$$\text{death rate} = \frac{\text{Total death}}{\text{Total population}} \times 1000$$

Child (infant) death rate—it shows the number of deaths of children who go to the mouth of death even before attaining the age of one year of 1000 live births.

Maternal mortality rate—It is an indicator of the number of women who die while giving birth to their survivors in 1,000 live births.

Higher infant and maternal mortality rate is indication of backwardness and poverty. When society progress further, these both rates start decreasing because of the increase in medical facilities, education, awareness and nutrition level.

Life expectancy—An average person will live for approximate years, it is calculated based on the mortality figures in an age specific during a certain period.

Dependency Ratio—The number obtained from the number of people, aged less than 15 years and 64 years and above, divided by the number of the working population i.e. 15 to 64 years. Increasing dependency ratio is a matter of concern because the pressure of dependent people on the working population increases. While the decreasing dependency ratio can be considered as a symbol of economic growth and prosperity, people who work in comparison to dependent people are more, but this is a short term situation because the reason for today's youth will be tomorrow's old.

Population density—Population per square kilometer is called population density. The reason is that the area of the country is fixed; therefore, increasing population density is an additional burden on the resources of the country/states.

Population structure of India

In terms of population, India has the second place in the world after China and according to the geographical area, the seventh. According to the united nation's latest estimate (2015), India will

become the world's most populous country in 2022. In the past, this estimate was up to 2030.

The first census in India was done in 1872. After this, the country's census was taking place every ten years after 1881.

To know the tendency and nature of Indian society, it is necessary to know the population growth rate, birth rate, mortality, life expectancy, sex ratio, population density, literacy, rural urban population etc.

I. The size and growth of India's population

According to India's census 2011, India's population is 121 crores, before independence, the population growth rate of India was not very high, but after independence, the population grew rapidly. Before independence, in the decade 1911-1921, the population had decreased. The reason for this was the outbreak of influenza epidemic during 1918-19, which led to the death of 5 percent of the population of that time i.e. 1.25 crore. After independence, the highest growth rate in the decade 1961-71 was reported at 24.8 percent (decadal)

Table-1

Year	Total population of India (in lakhs)	Population average annual Growth rate (in percentage)	Decadal rate (in percent)
1901	238	—	—
1911	252	0.56	5.8
1921	251	-0.03	-0.31
1931	279	1.04	11.0
1941	319	1.33	14.2
1951	361	1.25	13.3
1961	439	1.96	21.5
1971	548	2.22	24.8
1981	683	2.20	24.7
1991	846	2.14	23.9
2001	1028	1.93	21.3
2011	1210	1.64	17.64

Source : population of India (Various numbers)

It is clear from table 1 that after independence, the population in India is growing fast. The population of nearly 1.25 milliard is affecting the available resources. This increase in population impacts,

employment, inflation, education, medical, housing, administration, sanitation, traffic, distribution of resources etc.

According to the census 2011, the population of Rajasthan is 6.86 crore, in which the decadal growth is 21.31 percent, 5.66 percent of India's population lives in Rajasthan the most populous state in India is Uttar Pradesh with a population of 19.98 crore, which is 16.50 percent of India's population. In Bihar, 8.60 percent of the country (10.41 crore), west Bengal has 7.54 percent (9.13 crore) Maharashtra 9.28 percent (11.2 crore), in these five states, approximately half of the country' total population (47.58%) resides.

II. Birth rate and mortality rate in India

Figures related to birth, death, health and average age are called 'Vital statistics. These data cannot be said more reliable in relation to India. The reason is that there is no mandatory registration of birth and death here.

Birth rate—India has a history of high birth rate, still India's birth rate is higher than developed countries. In the various decades India had an estimated birth rate as follow—

Table-2

Birth Rate in India

Decade	Birth Rate (Per Thousands)
1921-30	46.4
1931-40	45.2
1941-50	39.9
1951-60	41.7
1961-70	41.1
1971-80	36.0
1981-90	29.3
1991-2000	26.1
2001-2010	21.8

Source : Sample registration system

In India, the birth rate (36.0) in 1980-81 was highest in the world except china. As present it is 21.8. Inequalities in the rural and urban areas are also prevailing. In the villages, the birth rate is higher than the city; the inequality is also prevailing at the state level.

Mortality rate—India had a high mortality rate before independence, mortality was 36.3 per 1000 in 1930-31. Currently it is 7.1 per thousand in 2011, yet it is much more than developed countries. In India, the level of health, quality life, nutritious diet, medical facilities are not accessed to everyone. The conditions in the rural are much worse especially for medical facilities. There is also a considerable variation in rural-urban and states in mortality rates.

Table-3
Mortality rate in India

Decade	Mortality Rate (Per Thousand)
1921-30	36.3
1931-40	31.2
1941-50	27.4
1951-60	22.8
1961-70	18.9
1971-80	14.8
1981-90	10.8
1991-2000	8.7
2001-2010	7.1

Growth of population and its structure of any country are influenced by their social condition, mortality rate, feticide, birth rate, infertility, individual independence, health conditions, production, speed of development, ambitions, level of education, stage of technology, medical facilities etc., remains a significant contribution. There are many reasons for high birth rate in India- hot climate, child marriage, essential marriage, fatefulness, access to medical facilities in rural areas, joint family, son's wishes, lack of other means of entertainment in remote areas, lower level of women education, ethnic and religious factors, traditional beliefs etc.

In the last decade population growth is gradually decreasing. Rajasthan remains still more than the international average in reference to birth rate (26.2) and mortality (6.7)

III. Age structure and life expectancy of Indian population—

India is a country of youth and at present life expectancy (average age) is less than most of the

countries. It is clear from table given below that in the year 1971, the share of the age group under 15 years was 42% in India, which has come down to 29% in 2011, and the share of the age group of 15 to 60 years has increased from 53 percent to 63. While the share of the age group of more than 60 years, which was 5 percent, is now gradually increasing and it has increased to 8% in 2011 in the next one and half decade, there is a possibility of major changes in the age structure of the Indian population and this change will be mostly on both ends of the age group. It is clear from table that by 2026, the participation of the age group of 0-14 years of age group will be 23 percent and the participation of the above 60 age group will be 12 percent.

Table-4

Age structure of population of India, 1961-2026

Year	Age group			Total
	0-14 year	15-59 year	60 year and above	
1961	41	53	6	100
1971	42	53	5	100
1981	40	54	6	100
1991	38	56	7	100*
2001	34	59	7	100
2011	29	63	8	100
2026	23	64	12	100*

Source : population of India-Demographic projection for India and states (up to 2026)

*In the sum, 100 are not due to the closest Fractions being converted into integers.

Table-5

Life expectancy at birth in India (2001-2026)

Year	Life expectancy (In years)
2001-05	66.1
2006-10	68.1
2011-15	69.6
2016-20	71.1
2021-25	72.3

It is clear that in the coming decades, the age group of more than 60 years is going to expand, that is the burden of the elderly people on the working population.

Increasing life expectancy means the increase in average age is a positive sign of improvement in awareness, hygiene and quality of life in respect of medical facilities, nutritional level, education and health in the country.

IV. Fertility rate in India

In determining the structure of the population of a country, fertility rates are important as well as birth, death, life expectancy. Fertility rate is indicative of the practices of society, traditions, education in women, infant mortality rate, life expectancy, participation of women’s in decision making (reproduction related), status of health facilities etc.

Table-6
Fertility rate in India

Years	Total Fertility rate (per Female)
1971	5.2
1981	4.5
1991	3.6
2001	3.2
2011	2.4

Source : data of census of India

It is apparent from table 6 that the average number of children in the total life of the Indian woman, which was 5.2 in 1971, was 2.4 by 2011, it is just above the developed nations.

V. Population density in India

The number of people who live in one square kilometer area is called population density. India’s population density is increasingly growing. Population density affects social relations, social processes, quality of life, administrative and political conditions, social organization etc. In India, 18% of the world population lives, whereas India has only 2.4% of the world’s land.

It is evident from the observation of table 7 that in 1951 (at the time of first census immediately after independence) in India, 114 people per sq. km lived in, in 2011, 3.35 times more it 382 persons per square kilometer reside in the area. There are wide regional variations in it. According to India’s census 2011, Bihar (1102) is the state with highest population density, followed by west

Bengal (1029) In Rajasthan 201 person lived per square kilometer area. The lowest population density is Arunachal Pradesh (17) In the national capital region, there are 11297 people in every square kilometer.

Table-7
Population density in India

Year	Population density (per sq. km.)
1951	114
1961	139
1971	173
1981	216
1991	267
2001	325
2011	382

Source : census of India 2011 (Provisional data)

VI. Literacy in India

In knowledge based society and economy a person needs to be educated. The primary and unavoidable condition to be educated is to be literate. Many options for livelihood exist for the educated person. Along with this, he becomes aware of the best conditions of life, such as the best health, cleanliness, low population, nutritional level, medical counseling, quality of life, food habits, life style, traffic, good governance, mass communication etc.

After independence, literacy rate in India has increased at a fast pace. Even so, there are a large number of illiterate people present in India due to the growing population. It is apparent by observation of table 8 that the literacy rate among women is about 17 percent lower than the rate of literacy in men. Although the increase in literacy rate among women is higher than men. The reason for this is that women are advancing from the very low level of literacy. Apart from this, there is considerable difference in regional and various social groups in terms of literacy. According to the census 2011, seven states of Uttar Pradesh (69.72), Jammu and Kashmir, (68.74), Andhra Pradesh (67.66), Jharkhand(67.63, Rajasthan (67.06), Arunachal Pradesh (66.95), Bihar (63.82), are below (74.04) than Indian average. Apart from this

the literacy rate in the scheduled castes and scheduled tribes is also low. The literacy rate of women is even lower in these communities. On one hand, Kerala which has high literacy rate and on the other hand Bihar that has low literacy rate.

Inequalities in literacy rate generate inequalities in generations. It is not possible for illiterate parents to provide good education for their children. Therefore, these inequalities persist even further.

Table-8
Literacy rate in India

Year	Person	Male	Female	Male-Female difference
1951	18.3	27.2	8.9	18.3
1961	28.3	40.4	15.4	25.1
1971	34.3	46.0	22.0	24.0
1981	43.6	56.4	29.8	26.6
1991	52.2	64.1	39.3	24.8
2001	65.4	75.9	54.2	21.7
2011	74.04	82.14	64.46	16.68

(Percentage of Population of 7 years and older)

Source : census of India

VII. Male-female ratio (sex ratio) in India

Male and female ratio is an important indicator of sexual balance or imbalance in a country's population. Historically, the male and female ratio has been in favour of women, that is, the number of women per 1000 males is usually just above some 1000. But the male and female ratio in India has been falling for more than a century. It is clear from table-9, that in the beginning of the 20th century in 1901, the number of women in every 1000 males in India was 972 which decreased from the beginning of the 21st century to 933 in 2001. According to the census 2011, this ratio has increased by 7 points to 940.

A more sensitive and horrendous picture presented in reference to the sex ratio. Accounting of age group sex ratio was started from 1961 (0-6 years), which at that time was 976 above the overall sex ratio. This traditions continued with fall to 1991 (945) For the first time in the history of India's census, child sex ratio (927) came down from the overall sex ratio (933) in 2001. The 2011 census

figures are also presented terrible picture in the context of the future. In 2011, the decrease child sex ratio was 914, which is far below the minimum and over all sex ratio (940)

The male and female ratio of any society determines the form and nature of relationship between the family of that society, the institution of marriage and kinship. Apart from practice such as monogamy, polygamy, polyandry marriage, social misconduct as kidnapping, adultery and prostitution the imbalance of sex ratio is responsible for this.

Table-9
Overall and child sex ratio (0-6 year) in India

Year	Sex ratio Overall	Comparison from previous decade Difference	Child sex ratio (0-6) year	Comparison from previous decade Difference
1901	972	—	-	-
1911	964	-8	-	-
1921	955	-9	-	-
1931	950	-5	-	-
1941	945	-5	-	-
1951	946	+1	-	-
1961	941	-5	976	-
1971	930	-11	964	-12
1981	934	+4	962	-2
1991	927	-7	945	-17
2001	933	+6	927	-18
2011	940	+7	914	-13

Source : census of India

Table-10
Overall and child sex ratio in urban and rural areas of India

Year	Overall		Child sex ratio (0-6) year	
	Rural	Urban	Rural	Urban
2001	946	900	934	906
2011	947	926	919	902

Source : census of India

In India, overall and child sex ratio both is the most unbalanced in urban area compared to rural area. It implies that educated people have abused

therapeutic facilities more. Maternal mortality rate has decreased with development. This is due to improvement in nutrition, general education, and medical and communication facilities. When mortality rates have decreased, the only reason for imbalance in sex ratio is left to stop the female infant from taking birth and it is being done so that even today the attitude of society discriminatory with the girl child. Due to this discrimination, if a girl becomes successful in getting birth, then she is killed, sonography (i.e. techniques like x-ray based on ultrasound technology) which was originally developed to diagnose embryonic genetic or other disorders by detecting it in time, But at present, after strict government restrictions, it is also used to detect the sex of the fetus and to destroy the fetus in the womb on selective basis.

This thing gets more strength from the fact the lowest child sex ratio is being found in India's rich areas such as Punjab, Haryana, Chandigarh, Delhi, Gujarat and Maharashtra, where per capita income is comparatively higher. It is apparent from the fact that the tendency of selective abortion is not due to fear of giving dowry to daughter's marriage, by the poor and ignorant people.

Sex selection prohibition Act, 1994, which has been added by various harsh provision till 2016, is still not closed. Long term solutions to the perceptions of bias towards girls and the concerns related to their safety depend more on the change in social attitudes.

It is clear from previous discussion that Indian society is quite diverse in terms of the different dimensions of demographic structure. The diversity has influenced India's economy, administrative system and politics as a society. On the one hand, there is an area of sparse population like Arunachal Pradesh; on the other hand there is densely populated area like Bihar. On the one hand there is a high literacy state like Kerala and on the other hand there is a low literacy area like Bihar. The trend of growth in the population, the tendency of sex-based-selective prohibition, life expectancy etc, contains broad regional variations, which have created hindrances in implementing similar schemes at the central level. In

addition, these differences also reveal differences in behaviour which strengthen the concept multicolored culture of India.

Rural-urban divide (variation)

The definition of village and city has been given in Chapter-1. Here we will discuss the different references of variations in these two communities. The process of urbanization in India is increasing day by day. Rural India is changing also in both size and behaviour. Still there is such a paradigm, which is appropriate for expressing the differences in Indian perspective in these two concepts—

I. Size and population

In the beginning of the twentieth century, about 90 percent of the population lived in villages in India, which meant that 9 out of 10 persons lived in the village and 1 person lived in the city or town. After 110 years this ratio has changed and now three times more people are already living in cities or towns.

Table-11

Rural and Urban Population in India

Year	Population (in Ten Lakhs)		Percentage of Total Population		
	Rural	Urban	Rural	Urban	Difference %
1901	213	26	89.2	10.8	—
1911	226	26	89.7	10.3	-0.5
1921	223	28	88.8	11.2	+0.9
1931	246	33	88.0	12.0	+0.8
1941	275	44	86.1	13.9	+1.9
1951	299	62	82.7	17.3	+3.4
1961	360	79	82.0	18.0	+0.7
1971	439	109	80.1	19.9	+1.9
1981	524	159	76.7	23.3	+3.4
1991	629	218	74.3	25.7	+2.4
2001	743	286	72.2	27.8	+2.1
2011	833	377	68.84	31.16	+3.4

Source : census of India

Figures of Table are not only indicative of numbers or changes in sizes but also related to the concept of modern development the modern development model has reduced the economic and social significance of agriculture-based rural life style,

compared to the importance of industry-based urban lifestyle, which is a part of a global process.

II. Marriage, family and kinship

Mostly extended and joint family are seen in Indian rural social structure which is controlled by headman. Member of three or four generations reside at one place. Their food, worship and property are collective. Rural families are a unit of production and consumption. While in the urban social structure the family is mostly nucleolus, in which two generations reside, husband- wife and their unmarried children.

Rural marriage is considered as a link between two families. Marriage is accepted only within the caste. Marriage is a mandatory institution in rural social structure, Often the marriage in villages in low age. Widows have been remarried in the lower castes, whereas in the upper castes it does not happen traditionally. In present time, this tradition appears to be changing. Divorce is seen in a disgusting way in the village. Conventionally divorce is not acceptable. While marriage in the urban community is treated as a contract not a ritual in contemporary, divorce is accepted. The marriage age is more than the village. Exceptional marriages are also seen outside caste/sub castes. Living together with unmarried couples in the metropolis (give-in) can challenge the marriage as an essential institution, extra marital and pre-marital relationship also seen in urban society. Widow Remarriage is legally accepted.

The bondage in rural communities is due to the kinship relationship. Nearby village are related to birth (blood relation) or marriage kinship relation's, from this they have spirit of collectivity, which keeps control. The identity of the person in the village is based on family and kinship relationship. Kinship relations in urban areas are very loose. The person is identified by his individual qualification and achieved status. Kinship and family are becoming unimportant.

III. Caste

The caste is a very important base of rural social structure. Determination of caste is from birth. The caste hierarchical system is found in the villages. Each caste has their own traditional occupation. Caste has rules of food, drink and contact with other castes. One caste is bound by custodian (Jajmani)

system with the other caste. Caste has a caste panchayat that controls the caste members' excommunicate or punish those who do not believe in caste rules, which means do the work of the court. Caste bond in cities are loose. Here occupation, food habits, mutual behaviour etc. are determined by the person's ability. Presence of Jajmani custom does not exist nor is the caste panchayat effective. In the urban community, the base of hierarchy is not caste, but their achieved status.

IV. Local self-government

In the village, unit of local self government is village panchayat which is center of rural authority and power. In place of traditional panchayats which were important in the determination of interpersonal and inter caste matters, at present, panchayati Raj has arranged new panchayats, in which there are elected representative of family, caste, and lineage. This new system has created new dimensions of leadership, grouping and party system by changing the traditional power structure. In the Jurisdiction of the village panchayat, cleaning of village, lighting, education, settlement of conflicts, protection of grass land, development and judicial work.

In the urban areas, the unit of local self-government is a municipality council or corporation. Its leadership is elected not conventional. Whereas village Panchayats are far away from the party system under the Panchayati Raj in villages, the local self-governance unit in the urban community is subject to the party system.

V. Economic Institutions

Traditionally, people are associated with agriculture, animal husbandry in rural India. One caste has been serving under the Jajmani system of the other caste. He can get re-service in return for service, get goods or cash in payment. Each caste has its own occupation in the village, so that they have been able to fulfill all the needs of the village, the naming of castes has also been done on the basis of occupation like Blacksmith (Lohar), potter (kumbhkaar), Goldsmith (sonar), Oilman (teli), farmer (kashtkaar), Rangrej, washer man (dhobi), Hairdresser (nai), Carpenter (khaati) etc. Presently, the jajmani system is slowly losing its existence. Due

to currency economy and nonprofit farming, rural people are also adopting different works than agriculture like transport, business or craft, manufacturing.

There is a plurality of occupations in urban India. Most of the population is associated with construction and service sector, In place of service, currency system is in prevalence. The occupations does not necessarily belong to the caste. People choose a occupations according to their Qualifications and interests. Medicines, clothes, leather, wool, machine Manufacturing, plastic, gunpowder, cement matchbox, bidi, cigarette, iron, popper, brick, counseling, etc., occupations are found in towns.

VI. Religion

Indian villages are religion oriented. Twelve months, from morning to evening, from birth to death, rural life is religion oriented.

In each village there are more than one temple and *devaras*. Religious rites and festivals are an integral part of rural life, all the people of the village together celebrate festivals and functions, and religion has created a sense of cooperation, tolerance and integration, among the people of the villages. Religious tendency has made the rural community fatalist to a certain extent.

The properties of secularism are found in the urban community more than the rural communities. Industrialization, westernization and modernization have made the urban people believe in *Karma* in place of fate. The use of technology, the availability of modern mass communication tools, especially T.V, mobile and internet penetrate western values in people. Along with Holy, Deepawali, Rakshbandhan, Valentine's Day and friendship day are getting popular.

VII. Educational Institutions

There is more informal education than formal in the villages. In these informal educational institutions caste, family, elderly people and peer group (play group) are prominent. Caste teaches its members the hierarchical behaviour, the family acquires knowledge of occupation, farming and handicraft to its members, blacksmith, goldsmith, barber, oilman, dhobi, peasant, Rangrej, Pujari transfer their traditional

occupations knowledge to their offspring from generation to generation. Now the formal education centers are opening in the villages also.

The training and work in urban society is mostly done in the formal institution. Modern education includes subjects such as occupational, technical, and medical and management, which are studied by the students of cities outside the family, caste, veteran committee and play group. There are large centers of education in the city like, colleges, universities, technical training institutes, etc., which have the freedom to choose courses based on merit and interest.

VIII. Change, norms and value

Traditions are more common in villages. These are generally found to be opposed to change. As a result of government's plans in contemporary times, the pace of development has increased in the villages, due to which there is considerable change in land-lords, custodian, caste hierarchy, Status of women, education, medication, agriculture etc. The speed of change in urban society is quite fast. In addition to print and electronic media, social media is also increasing this speed.

The norms and values of the behaviour in the rural community are still largely traditional, while in the urban community these are all formal. Urban behaviour is largely based on logic. People interact with others adopting with profit oriented approach.

IX. Homogeneity and heterogeneity

Rural social structure is somewhat homogeneous in the 21st century. Certain occupation, limited requirements, almost similar costume. Food, lifestyle, language-dialect, religion and castes, family, type of marriage, etc. represent the village as a homogeneous unit.

The urban social structure has taken a great deal of difference in above mentioned bases. The urban areas are the domains of multi religious, multi-professionals, ambitious people. There are many disparities in the context of food, living, language, dialect, clothing, family and marriage.

X. Collectivity and subjectiveness

'Family' is the smallest unit of the social structure in the villages. The identity of the person is

based on his family and kinship. Production and consumption are also in the form of family. Decisions are also taken collective basis.

The role of the head of the family is important in most matters. Its decisions are often not in personal interest, but in socio-family interest, which are generally obligatory for members.

In the cities 'person' is a vital unit of society. There, the value of individual interest and freedom is at the highest place. The person wants maximum fulfillment of his own interest and continues his efforts in this direction. Thus in the urban social structure 'freedom of person' should be protected at all costs. Ideas of individualism in education, medicine, food, housing, security, all are occupied in urban society.

XI. Generalization and specialization (division of labor)

Traditionally, allotments of occupations in the villages were on caste basis. The generalization trend has increased due to weakening of the *Jajmani Pratha*. Although contemporary changes have increased the trend towards the services of specialists in the villages. But it is still at the initial level.

Division of work is seen in the urban structure. A person is a specialist of the one work. Division of labour and labour specialization has enhanced functional interdependence. People in the urban areas rely on different experts to meet their diverse needs.

XII. Nature of relations

Rural areas' people have rich primary relations. People are associated with primary and face-to face relationship. The spirit of we-feelings prevails among people. The ease, simplicity and informality found in people's behaviour.

Due to the more population in urban areas, it is difficult for all people to have face- to -face relationships. In the people, the sense of formality, artificiality exists in practice, and the primacy of secondary relations is found.

XIII. Mobility

Rural areas have more stability than the mobility. The villages are far away from helter-skelter and relatively quiet and less dynamic in both social and geographical perspective. Their work and

expectations are almost certain, for whom they are attached to daily routine.

Social and geographical mobility is found more in the city. Raised ambitions and trend of collection to resources of the urban people has made them dynamic.

XIV. Ease and Simplicity

At present, there are elements of ease and simplicity in the rural social structure. All the villagers are participants; rural family, caste, sub-caste, kinship, peers group etc. no specialization is shown in this. They are escape from fakeism and pomp. The villages which have reached in contact with the cities must have entered the in artificiality and pomp.

Complexity and artificiality are found in urban areas. Here the family, marriage, caste, class, specialized group, interest group, self-interest group, secondary institution etc. are in complicated form, Show off, beneficial attitude, selfishness, earth bound perspectives remain central place in urban social structure.

XV. Social problems

Indian villages are not the problemless, but the problems of villages are usually solved at village level. The need for intervention of courts, police force, general administration etc is less. Village panchayat and committee of elderly people are capable to settle to issues of village in village, in which all sides agree that problems of village are very common, they do not have complexities.

In the city, there is gathering of people who are ambitious, unfamiliar, secondary relations and give priority to rights than duties. The population is dense in the cities.

XVI. Security

Every villager is a soldier for the village in the rural social structure. So security is not a subject to special discussion, from the existence of feelings of primary relation, intimacy, cooperation and brotherhood etc, there is generally no question of security related to the village.

Security has become a serious issue in the cities due to non acquaintance, economic competition, diversity, in dualism etc. The identity of the cities such as theft, violence, extortion, encroachment, kidnapping, adulteration, hoarding etc. are becoming

a reality. General public's safety from most them is the challenge before the urban administration.

XVII. Entertainment

Generally conventional means of entertainment are present in the villages, Folklore, festivals, children's game, stories of elderly people, the relationship between husband and wife, informal symbiosis is still the way of entertainment in most villages. Technological revolution has provided mobile, T.V. radio etc. in villages. In spite of this conventional means are still more effective.

In the urban society, the center of amusement is located outside the family. Theater, cinema, procession of festivals, music, dance and art centers etc. are present in the cities. Apart from this, public parks, which includes sports, Jhoola etc. Present there, Trade fairs which provide business activities as well as recreation facilities. In the city these are as the recreational means.

XVIII. Cooperation and Competition

Rural community is based on cooperation. The need of each other is met by mutual assistance. At the place of currency swap, barter system is more effective in the villager.

Service for service or service for goods has been the basis of rural social system. For this reason, the practice of Jajmani System has been in existence. Although the villages are undergoing a change, the cooperation is still a key feature of rural life.

In the urban areas, due to capitalist tendencies, there is a competition to overtake each other. Due to currency economy on account of profit related perspective, the fierce competition of capitalist development is characteristic of urban life.

XIX. Transport

Traditional means of transport in village are more used, in which animals are used. Handmade and operated boats are used in areas with rivers, lakes and ponds. Now the use of motor vehicles, motor cycles etc. is being used in villages that are nearby the cities. In the urban areas, the latest tools of transportation are used. Bus, motor car, truck, train, airplane, motorboat etc., are used to reach the city within and another city.

XX. Fashion or costume

Rural costumes can easily distinguish from urban clothing. The clothes of the rural people are traditional and the change in them is very little. Although the impact of urban people on the near and close areas of the cities is clearly visible.

The interest of urban people is quite variable and refined in terms of fashion. In the field of clothing and hairstyle, the cities have different characteristics than the villages. The speed of change in these references is also very fast. In youth and women, fashion related urges and interests are more than adults and men.

XXI. Use of technology

In case of use of technology, the rural areas lagging behind than the cities. Due to availability of technical education and training in the cities, people are updated with information regarding technology in comparison to rural area.

XXII. Cultural change

Cities are centers of cultural invention, spread and contact. Here the process of cultural change goes towards the villages. Due to cultural plurality in the cities, because of cultural contact in many cultures and acculturation, change in culture and refinement occurs.

Rural-Urban continuity

Even though there is division between the villages and the towns, they are not completely separate from each other. Both of these have gained considerable growth in exchange and interaction in contemporary times. Neither the villages are fully self-dependent units in contemporary times nor are the cities able to fulfill all their needs. For the services related to raw materials, cereals. Vegetables, fruits, milk and other services and for human labour, the towns are dependent on the villages. The villages, in relation to education, medicine, manufactured goods, or commodities, livelihood etc., depend on the cities. The functional interdependency has mutually effected by bringing them closer to each other. Due to this the concept of ruralization, rur-arbanisation, urbanization and rural-arban continuum has arisen.

We can explain the rur-arban continuum on the basis of following points—

1. Mixed life—Urban impact on rural life and rural impact on urban life can be seen clearly, especially in sub-urban areas and raw settlements mixed life style is seen.

2. The spread of technology—Due to urban contact, the technology is spreading in villages. The availability of mobile, motorcycle, agricultural equipment etc., have been increasing comprehensively.

3. Mutual interdependency—Raw materials, fruits, cereals, vegetables and labour for servicing the towns get from the villages while good education, modern medical facilities, water, electricity, administration, roads, communication and modern means of transport, cleaning system are obtained from cities for villages.

4. Public relation and mass communication—Instruments like radio, television, news papers, social media such as means of public relations and mass communication are now presenting pictures of urban lifestyle and consumption patterns in front of rural areas, making people of remote areas familiar with urban lifestyle and amenities. The means of public relations and mass communication has begun to bridge the gap between rural and urban areas. Gradually, the rural people are increasingly connecting to the consumer market.

5. Mobility—Mobility is increasing in villages with urban impacts. Rural people are migrating for livelihood to cities, abandoning their traditional occupations. At the same time, the trend of people towards modern education and treatment has increased.

6. Lifestyle attractions—The urban people have been tempted by simplicity, peace, ease, sustainability, stressless life of the villages. Rural tourism has been encouraged to see and experience this. People of the village are attracting to the urban mobility, pretense, luxury etc. Both sides are very much inclined towards each other's characteristics.

7. Effect of family's tendency—the emotional aspect of the rural caste and the joint family has

influenced the concept of urban nucleus family and urban life.

8. Compulsion of democracy—The power of vote is dominant in the democratic governance, so the leaders living in the city have tried to increase their base up to the village, for which they have tried to make promises in the villages to provide the urban amenities.

9. Manpower effect—In order to create pressure group in democracy, they have to do Dharna, demonstration, movement etc. For this, man power is available from the villages.

10. Process of urbanization—Near the town up to villages the big cities have expanded speedily, whereby the rapid urbanization of the nearby villages, but they are not completely left out of their cultural heritage, hence the villages are seen in the cities.

11. Cultural diffusion—from a sacramental perspective, there is a link between the villages and the towns, the people of the village go to the Gods and the Goddesses and shrines in towns and cities. Along with this there is also an opportunity for livelihood; people go from the villages to the cities. People of the cities also go to those villages where there are religious places. The convenient traffic has reduced the distance between villages and cities.

12. Occupational dependency—The quick tool of transport and mass communication has increased rural-urban continuum. People are relying on towns and cities to acquire higher education, to do jobs, to self-employed in any business, to sell goods generated through farming and to obtain other essential services and things. Urban people also increase contacts in the villages for the market for goods manufactured in factories, and also depend on the villages for labor and other services.

It is clear from the above explanation that villages and towns are coming near to each other, from which the characteristics of both are getting entangled in each other's society. As a result many features of rural society can be seen in any city. The focus of the mass media is concentrated in the cities, which is making India's public face urban rather than rural. Yet the source of political power in the country is still rooted in the rural area.

Important Point :

- The population of any country has close relationship with its social system.
- Census is done in independent India on the basis of the census Act, 1948.
- The first census was conducted in 1872 in the colonial period (British India) in India. Since then, till 2011, a total of 8 census in colonial period and 7 census have taken place during independence period.
- Malthus explained the geometrical theory of population growth.
- According to the demographic transition theory, population growth is linked to economic development.
- A person of seven years and above can understand a language and write and read it, it is considered literate.
- In the population, the number of women compared to 1000 males is called sex ratio.
- The number of deaths per 1000 population is called mortality rate.
- Infant mortality rate indicates the number of deaths of children who go to mouth of death even before attaining the age of one year of 1000 live births.
- Maternal mortality rate is an indicator of the number of deaths of women who delivering birth their child in 1000 cases.
- According to the United Nations 2015 estimate, India will be the world's most populous country in 2022.
- The sex ratio of a society determines the nature of institutions such as marriage, family and kinship.
- In the history of India's census, for the first time in 2001, the child sex ratio (927) came down from the overall sex ratio (933)
- According to the census 2011, 31.16 percent of the population lives in cities of India.
- Compared to rural, child sex ratio in urban India is much worse.
- The nature of the increase in the population, the tendency of sex based selective prohibition, the expected life expectancy etc., contained

extensive regional differences.

- Compared to villages, caste restrictions are faint in cities.
- The speed of change in urban society is relatively much faster than the villages. In addition to print and electronic media, social media is increasing this speed.
- In the urban society, division of labour and labour specialization is found, which has enhanced functional inter dependence.
- Plurality of primary relations in rural areas and secondary relations in urban areas are found.
- In the villages more cooperation is found whereas more competition is found in the cities.
- In the current situation, both the villages and the town have come near to each other.

Question for Practice

Objective Type Question

1. Which of the following has given the principle of geometric growth in population?
(a) Malthus (b) Darwin
(c) Lamark (d) Spencer
2. What is the place of India in the world in terms of population?
(a) First (b) Second
(c) Third (d) Fourth
3. According to the United Nations report 2015, in 2022 India will have a place in the world in terms of Population –
(a) Third (b) Second
(c) First (d) None of these
4. How many censuses have taken place in India till 2011, after independence?
(a) Five (b) Six
(c) Four (d) Seven
5. According to the 2011 census, there is a decadal growth rate of population in India —
(a) 15.64 (b) 17.64
(c) 16.64 (d) 14.64
6. In 2011 the proportion of people aged 15-59 years in the total population of India is—
(a) 60% (b) 63%
(c) 64% (d) 70%
7. What is the population density (2011) in

Rajasthan ?

- (a) 101 person/km² (b) 201 person/km²
(c) 301 person/km² (d) 401 person/km²

8. Which state has the lowest population density in India?
(a) Rajasthan (b) Bihar
(c) West Bengal (d) Arunachal Pradesh
9. What percentage of the world's land, India has?
(a) 2.4% (b) 3.4%
(c) 4.4% (d) 4.6%
10. What percentage of the world's population lives in India?
(a) 17% (b) 18%
(c) 19% (d) 20%
11. According to the 2011 census, what is female literacy rate in India?
(a) 65.16 (b) 65.26
(c) 65.36 (d) 65.44
12. According to the 2011 census, what is Sex ratio in India?
(a) 934 (b) 927
(c) 940 (d) 933
13. What is the percentage of rural population according to India's census 2011?
(a) 68.84 (b) 67.84
(c) 69.84 (d) 72.2
14. Gram-Panchayat is a unit of local self-government—
(a) Of the Town
(b) of the City
(c) of the Metropolis
(d) of the Village
15. The abundance of division of labour and labour specialization can be seen—
(a) In the villages (b) in the cities
(c) in both (d) not either
16. Secondary relationships are found in which of the following?
(a) In the cities (b) in the village
(c) in both (d) not either
17. "Every person in the society is a soldier." This statement applies-
(a) On the rural society
(b) on the urban society

- (c) On the Indian society
(d) on all

Very short answer type Questions

1. Which phase of the Indian sub continent is going through ?
2. The high rate of infant and maternal mortality rate is the sign of?
3. Who is at the first place in the world in terms of population?
4. According to the 2011 census, what is the population density in India?
5. In which decade was the highest rate of increase in population after independence?
6. According to the census 2011, what percentage of the population of the India, resides in Rajasthan?
7. What was the mortality rate in India in 2011?
8. What is the primary and in evitable condition of being educated?
9. According 2011 census, what is the child sex ratio in urban areas?
10. In which areas the strength of kinship relationship are found
11. The importance of individual qualifications in place of birth is give in which are?
12. Jajmanipratha is the identity of which area?
13. The barter system prevailed in which area of traditional Indian social system?
14. The characteristics of urban society is collectivism or individualism?
15. Which society is based on diversity?

Short answer type question

1. Comment on the theory of Geometric growth of Malthus.
2. What is the principle of demographic transition? Clarify
3. Write brief comment on mortality rate in India.
4. Explain the literacy status in the contemporary India.
5. What is the child sex ratio? Show the future picture keeping the current situation in mind.
6. Discuss the rural and urban population in India at the present time.

7. Explain the difference in context of marriage, family and kinship in villages and urban society in India.
8. Explain the role of caste in urban social structure.
9. Comment on rural economic structure.
10. Explain the position of religion in India.
11. Explain change, pattern and values in terms of rural and urban society.
12. Explain the means of entertainment in the villages.
13. Comment on the fashion related interests of urban people.
14. Explain mutual interdependence in villages and cities.

15. Comment on the age structure and life expectancy of the population in India.

Essay type Questions

1. Explain the concepts related to demography.
2. Write an essay on the composition of population in India.
3. Explain rural-urban division.
4. Explain rur-urban continuum in contemporary India.

Answers

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (a) | 2. (b) | 3. (c) | 4. (d) | 5. (c) |
| 6. (b) | 7. (b) | 8. (d) | 9. (a) | 10. (b) |
| 11. (d) | 12. (c) | 13. (a) | 14. (d) | 15. (b) |
| 16. (a) | 17. (a) | | | |



Chapter 3

Perception of Social Inequality and Social Exclusion. Caste Prejudices, Scheduled Castes, Scheduled Tribes of Rajasthan and Other Backward Classes, Struggle for Gender Equality, Protection of Religious Minorities, Care of Differently Abled Persons

In this chapter, we will discuss those sections of the society who have been left out from the mainstream of the society for various reasons. It will make us understand :

Study point :

- What is the meaning of social inequality and social exclusion?
- How are caste prejudices in Indian society explained?
- From sociological point of view, what are the various aspects of Inequality faced by Scheduled Castes?
- Main Scheduled Tribes of Rajasthan and their socio-economic condition.
- Which are the social aspects related to other backward class?
- Meaning of struggle for gender equality
- What are the various dimensions of the protection of Religious Minorities?
- What are the provisions for the care of Differently Abled Persons?

The issues listed above would be discussed subsequently. Let us first understand why there are differences among various groups, communities and classes in the society? The root cause of differences is the social inequality. It is also noteworthy that some groups get socially excluded due to the impact of persistent social inequality. Thus, it will be appropriate to understand the conceptual aspect of social inequality.

Social Inequality

It is a relative concept. Social inequality can be understood on the basis of similarity and equality. This means that we socially compare two or more units and find that attributes of these units are mutually different. This is called social difference.

Difference is always based on some social characteristics. Such differences which are ascertained on the basis of comparison between two or more units are called social inequality. If one of them is male and other is the female, from sociological point of view is gender inequality. Similarly on the basis of residence, if one is urban and other is rural then it is called residence based inequality. Thus, there are various bases of social inequality such as age, marital status, education, occupation, caste, religious beliefs, language, type of family, social status, social prestige, resources and cultural identities etc. Any unit is distinguished from the other only on these bases.

We should also understand that during such comparison, a unit being distinguished from the other on a social basis could be a person, group of persons, family, caste, class or an entire community. Hence there is a definitive social basis of any social inequality and only on such bases two or more units are compared and distinguished.

Social Exclusion

In the context of social inequality there is another concept of social exclusion. Social exclusion can be understood in terms of a social situation or a process. When social exclusion is termed as a social situation or state, it is understood that a group is not similar to mainstream of the society and not a part of it.

However, when we treat social exclusion as a process, then we mean that a group has been relegated to a marginalized status from the mainstream of the society. In another words, when a group was part of the mainstream of the society, it was not excluded. The moment it was separated or forced away from the mainstream, it fell under the purview of exclusion. Let us consider the caste

system of Indian society which hierarchises castes on the basis of superiority and inferiority. Due to the hierarchising tendency of the caste system, the scheduled castes and other backward castes got excluded. Similarly, same situation is found amongst the tribal community. Thus for some reasons, some groups get socially excluded from the mainstream of the society and such groups are identified as scheduled castes, tribes and other backward classes. Such social categorizations are termed as various forms of social exclusion. Now we shall discuss a few forms of social exclusion in detail.

Caste Prejudice

The caste system in India has caught attention of Indian as well as foreign sociologists due its uniqueness and unfound parallel in other societies.

Many authors have given misleading information regarding the origin of word '*Jati*' that '*Jati*' is the hindi form of English word 'caste' which has originated from Portuguese word 'casta' and which means race, breed or birth. On one hand it is declared that '*Jati*' is idiosyncratic institution of Indian social structure and this purely Indian characteristic has evolved from the system of '*varna*' over a period of time. On the other hand its etymology is attempted to be found in English and Portuguese. It is a big paradox. A detailed discussion on the origin of word '*Jati*' (caste) can be seen in *Chapter-1*.

In the beginning, the caste was attached to the basic disposition and qualities i.e. humanity is the attribute of Human being, barbarity is the nature of beasts, coolness is the nature of water, warmth is the attribute of fire etc. Qualities could be of higher or lower order. It could also be discernible or subtle. Thus, due to the qualitative differences among castes, hierarchy of castes got developed.

It is said in the *purush-sukta* (*Xth mandal*) of oldest scripture *Rigveda* that *Brahmins* originated from the mouth, *Kshatriyas* from the arms, *Vaishyas* from the thighs and *Shudras* from the foot of the Creator. The distinction in the origin of various *varnas* described above is meant to denote the difference in the nature and qualities of the human beings. Persons primarily using their mouth as the

principal means of their livelihood and service of the society were supposed to be *Brhamins*. Those protecting the society and their people with their might (*bahubal*) were called *Kshatriyas*; benefiting society through their physical labour, trade, agriculture and other such works involving human labour were called *Vaishayas*; and those helping all these people in enacting their roles as well as help maintain cleanliness and hygiene were called *Shudras*. These were known as *varnas*. In the long run, due to further occupational differentiation and their rigidification various castes came into existence. The associated nature and qualities slowly got stabilized with these castes which got converted into ascribed status or in other words began to be determined by birth.

In the book '*An Introduction to Social Anthropology*', D N Majmdar and T N Madan defines, "Caste is a closed class". Ketkar in '*Histry of Caste in India*' writes, "Caste is a Social group which has two characteristics – 1) Membership is limited to those who are born out of members and thus only such persons are included in it. 2) Members are prohibited from marrying out of the group through a strict social rule." Thus caste strictly follows endogamy and every caste is associated to a definitive occupation.

Members of caste have some prejudices or opinions about other castes. Though these are not empirically verified, these prejudices only flare up into casteism later on.

In his book '*The Myth of Caste System*', Narmadeshwar Prasad has listed hundreds of sayings which denote visible prejudices against other castes. According to Prasad, the stereotypes of various castes are fixed in folk memory. These caste stereotypes are formed due to ongoing conceptualizations and prejudices among people about other castes.

Castes have been complementary and patronizing to each other in Indian social past. Efforts are made to pose them as oppositional and exploitative to each other to cater to the needs of vested interests. Since numbers are important in a democracy, political parties have given reservation benefits to various castes to make them their vote

banks. Consequently the competition of backwardness began among castes and it has fueled hatred, animosity and conflicts among reserved and non-reserved castes. It has further aggravated prejudices among castes.

Scheduled Castes

Scheduled castes have been defined in chapter 1. As per census 2011 of India, scheduled castes constitute 16.60 percent of total population of India. Generally, castes engaged in cleaning, scavenging and skinning are included in this category. About half of the scheduled caste population works as labourers. Work done by various scheduled castes include skinning, tanning of leather, shoe making, weaving, fishing, rope and basket making, washing, craftsmanship, green grocery, carpentry, smithery, drumming, liquor brewing etc. About two third of total bonded labourers are from this section of the society. They mostly live below the poverty line and are victims of economic and social exploitations.

Traditionally, scheduled castes have been facing inequally. They face severe social exclusion. They do not get ample and appropriate opportunities to prosper in life and develop their personality due to the differential treatment they get in the society. In the traditional social system, there have been various inabilities forced upon them which have subjected them to inequality and exclusion. Some of these social and cultural inabilities are being described below.

1. Religious inabilities of Scheduled castes

(i) Scheduled castes were regarded impure in the past. They were denied access to temples, river banks and sacred places.

(ii) They were denied the right to worship and prayer. Brahmins did not render them any religious services.

(iii) They were denied to undergo all the sixteen rights of passages (16 *sanskaras*) prescribed culturally.

2. Social Inabilities

(i) Prohibition on contact, cohabitation and commensality with upper castes.

(ii) Prohibition on taking water from upper

caste wells, putting on fine clothes and gold jewelry.

(iii) Deprivation from education.

(iv) Presence of the practice of untouchability and hierarchy among Scheduled Castes themselves.

3. Economic Inabilities

(i) They generally work as landless labour in villages. Their livelihood and occupation is mostly limited to scavenging, cleaning, taking away dead animals, skinning and leather related works.

(ii) They used to get very low wages and they did not even have any say in the decision or fixation of wages.

4. Political Inabilities

They were denied of all rights and privileges in the traditional society and were penalized with severely even for minor offences.

These inabilities were part of the mediaeval social structure. In post independent India multifaceted efforts have been made to end these inabilities. Presently the major problem which they face is economic inequality/inability. Religious, political and social inabilities are on decline now. With the right to equality and legal provisions enshrined in the constitution of Independent India, the problem of inequality and exclusion has shown improvement to a large extent. Lately, there is another problem which has crept among scheduled castes. It is the inception of class differences within themselves. The families, which have attained better and respectable positions with the help of higher education or have improved economically by reaping benefits of government schemes, have started believing themselves higher from their rest their fellows.

Though the status of scheduled castes has improved a lot in 21st century Indian society, we still encounter, time and again, inhuman and disrespectful behaviour in different parts of the country towards these people who have been subjected to exploitation and atrocities for generations. There is growing consciousness among scheduled caste about their plight and it also can be attributed to as one of the main reasons for such events.

In article 341 of the Indian constitution, the Government of India has notified a list of scheduled castes for every state and union territory—

S.N.	State/ Union Territory	Number of Notified Scheduled Castes
1.	Jammu and Kashmir (Constitution, Jammu and Kashmir Scheduled caste order, 1956)	13
2.	Himachal Pradesh (Scheduled Caste and Scheduled Tribe Order, Amendment Act, 1976)	56
3.	Punjab (Act 1976)	37
4.	Chandigarh (Scheduled Caste and Scheduled Tribe (Amendment) order 1956 and enlarged through the Act no. 31 of 1966)	36
5.	Uttaranchal (Scheduled Caste and Scheduled Tribe (Amendment) order Act 1976 and enlarged through the Act no. 29 of 2000)	65
6.	Delhi (Scheduled Caste and Scheduled Tribe list (Enlargement) order, 1956)	36
7.	Haryana (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	37
8.	Rajasthan (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	59—(i) Aadidharmi (ii) Aheri (iii) Baadi (iv) Bagri, Bagdi (v) Bairwa, Berwa (vi) bajgar (vii) Balai (viii) Bansfor, Bansfod (ix) Baori (x) Bargi, Vargi, Birgi (xi) Bawaria (xii) Bediya, Beriya (xiii) Bhand (xiv) Bhangi, Chuda, Mehtar, Aulgana, Rukhi, Malkan, Halalkhor, Lalbegi, Valmiki, Korar, Jhadmali (xv) Bidkiya (xvi) Bola (xvii) Chamar, Bhambi, Bambi, Jatiya, Jatav, Jatva, Mochi, Raidas, Rohidas, Ragad, Regar, Ramdasiya, Asadaru, Asodi, Chamadiya, Chambhar, Chamgar, Harlattha, Harali, Khalpa, Machigar, Mochigar, Madar, Madig, Telugu Mochi, KamtiMochi, Ranigar, RohitSamgar (xviii) Chandal (xix) Dabagar (xx) Dhanka, Dhanuka (xxi) Dhankiya (xxii) Dhobi (xxiii) Dholi (xxiv) Dome, Dom (xxv) Gandiya (xxvi) Garancha, Gancha (xxvii) Garo, Garura, Gurda, Garda, xxviii) Gawariaya, (xxix) Godhi (xxx) Jingar (xxxi) Kalbeliya, Sapera (xxxii) Kamad, Kamadiya (xxxiii) Kanjar, Kunjar (xxxiv) Kapadiya, Sansi (xxxv) Khangar, (xxxvi) Khateek (xxxvii) Koli, Kori (xxxviii) Koochband, Kuchband (xxxix) Koriya (xl) Madari, Bajigar (xli) Mahar, Taral Dhegumegu (xlii) Mahyavanshi, Dhed, Dheda, Vankar, MaruVankar (xliii) Majhabi (xliv) Mang, Matang, Minimadig, (xlv) Mang Garodi, Bhanda Garudi (xlvi) Megh, Meghwal, Meghwaal, Menghwar (xlvii) Mehar (xlviii) Nat, Nut, (xlix) Pasi (l) Rawal, (li) Salvi, (lii) Sansi, (liii) Santiya, Satiya (liv) Sarbhangi, (lv) Sargara (lvi) Singiwala, (lvii) Thori, Nayak, (xlviii) Teergar, Teerband, (lix) Turi

9.	Uttar Pradesh (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	66
10.	Bihar (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	23
11.	Sikkim (Constitution, Sikkim Scheduled Caste Order 1978)	04
12.	Aruanchal Pradesh (SC and ST List (Enlargement) Order 1956 and as embedded through Act no. 69 of 1986)	16
13.	Manipur ((Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	07
14.	Mizoram(Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976 and as inserted vide Act no. 81 of 1971)	16
15.	Tripura (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	32
16.	Meghalaya (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	16
17.	Assam (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	16
18.	West Bengal (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	59
19.	Jharkhand (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976 and as inserted vide Act no. 30 of 2000)	22
20.	Orissa (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	93
21.	Chhattisgarh (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976 and as inserted vide Act no. 28 of 2000)	43
22.	Madhya Pradesh (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	47
23.	Gujarat (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	30
24.	Daman & Diu (Constitution, (Goa, Daman and Diu) Scheduled Caste Order, 1968)	05
25.	Dadar and Nagar Haveli (Constitution, (Dadar and Nagar Haveli) Scheduled Caste Order, 1962)	04
26.	Maharashtra (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	59
27.	Andhra Pradesh (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	59
28.	Karnataka (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	101
29.	Goa (Constitution, (Goa, Daman and Diu) Scheduled Caste Order, 1968)	05
30.	Kerala (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	68
31.	Tamilnadu (Scheduled Caste and Scheduled Tribe order (Amendment) Act, 1976)	76
32.	Pondicherry (Constitution, (Pondicherry) Scheduled Caste Order, 1964)	16

Source: Census of India, 2011

Scheduled Tribes and Other Backward Classes of Rajasthan

According to **Imperial Gazetteer of India**, “A tribe is a collection of families, which has a name, speaks a dialect, has or claims to have a control over a common territory and which has been endogamous though it may not be endogamous at present.”

Govind Sadashiv Ghurye opined that ‘Indian tribes are backward Hindus’. Opposed to the ‘National Park Policy’ (policy of isolation) of Verrier Elvin and ‘Unification Policy’ (Reservation and Development) of Jawaharlal Nehru, he

emphasized on the policy of assimilation. He argued that lack of complete assimilation of tribes with Hindu society has been main reason of their backwardness.

As per Census of India 2011, tribal population constitutes 8.61 percent of India’s total population. The total population to tribes in Rajasthan is 92,38,534 which is 13.48 percent of states total population (6,85,48,437). According to the Census of India 1961, total population of tribes in Rajasthan was 23,09,447 which constituted 11.2 percent of the total population of the state.

Census Year	Percent of Tribal population in Rajasthan	Total Population in Rajasthan
1961	11.20	23,09,447
1971	12.13	31,35,392
1981	12.21	41,43,124
1991	12.44	54,74,881
2001	12.56	70,98,000
2011	13.48	92,38,524

Udaipur is the most tribal populated district in Rajasthan which is followed by Banswara, Dungarpur, Jaipur and SawaiMadhopur in terms of highest number of tribal population. Meena is the largest among all other tribes in the state with regard to their respective population size and is followed by Bheel, Garasiya, Sahariya, Bheel-Meena, Damor and Damariya respectively.

Scheduled Caste and Scheduled Tribe Order (Amendment) Act, 1976 lists following as scheduled tribe in the state of Rajasthan—

1. Bheel, BheelGarasiya, DholiBheel, DungriBheel, DungriGarasiya, MevasiBheel, RawalBheel, TadviBheel, Bhagaliya, Bhilala, Pawara, Vasawa, Vasawe
2. Bheel-Meena
3. Damor, Damariya
4. Dhanka, Tadvi, Tetariya, Valvi
5. Garasiya(Does not include Rajput Garasiya)
6. Kathodi, Katkari, DhorKathodi, DhorKatkari, Son Kathodi, Son Katkari
7. Kokna, Kokni, Kukna
8. KoliDhor, TokreKoli, Kolcha, Kolgha
9. Meena
10. Nathkada, Nayaka, Choliwal Nayaka, Kapadiya Nayaka, Mota Nayaka, Nana Nayaka.
11. Pateliya
12. Sehaariya, Sehariya, Sahariya

Source: Census of India, 2001

Thus there are 12 tribal groups residing in Rajasthan. In terms of tribal population, Rajasthan is the 5th largest state in India.

Following are the noteworthy facts about the geographical spread and habitation of tribes in Rajasthan—

1. During the existence of princely states, the tribal population used to live on the periphery of the state territory.
2. Tribal habitat has traditionally been cut off from the other areas in terms of means of transportation.
3. The impact of ongoing liberalization, privatization and globalization is only partial on these tribes.
4. There is also a negligible impact of urbanization in tribal areas.
5. Though the infrastructural development has begun due to the planned development efforts and tribal area special schemes of the centre and the state governments, the benefits of the scheme and fruits of development have remained far away from the desired targets and beneficiaries due to the unscrupulous roles played by the touts and middlemen.
6. Due to the adverse geographical habitation and isolation from outside people, the tribal population has not been able to reap the desired benefits of the development schemes of the government.
7. Subsistence economy and conservative social structure has kept the large tribal population from modern education and technology.

There are three broad geographical areas if we classify the tribes of Rajasthan by their place of residence:

(a) South Rajasthan—Seven subdivisions of Udaipur, Banswara, Dungarpur, Pratapgarh district and Abu Road subdivision of Sirohi district fall in this region. About 45 percent of the total tribal population of the state resides here. Main tribes residing in this area are Bheel, Meena, Garasiya and Damor.

(b) Western Rajasthan—This geographical region is spread over 12 districts which are Ganganagar, Hanumangarh, Bikaner, Jodhpur, Barmer, Jalore, Pali, Jaisalmer, Nagor, Churu, Sikar and Jhunjhunu. 7 percent of tribal population of Rajasthan is found in this region. Prominent tribes of this region are Bheel and Meena.

(c) North-east Rajasthan—Alwar, Bharatpur, Jaipur, SawaiMadhopur, Karauli, Ajmer, Tonk,

Bhilwara, Bundi, Kota, Baran, Dausa, Jhalawar, Dhaulpur, Chittorgarh and some areas of Udaipur and Sirohi districts constitute this region. About half of the tribal population of the state inhabits in this region. Mainly Bheel, Meena, Sahariya, and Bheel-meena tribes reside in this region.

Other Backward Classes

Other backward classes along with scheduled castes and scheduled tribe are considered to be backward which constitute one third of the population of India. We have already discussed previously about scheduled castes and scheduled tribes. Here we will discuss about other backward classes which are considered to be the weaker section of the society.

Other Backward Classes : Meaning—

Backward class term is used for weaker section of the society particularly scheduled castes and scheduled tribes and other backward groups. Part 16 of the Indian constitution and some other provisions mention the word 'backward classes' or 'other backward classes' along with scheduled castes and scheduled tribes. Normally scheduled castes, scheduled tribes, small farmers, marginal farmers and agricultural workers etc. are included in the category of backward class. Indian constitution has made several provisions for social, educational, economic and political welfare of scheduled castes and scheduled tribes. Reservation was also provided to them but only some provisions for education and employment were done for other backward classes. Initially they were not given reservation but now it has been provided.

There is no clear definition of backward classes. Only its meaning has been elaborated. Still we shall discuss parameters and bases used by various commissions for determining backward classes.

First of all, the term backward class was use in the year 1917-18 and later in the year 1930-31. In Madras presidency in 1934 a state level backward class was established. It included more than hundred castes which were about 50 percent of the population of Madras presidency. The state of

Travancore used the word backward community to denote all those communities which were economically and educationally lagging behind. Backward Class Congress was established in 1947 in Bihar and some provisions for the post matriculation studies of other backward classes were declared.

While defining backward class, Political dictionary notes, "Backward classes denote those sections of society which are comparatively lower than other sections due to their social, economic and educational inabilities". The constitution of India, though, has used the phrase backward class many a times (Section 16(4) and 340), but the definition of the term was not given. In the beginning the reservation as provided to scheduled castes and scheduled tribes was not even extended to backward classes. However, special provisions for education and employment were made.

Andre Beteille has stressed that peasantry is the crux of backward classes. With reference to the caste, backward classes are intermediary cultivating and trading castes that have lagged behind the upper castes in education and jobs.

The Government of Uttar Pradesh announced to give all educational facilities to the 26 castes of the state which constituted about 65 percent of the state's population in 1948. By 1954, 88 caste based organizations of backward classes were established in 15 states of India and were working at local and regional level. All India Backward Classes Congress was established first time at all India level in 1950. Many states created the list of backward classes. In Karnatka's list of backward classes Muslims, Christians, Jains and all other non-Brahmin castes were included. The list of Maharashtra and Tamilnadu did not include the name of non-Brahmin upper castes. University education commission advocated for the proportionate reservation for backward class students in colleges and universities.

Andre Beteille has included all cultivating castes into backward classes. Some think that only *Shudra* category castes should be treated as backward classes. When we label a particular class as

backward, we assume that there is another class which is higher than it. It gave birth to two mutually contradictory conceptions of backward and forward classes. Landlords and upper castes are understood as forward class and lower castes along with agricultural labourers form backward class. Most of the cultivating castes in India are of intermediate category, thus people of backward classes are of middle level from the point of view of caste and occupation and they are socially, culturally, educationally and economically backward.

Backward class includes all those groups who lag behind upper classes in terms of education, business and trade and government jobs. The mainstay of their livelihood is agriculture.

Socially and educationally backwards are treated as backward class in Indian constitution. Section 340 of the constitution empowers the President of India to establish a commission to take stock of the situation of backward classes in various parts of the country. Under section 15(4) and 16 of the constitution, the state governments also can establish a commission and make provisions for reservation in education and government jobs on the basis of their reports. However there is no standard measure to evaluate backwardness at all India level.

In short we can say that backward class is that section of the society which is socially, educationally and economically lagging behind and live primarily on agriculture. It broadly groups those intermediary castes which are lower than Brahmins and higher than untouchables. Backwardness is not an individual attribute rather it is the characteristic of the entire group. The Mandal Commission has given three criteria of backwardness—social, educational and economic.

Mandal Commission—Janta Party, in its election manifesto of 1977, had announced to give 25 to 30 percent reservations in government jobs and education to backward classes. When Janta Party came to power in the centre, it constituted a commission under the chairmanship of **V. P. Mandal** and it is known as Mandal Commission. The terms of reference provided by the government to the commission was to—

1. Suggest the criteria to define the socially and educationally backward classes.
2. Recommend the steps to be taken for the improvement of the situation of backward classes.
3. Find out the possibility of reservation benefits due to the inadequate representation of backward classes in centre, states and union territories.
4. Submit the report and recommendations on the basis of collected facts.

The commission submitted its report to the Government of India on 30th April, 1982. It recommended 27 percent reservation in government and non-government services for backward classes. The commission listed 3,743 castes into backward class category which constituted 52 percent population of the country. The commission recommended for 52 percent reservation but section 14(4) and 16(4) of the constitution restricts the upper limit of reservation to 50 percent. Since 22.5 percent reservation for scheduled castes and scheduled tribes was already in existence, therefore due to the constitutional provisions 27 percent reservation for backward classes was recommended in government services and educational institutions. The 27 percent reservation in promotion on post of all level in government services was also recommended. The commission also suggested that quota of reservation should be extended up to a period of three years and if seats are still not filled, then only the quota of reservation should be waived. It also suggested to prepare a list of backward classes and advocated for exemption in upper age limit. It said that the system of reservation should be implemented across all public sector units, banks, government aided private institutions, colleges and universities and there should be legal provisions for the implementation of these recommendations. The commission pitched for similar financial aid for the welfare of backward castes as provided to scheduled castes and scheduled tribes. It also recommended for adult education programme and establishment of student hostels for backward classes.

After the submission of Mandal Commission

Report on 30th April, 1982, its implementation was being demanded from the ruling dispensations since then. In 9th parliamentary general election in 1989, the Janta Dal promised in its election manifesto to implement the recommendation of the commission. A national front government was formed at centrepost election and V P Singh was elected as the Prime Minister. On 7th August 1990, the then prime minister, V P Singh announced 27 percent reservation for the backward classes as a gesture to social justice and a notification to the effect was issued.

The announcement was met with severe reactions and protests from various parts of the country. Schools and colleges witnessed student strikes and within a month 160 students sacrificed their lives in protest. Many organizations like 'MandalOpposition Front', 'Anti Mandal Struggle Forum' and 'Samata Manch' came to life to protest the implementations. Many places also witnessed conflict between the supporters and opponents of the commission. The supreme court of India stayed the implementation of the commission's recommendation in October 1990.

On 16 November, 1992 the supreme court adjudicated that 27 percent reservation for backward classes was appropriate but barred the creamy layer i.e. well to do people from this section from getting the benefits. The central government and the state government of Uttar Pradesh started giving 27 percent reservation benefits to the other backward classes from 8th September, 1993 and December 1993 respectively. Madhya Pradesh gave 14 percent reservation and government of Rajasthan provisioned for 21 percent reservation to other backward classes since 1994. The central government constituted a national commission for backward classes on 14th August, 1993 which redresses to grievances regarding addition and deletion of names of castes in the list of other backward classes. Eligible persons from the other backward classes became entitled to age relaxation of 3 years in upper age limit for various government services from 13th October, 1994. They were also provided relaxation in written examinations and interviews. They get seven chances to appear for the civil services entrance examination. The central

government has also included *Jats* in the list of other backward classes.

The extent of OBC reservation in various states are—40 percent in Karnataka, 25 percent in Telangana and Andhra Pradesh, 25 percent in Kerala, 26 percent in Bihar, 14 percent in Maharashtra, 15 percent in Uttar Pradesh for 58 backward castes, 40 percent in Jammu and Kashmir and 21 percent to 52 castes in Rajasthan. Rajasthan Government has fixed the income limit for creamy layer as Rupees 2.5 lakh per annum¹. The state government has provided for 21 percent reservation in local bodies and panchayati raj institutions also apart from similar reservation in government services for other backward classes which includes about 42.50 percent of state's population. Efforts are being made to include *Mev*, *Peetal*, *Sindhi*, *Bhomia* and some *Rajput* castes also in OBC list.

Struggle for Gender Equality

We all believe that men and women should be inalienable and equal parts of study of any society. Therefore the study of sociology accords equal primacy to the study of both. However in the study of family and kinship and particularly the entire structure and process of kinship men are given primary position. In sociological studies, wherever lives of people are observed through participant observation, the presence of women and their activities tend to be obliterated. Initial social anthropologists like Malinowski and Radcliffe-Brown did not give due weightage to the role of women in their studies. Their studies were primarily focused on men. In their studies the information about community life and role of women in the community was elicited not from women themselves rather from male members of the society. Even in India this lacunae in eliciting information is observed more or less the same way. Many studies conducted by voluntary organizations, international organizations and even government agencies conclude that women are not a workforce or their presence is negligible. Such conclusions are suspicious because we observe through our open eyes that Indian women particularly residing in rural areas engage in agricultural and physical labour by even going to distant places

apart from shouldering their routine familial responsibilities. The cause of such misleading conclusion is that the respondents of these studies are male members of the family who believe that agricultural works ranging from plantation to harvesting the crops or other marginal economic activities such as sewing, weaving, embroidery etc. which earns monetary benefits to the family are not income generating activities. Labour is clearly defined as such activities which is not undertaken in household and directly contributes 'monetarily' to the economy of the nation. Through work we mean such activities which are economically paid in organized sector. Actually the social processes and policies which are used to analyze the society evidently differentiate between men and women.

Before discussing the struggle for gender equity, this discussion was necessary to point out that the role of women has not been the focus in the analysis of social structure and women have been struggling to liberate themselves from the subservient status. In such a scenario it is easier to assume why the role of half of the population is not so important in the views of general public.

Gender Equality and Social Resistance

For a long time it was believed that physical difference between men and women is closely related to emotional, intellectual and physical capabilities in them. The division of labour and roles assigned to men and women in our cultural traditions were also believed to be closely associated with their physical capabilities.

Social scientist George Peter Murdock believed that gendered division of labour in society was based on the biological difference between men and women. She argued that division of labour is not universal. She treats it as a plane myth that women are not fit biologically to perform difficult and strenuous work. Margaret Mead's study of tribes of pacific islanders is a testimony to this contention. The cross cultural data made available between late 1930s and 1960s dethrones the traditional belief that men are incapable to perform the role of women equally well and women too cannot do the work

assigned to men in the similar vein. In some societies, domestic works like weaving, spinning and cooking are performed by men even today and valiant and arduous works like diving for pearls, sailing and making the house are the responsibilities of women. This division of labour found in primitive societies was missing in settled agricultural societies or if found as an exception, the women did not get the same respect which men had been getting. It is said that has said when women perform the task in the male bastion they do not get the same respect as the men do. The main reason for this is the male dominance. The male dominance in society is also established and secured because life of men is more publically oriented and engaged while women's lives, due to being more centered around giving birth and taking care of children, gets more privatized and veiled.

Cognizance should be given to the fact whether it is appropriate to think that gender disparity is natural due to pronounced biological and physical differences. In fact the inequalities between men and women are not natural rather social because there is no conceivable biological factor which justifies to believe that lack of presence of women on powerful public posts is natural. Why do women do not even get a small fraction of familial resources? Irony is that nature does not provide any clue to this anomaly and it is still persistent in its present form. Wherever it is present in any society as an exception, they provide undeniable potent argument against this disparity. If women were biologically unfit to inherit the familial property and head the family, how could the matriarchal societies (like Khasis of Meghalaya and Nayars of Kerala, which are still matriarchal) have continued successfully for so long. How do women in many African tribal societies successfully perform their duties as peasants and traders? It makes it clear that there is no biological reason for difference between men and women.

Gender Equality Struggle and some Unresolved Questions : A global perspective—

In 2015, the world number one tennis player Djokovic said that male players' matches are seen more than female players' matches world over and therefore the male players should be remunerated

better. Raymond Moore, the chief executive officer of Indian women tennis tournament, also had given the statement of the similar sort. He had said that WTA tour is running due to male players. Both these statements depict the attitude towards women. The struggle to counter this patriarchal thinking and proving oneself had begun two centuries back. Mary Wollstonecraft in her book **A Vindication of the Rights of Woman** in 1792 demanded for the first time to implement the principle of 'equality, liberty and fraternity' for women. She proclaimed that any egalitarian social philosophy is not really egalitarian until it advocates for equal rights and opportunity for women. Since then the list has elongated by the thinkers who have voiced the question of gender equality differently. But all point to a key issue of 'decision making power'. This capability can only develop when women are treated equally in social, economic and political spheres. It is not that only Indian women are struggling for equality. In other developed countries too, the situation is more or less similar. Unequal remuneration, discrimination in promotion, domestic violence and tendency to treat maternity leave as unwanted burden circumspect the question of women emancipation. The Equality and Human Rights Commission of Britain conducted a research in association with the Department of Business, Innovation and Skills in 2015 and found that every fifth pregnant woman in Britain is victimized at the workplace. Three fourth of the pregnant women faced discrimination at their workplaces. Three fourth of unsuccessful women interviewees accepted that their chances of getting job got minimized as the employers became aware of their pregnancy. The research clearly exposes the thinking that women are working machines. If we are thinking that it is only a problem of Great Britain, we are mistaken. In USA, the strongest nation in the world, women are still facing the problem of inequality. Sylvia Hewlett in her book '**Creating a Life: Professional Women and the Quest For Children**' unraveled the ruthless dilemma faced by the working women in America. Typically 42 percent of professional women reaching the age of 40 were issueless due to their own considered decision since

they feared that they might be forced to leave the job of the private companies some way or the other either during maternity or after. The conclusion of a study based on a scale of gender difference by a nonprofit organization named Community Business points out that similar situation is developing in Asia as well.

Struggle for Gender Equality and Indian Perspective—It is important to understand first that position of women in India has always been lower to men before knowing when the struggle for gender equality began here. Vedic descriptions inform that women and men were co-learners in *gurukuls* (seminaries) in that period. Some learned women had profound knowledge of *Vedas*. Women were allowed to choose their life partners. Women were equal partners in social and religious lives. They could freely move in public work spheres. But the onset of the medieval period pushed the women to a secondary status.

The question of position of women in modern India cropped up as a part of middle class reform movements in nineteenth century. Many reformers untiringly struggled for the rights of women. Raja Ram Mohan Roy steered anti sati reform movement in Bengal. In Bombay presidency, Ranade, the leading social reformer of his time, organized movement for widow remarriage and Jyoti Ba Phule strongly advocated against the gender atrocities. Women also made exemplary effort to ameliorate their condition. A Maharashtrian housewife Tara Bai Shinde, in her book entitled 'Women Men Comparison' written in 1882, opposed the double standards for women adopted by the male dominated society. It is worth mentioning that Begum Rokeya wrote a feminist utopian story called 'Sultana's Dream'. The story of 'Sultana's Dream' is probably earliest example of science fiction in India and also perhaps the first in the world to be written by any woman in this genre. Apart from the early women rights perspective, the early 20th century also witnessed the formation and spread of various local and national women organizations in India. We also see that there were good number of women centred legislations in independent India.

Efforts for Women Upliftment

1. Constitutional guaranty of formal equality

(a) Indian constitution promises non-discrimination of sexes. Section 14 of the constitution provides legal equality to all. Section 15 prohibits all sorts of discriminations. Hindu Marriage Act empowers women to divorce and remarry. Similarly the Inheritance and succession act allows women to inherit or claim equal share in father's property.

(b) State sponsored Social Welfare—The Government of India established Social Welfare Board in 1953 for the welfare of women and other deprived sections of the society. The board was instrumental in development of many women organizations which groomed a large number of women social workers and leaders.

2. Women Welfare Policies—In view of growing concern and awareness about the condition of women at International level, the government of India adopted effective policies for the welfare of women and encouraged women related studies. The most important initiative in this direction was the establishment of a Committee on the condition of women in 1971. In its report 'Towards Equality', the committee observed that women despite being the largest minority have minimal influence over politics. It is remarkable that the concept of gender equality originates from the idea that empowerment and capability enhancement of women enables them to improve their living standard and puts them in a position to decide for themselves. In other words, it is a process which does not only help them understand the modus operandi of authority but also allows them to possess capabilities to control the sources of authority. Therefore the committee suggested that every political party should fix a quota for women candidature. Till this is not put in practice, it was recommended as an alternative that seats for women should be reserved in municipalities and panchayats through constitutional amendments. In 1993, the 73rd and 74th amendments did implement the suggestion of reserving seats for women in local bodies and panchayati raj institutions. The 33 percent reservation accordingly was a revolutionary step toward gender equality and participation of women in

decision making process. Slowly the condition of women started finding reflections in the context of development process. Now, the question of women has become very important parcel of development discourse instead of being seen as the target of welfare policies. This redefinition of women's problem got its reflection in the 6th five year plan. First time ever in the history of India, there was a separate chapter on women and development. In order to bring women into the mainstream from the margins of the society three pronged strategies were suggested in the sixth five year plan – a) economic independence, b) educational development, and c) health security.

Gender Equality and Current Scenario—"It was an oath taking ceremony of newly appointed judges. I was sitting with the chief justice in the court itself so that I might benefit from his experiences. He too was conservative. He was feeling awkward to sit with a woman. That means not only in the open court but also inside the chambers for judgments or discussions." Though this is a description of an event by Leela Seth- country's first women chief justice of high court- but has the situation changed since then? Actually we may see the glittering faces of few Indian women in the Forbes' list of most influential people and may like to give affirmative answer. But does the small numbers of these successful women is true representation of the real picture of half of the population of our country. Truth is that in a male dominated patriarchal society, women are seen in their traditional roles which are subordinate to and controlled by men. If a woman desires to be accepted as a woman then she is labeled as over ambitious and over smart.

India adopted three important strategies in its economic policies in 10th five year plan (2002-07) - a) Social empowerment of women through creating positive atmosphere for positive economic and social policies for women. b) Economic empowerment and c) Ensure gender justice and stifle all forms of discrimination against women so that the objectives of gender justice could be promoted.

Economic empowerment is seen as one of the bases of gender equality. In response to structural

adjustment programmes, women themselves are trying to undertake economic activities. Participation of women has increased in terms of social responsibilities, domestic upkeep and economically productive activities. This has led to tremendous pressure upon them too. 'Unequal wages' are a big question mark on gender equality. Still, 60 percent gender inequality persists in terms of economic participation and opportunities to women. If the same pace of reduction in gender inequality continues (the data pertaining to 2015 has only lessened by 4 percent as compared to 2006), it will take another 81 years to end gender inequality. This means that by 2095 only the gender discrimination would end at work places.

Surprising fact is that the condition of gender inequality is better even in those countries which are economically backward than India. For example, Rwanda—a country in Africa is positioned at fourth place in terms of gender equality because it has equal number of working men and women. That is why it is the country with least gender disparity among African countries. In Asian countries, Philippines is the most gender equal country with 7th place. The main reason behind it is that men and women get equal wages for the same work in this country. The performance of India in terms of gender equality is extremely poor. As per the Gender Global Gap Index, 2016 of World Economic Forum, India stands at 87th position among 144 countries in the world.

Political authority is another important basis of gender equality. In this respect too, Indian women have undergone a long struggle. The report of Inter Parliamentary Union (I.P.U.) points out that the negligible presence of women in Indian parliament and state assemblies characterizes the discriminatory political attitude towards women. It was reported by I.P.U. in 2015 that India occupies 105th place in this position. The first 10 positions in this list are occupied by Rwanda, Bolivia, Angola, Cuba, Ecuador and South Africa respectively. It suggests that accepting women leadership through gender equality and political representation requires even more liberal perspective than economic empowerment requires.

Gender Equality and Role of the World—

It is true that real social change is not possible until every society treats men and women equally, entrusts equal responsibility and adopts new values related to social relations base on mutual respect.

Maximum countries of the world have formally adopted the 1979 treaty regarding ending all forms of discrimination against women but the ground level translation of the same is still a far cry.

Women organizations have strongly raised the issue of gender equality in the agenda of women development in International women conferences held in Mexico, Copenhagen, Nairobi and Beijing. United Nations constituted a commission for women in 1946. Two main functions of the commission were - to recommend measures for promotion of women's rights in political, economic, civil, social and educational areas and prepare the report of works undertaken by the Economic and Social council.

The United Nations has taken a major initiative for implementation of its development agenda after 2015 world over. The objective of the initiative is that world cannot achieve its hundred percent objectives unless half of its population i.e. women do not get equal participation and treatment in all respects. United Nation believes that gender equality and women empowerment are indispensable for sustainable development and gender inequality breeds all forms of inequalities which includes disparities within the country and without. United Nation also affirms that gender equality is increasingly being seen as a successful mission because dedicated and broader objective of bringing about change is not only about achieving gender equality but it is also about empowering women and girls so that no one is left behind.

When and to what extent the objectives of United Nation would be fulfilled is hidden in the future but it is clear that the progress in the direction of achieving gender equality in different parts of the world is smaller than expected.

Protection of Religious Minorities

Indian nation is protective of democratic and inclusive values. It is inclusive because it has

accepted diversity and multiplicity and democratic because it does not allow any form of discrimination or exclusion. Rather it believes in establishment of a just society.

The concept of minority groups has been broadly used in sociology. Its boundaries are not only limited of numerical attributes. In broader sense of the term it also subsumes the feeling of discomfort or deprivation. Minority word is a sociological term. The members of minority community have a sense of belongingness to a group. It means that they feel related, integrated and united to the group.

The concept of Minority—A special rapportier of United Nation, Francesco Capotorti has given a global definition of Minority, “a group numerically inferior to the rest of the population of a State, in a non-dominant position, whose members - being nationals of the State - possess ethnic, religious or linguistic characteristics differing from those of the rest of the population and show, if only implicitly, a sense of solidarity, directed towards preserving their culture, traditions, religion or language”.

Minority denotes lesser in number however the population or the ratio is not defined. In accordance with the international laws and conventions, a religious group should be determined as a minority if the population or proportion of the religious minority should be less or equal to 8 percent of total population. It means that religious groups which account for more than 8 percent of the population cannot be categorized as minorities. But this is as per international standards.

Indian constitution has described the word minority from section 29 to 30 and section 350a to 350b. But the term minority is not defined anywhere. Under section 29 the term minority is though mentioned in the border title mentioning it as that part of citizens who differ in language, script or culture. It could be an entire community or a group within the majority community.

Under section 30 of the constitution two types of minorities are mentioned: Religious and Linguistic. Remaining two sections 350a & 350b are only related to linguistic minorities.

The ministry of social welfare, Government of

India, vide its notification dated 23rd October, 1993 has declared five religious communities namely Muslims, Christians, Sikhs, Buddhists and Parsis as minorities. On the basis of powers conferred by the Article (C) under section 2 of National Minority Commission Law 1992, Jain community has also been notified as minority community on 27th January, 2014.

17.22 crore (14.2%) Muslims, 2.78 crore (2.3%) Christians, 2.08 crore (1.7%) Sikhs, 84 lakh (0.7 %) Buddhists, 45 lakh (0.4%) Jains and 78 lakh (0.7%) other communities are enumerated as minorities in India as per census 2011.

Protection of Religious Minorities

There are several measures adopted in the constitution of India for the protection of religious minorities. The purpose of these measures is to protect and promote the feeling of Indian democracy since essence of democracy actually opposes all forms of disparities and divisiveness.

1. Provisions for Minorities—There are special provisions for the minority communities in para 29 and 30 under section 111 of Indian constitution. The constitutional provisions for minorities are—

(a) Religious Freedom—Indian constitution guarantees religious freedom to all minorities. The constitution does not promote any particular religion.

(b) Linguistic and Cultural Rights—Every citizen of the country or residents of any part or section of any citizenry which has its own language, script or culture is entitled to maintain it as provisioned in para 29(1) of People’s Representation Act 1951.

(c) Establishment of Educational Institution—According to para 30, all minorities have the right to establish educational institutions as per their will. They are also entitled to impart education to the children of their community in their own language.

(d) No State Discrimination among Educational Institutions—The state does not discriminate in any manner whatsoever in providing aid to the educational institutions on the basis of their affiliation to or control by any religious or linguistic community.

2. National Commission for Minorities—

The minority communities have played significant role in the socio-economic development of the country. The government has initiated several programs and schemes for their social and economic betterment. The government of India has enacted National commission for Minorities Act, 1992 for the empowerment of minority communities and to maintain their cultural, linguistic and religious distinctiveness. Under this act, minority community is identified on the basis of government notification. The main functions of the commission are following—

- (a) Evaluate the development activities implemented by the centre and state for the development of the minorities.
- (b) Ensure the implementation of protective measures devised by the centre and state for the protection of the interests of the minorities.
- (c) Study the problem of discrimination faced by the minorities and suggest measures for their prohibition.
- (d) Study and analyse issues pertaining to social, economic and educational development of the minorities.
- (e) Take action on instructions pertaining to the minorities given by the central government.
- (f) Submit special reports pertaining to minorities before the central government.
- (g) Give recommendation for effective implementation of protective measures for the advancement of the interests of the minorities.

3. National Minorities Commission, 1997—

- (a) Evaluation and monitoring of protective measures for the minorities.
- (b) Give advice to other departments of the government.
- (c) Give serious consideration to the grievances against deprivation of minorities from their entitlements and protective measures.
- (d) Give opinion on the issues addressed to the commission.

4. Prime Minister's 15 point programme for the welfare of minorities—Prime Minister's 15 point programme for equal participation in education, employment and economic activities of minorities to

ensuring their welfare was declared in June, 2006. Main objectives of this programme are—

- (a) Increase in the opportunities in the area of education.
- (b) Ensure equal participation of minorities in new and existing schemes for employment and economic activities.
- (c) Improvement in their living standard through ensuring their participation in schemes related to the development of basic facilities.
- (d) Control of communal violence and animosity.

5. Sachchar Committee—A seven member committee presided by retired Delhi High Court justice, Rajendra Sachchar was constituted on 9th March, 2005. The committee was entrusted to study the educational and economic conditions of Muslim minorities. The committee submitted its report on 8th June, 2006 to the government. The major recommendations by the committee are—

- Necessary measures should be taken to improve the employment among Muslims.
- Equal Opportunities Commission should be constituted for informed representation of interests of deprived minorities.
- A national data bank should be created for different socio-religious sections.
- *Madarsas* should be linked to senior secondary schools and their degrees should be accepted for qualification for defense and other exams.
- Appropriate social values should be promoted in textbooks to promote religious tolerance.

The central government has taken some steps on the basis of the report of Sachchar Committee, which are—

- Quality education outreach till secondary level education and National Secondary Education Campaign.
- Special area and Madarsa modernization programme has been modified and it has been divided into two parts.
- A model college would be established in 374 backward districts of the country and 61 of these backward districts are identified as Muslim dominated districts.
- University Grants Commission to prioritize the

establishment of women hostels in the colleges and universities of areas which has dominant minority population particularly Muslims.

6. Minorities' Education—Special emphasis has been given to the educationally backward minorities in the interest of equality and social justice in National Education Policy 1986. Two new schemes were added in it in 1992.

- (a) Area intensive programme for educationally backward minorities.
- (b) Initiation of Madarsa education modernization aid scheme during 1993-94.
- (c) Establishment of National Minorities Educational Institution Commission in 2004 under which minorities' institutions could be linked to the listed schools.

7. Financial Aid Scheme for Modernization of Madarsa Education

- (a) The scheme is completely voluntary. The financial aid is provided by the central government.
- (b) Acceptance of the scheme solely depends on will of Madarsas.
- (c) The main aim of the scheme is to provide financial assistance for the promotion of modern education in traditional and age old institutions like maqtabas and Madarsas.

8. Schemes related to Minorities Education

- (a) Area intensive programme for educationally backward minorities.
- (b) The main objective of this programme is to provide educational facilities and resources in the areas where minorities are in dominant number.
- (c) Financial assistance for modernization of Madarsa education.
- (d) Financial assistance by University Grants Commission for providing coaching to the students of Minorities for competitive examination preparation.
- (e) Financial assistance to the institutions working in the area of Farsi and Arabic languages.

For the protection and improvement of lives of minorities, the central government has initiated a multi-dimensional development programme in 2008-

09. The main objectives of the programme are to improve the quality of lives, reduce different kinds of imbalances and improve the socio-economic conditions of people in minorities dominated districts.

The districts which are deprived of basic facilities from the point of view of development, have got prioritized schemes such as creation of pucca houses, availability of potable water and electricity, improved system of primary and secondary education and income generating beneficiary schemes.

In addition to this, the Ministry for Minorities is also promoting the socio-economic empowerment of students from minority communities. Various scholarships such as Pre-Matriculation scholarship, Merit cum Means scholarship, Maulana Azad National Fellowship and leadership development programme for the women of minorities etc. are being given to fructify the objective.

Government institutions are dedicated to implement these schemes as the largest democracy of the world is committed to fulfill the foremost responsibility of maintaining social equality and harmony.

Care of the Differently Abled Persons

'Differently abled person' is the term used for physically or mentally challenged persons. Since differently abled persons are not simply disabled due to their physical or mental disabilities, they are also made disabled since society is structured in a way which does not cater to their needs.

The meaning of handicap or disability understood world over are—

- Handicap or disability is considered a biological weakness.
- Disabled persons are always seen as afflicted persons.
- It is believed that the disability is due to direct knowledge of the disabled person.

It is generally found that all cultures value physical 'completeness' and lack of it is treated as abnormal and looked down upon. The main cause of this thinking is rooted in the cultural conception which believes that disabled or imperfect body is the

consequence of a misfortune. The saddening aspect is that disability is attributed to the consequences of the *karmas* of the previous birth as per the dominant cultural ideology in India. However the term ‘differently abled’ does not accept any of these conceptions.

Section 2 of Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995 defines those persons as disabled who are certified by a medical authority to be suffering from any prescribed disabilities by 40 percent at least.

(a) Blindness, (b) Low vision, (c) Leprosy-cured, (d) Hearing impairment, (e) Locomotor disability, (f) Mental illness, (g) Mental retardation, (h) Autism and (i) Cerebral Palsy or combination of two or more of f), g) and i) are known as disabilities.

There are 2.68 crore differently abled persons which is 2.21 percent to India’s population as per census 2011. 1.50 crore are male and 1.18 crore are female in the total population of the differently abled persons in the country.

Constitutional Provisions for the Differently Abled Persons—

1. Article 41 states, “The State shall, within the limits of its economic capacity and development, make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved want.” Apart from this the schedule XI of article 243G and schedule XII of 243B which are respectively related to the powers of Panchayats and municipalities for implementation of schemes for economic development and social justice, provide for the protection and welfare of differently abled persons amongst the weaker section of the society.

2. Rehabilitation Council of India Act, 1992—In view of the empowerment and welfare of the differently abled persons, the rehabilitation council of India act was promulgated. The council regulates training of rehabilitation professionals and workers and promotes researches in the area of disability and special education.

3. Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995—Economic and Social Commission for Asia and Pacific held a meeting between 1-5 December, 1992 in Beijing to initiate Asian and Pacific decade 1993-2002 for the differently abled persons and issued a declaration for their equality and participation. India is a signatory to the declaration. In accordance with the declaration, the government of India promulgated Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995.

With twin objectives of better coordination with and implementation of the provisions of Persons with Disabilities (Equal Opportunities, Protection of Rights and Full Participation) Act, 1995; the government introduced **Rights of Persons with Disabilities Bill** in the upper house on February 7, 2014. It was passed by lower house of the parliament on December 16, 2016 as “**The Rights of Persons with Disabilities Bill - 2016**”.

4. National Trust for the Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple disabilities—National Trust for the Welfare of Persons with Autism, Cerebral Palsy, Mental Retardation and Multiple disabilities is a constitutional body constituted by the parliament in 1999 through an Act. The objectives of the Trust are—

- (1) to enable and empower persons with disability to live as independently and as fully as possible within and as close to their community as possible;
- (2) to facilitate the realization of equal opportunities, protection of rights and full participation of persons with disability;
- (3) to extend support to its registered organizations to provide need based services; and
- (4) to evolve procedures for appointments of guardians and trustees for persons with disabilities.

5. National Policy for Persons with Disabilities, 2006; UN Convention for Persons with Disabilities, 2006; and Strategy for Realizing the rights of Disabled Persons in Asia and Pacific Region—It is understood that the disabled persons

are valuable resources of the country. If they are provided with equal opportunities and effective rehabilitation, majority of them would be able to lead a quality life. The government has prepared a national policy, therefore, to create such atmosphere which provides them with equal opportunity and participation.

Based on prevention of disability and provisions for rehabilitation, the national policy provides for—

- (a) Disability Prevention
- (b) Provisions for Rehabilitation
 - (i) Physical rehabilitation Strategy
 - Early identification of physical problems
 - Counseling and Medical Rehabilitation
 - Supplementary Aids
 - (ii) Education of the Disabled
 - (iii) Economic Rehabilitation of the Disabled
 - Employment in Government organizations
 - Remuneration based employment in private sector
 - Self employment
 - Non-inhibiting surroundings
 - Social Security
 - Provisions for disabled children.

6. United Nation Convention, 2006 for the Rights of the Disabled—This treaty was adopted by general assembly of the United Nations on December 13, 2006 and was put for signature by member nations on March 30, 2007. The adoption of the treaty empowered the differently abled persons to get their rights and make government, private and civil society organizations accountable to their entitlements.

India is one of those few countries which have ratified the treaty. After signing the treaty on March 30, 2007 and its ratification, this law became effective from May 3, 2008.

7. Pre-Matriculation and Post-Matriculation Scholarship for Disabled—

Objectives of the Scheme—

- Main objective of the scheme is to provide the financial assistance to disabled students of pre-matriculation and post-matriculation.

- Financial assistance includes scholarship, Book grant, and allowance for attendant/reader.
- Beneficiaries under these two scholarship schemes are selected on the basis of recommendations of state governments/ union territories.

8. National Foreign Scholarship Disabled Students—This scholarship was initiated to provide financial assistance to disabled students pursuing post graduate and Ph. D. level studies in foreign countries. Every year 20 scholarships are given and 6 of these are reserved for women applicants.

9. National Strategy for Skill Development of Differently Abled Persons—Disabled Persons Empowerment Department and Social Justice and Empowerment Ministry initiated national strategy for development of skills and entrepreneurial stipend for disabled persons. The main aim of the scheme is to provide professional training and improve the employment opportunities for the disabled persons. It is an important contribution towards improving the living standard of their families which is also beneficial to the broader economy.

10. Scheme for Awareness Generation and Publicity—The scheme started in September, 2014 and was continued even after the financial year 2014-15. For effective and better results and to simplify the broader bases of implementation, the target area, objectives and eligibility criteria were modified during financial year 2015-16.

Department of Empowerment of Persons with Disabilities—On May 12, 2012, Disability Division was separated from Social Justice and Empowerment ministry to give focus on policy issues related to the welfare and empowerment of the persons with disabilities and give needed emphasis on the related activities. On December 8, 2014 the name of the department was changed to Department of Empowerment of Persons with Disabilities. The department works a central nodal agency for the issues related to disabilities and disabled persons and also closely coordinates among various incumbents, related central ministries, nongovernmental organizations and state/ union territory governments.

Objectives of Department of Empowerment

of Persons with Disabilities—The department aims for an inclusive society which provides equal opportunities to disabled persons for their development and prosperity so that they are able to lead an useful, safe and respectable life.

In order to achieve its aim and realize its mission, the department prioritizes its objectives as –

(a) Physical rehabilitation, Consultation and Medical Rehabilitation as well as assistance through development of auxiliary systems and purchase of equipments to minimize the effect of disability through—

(i) Vocational training along with educational rehabilitation.

(ii) Economic Rehabilitation

(iii) Social Empowerment

(b) Develop Rehabilitation professionals/workers

(c) Improvement in internal work efficiency/ Response/ Service Delivery

(d) Support the empowerment of disabled persons through awareness generation in various sections of the society.

In order to understand the agonies and problems of differently abled persons and bring them into the mainstream of the society, a broader perspective is necessary. Every year, on 3rd of December Persons with disability day is celebrated internationally to sensitize the general public towards differently abled persons. The objective of International day for persons with disabilities is really profound in order to generate public awareness and to gather support for self-respect, health and rights for disabled persons.

Though there are several efforts being made at the level of the governmental for the care of the differently abled persons; there is still a need for greater respect, sensitivity and cooperation with the disabled.

Important Point :

- Narmadeshwar Prasad has mentioned several sayings related to caste prejudices.
- Castes, in Indian social history, have been complementary and patronizing to each other.

- *Shudrak* has also referred to caste prejudices in his book *Mrichchhakatikam*.
- Some political parties are also found to be fueling caste prejudices in the democracy.
- The Scheduled Castes in India account for 16.6 percent of its total population as per census 2011.
- All traditional inabilities of scheduled castes have been redressed in post independent India.
- There are 59 listed Scheduled tribes in Rajasthan.
- As per census 2011, scheduled tribes in Rajasthan account for 13.48 percent of the total population of the state.
- Meena is the most populous tribe in Rajasthan.
- There are 12 tribal groups inhabiting in Rajasthan.
- Rajasthan is the fifth largest state in India in terms of tribal population.
- Subsistence economy and conservative social structure of tribal communities have kept them aloof from education and technology.
- Highest number of tribal population (about 45 percent) is found in north-eastern part of Rajasthan.
- Backward classes denote those sections of the society which are lagging behind as compared to others due to social, economic and educational deprivations.
- There is no definitive definition of backward classes. Only meaning of the term is described.
- Article 15(4), 16(4) and 340 of the constitution have special provisions for education and employment of the backward classes.
- Section 340 of the constitution empowers the President of India to establish a commission to take stock of the situation of backward classes in various parts of the country.
- Mandal Commission was constituted under the chairmanship of V P Mandal in 1977 which submitted its report to the Government of India on 30th April, 1982.
- The Mandal commission listed 3,743 castes into backward class category which constituted 52 percent population of the country.
- 27 percent reservation for backward classes was

recommended in government services and educational institutions.

- On 7th August 1990, the then prime minister, V P Singh announced 27 percent reservation for the backward classes as a gesture to social justice and a notification to the effect was issued.
- Rajasthan government has implemented 21 percent reservation in government services, local bodies and panchayati raj institutions for other backward classes.
- Mary Wollstonecraft in her book **A Vindication of the Rights of Woman** in 1792 demanded for the first time to implement the principle of 'equality, liberty and fraternity' for women.
- Maximum countries of the world have formally adopted the 1979 treaty regarding ending all forms of discrimination against women.
- In 1993, the 73rd and 74th amendments reserve 33 percent seats for women in local bodies and panchayati raj institutions.
- The sociological meaning of term minority is that the members of a community have a sense of belongingness to their group.
- Under section 30 of the constitution two types of minorities are mentioned: Religious and Linguistic.
- On the basis of powers conferred by the article C under section 2 of National Minority Commission Law 1992, Jain community was also been notified as minority community on 27th January, 2014.
- **Persons with Disabilities** (Equal Opportunities, Protection of Rights and Full Participation) **Act**, 1995 defines those persons as disabled who are certified by a medical authority to be suffering from any prescribed disabilities at least by 40 percent.
- There are 2.68 crore differently abled persons which is 2.21 percent to India's population as per census 2011.
- For the rights of disabled person a treaty was adopted by general assembly of the United Nations on December 13, 2006 and was put for signature by member nations on March 30, 2007.

Questions for Practice

Objective Type Question

1. What is the name of the author of 'History of Caste in India'?
(a) Ketkar (b) Dube
(c) Majumdar (d) Madan
2. Who has mentioned several sayings related to caste prejudices?
(a) Ketkar
(b) Narmadeshwar Prasad
(c) Srinivas
(d) Madjumdar
3. What is the proportion of scheduled castes to the total population of India?
(a) 14.6% (b) 15.6%
(c) 16.6% (d) 17.6%
4. Under which section of constitution, the scheduled castes are listed?
(a) article 332 (b) article 340
(c) article 342 (d) article 341
5. Under which section of constitution, the scheduled tribes are listed?
(a) article 332 (b) article 342
(c) article 352 (d) article 362
6. How many tribal communities reside in Rajasthan?
(a) 9 (b) 101
(c) 12 (d) 14
7. Which section of constitution empowers the president of India to take stock of the situation of backward classes?
(a) article 370 (b) article 340
(c) article 15(4) (d) None of these
8. Who was the chairman of Mandal Commission?
(a) V P Singh (b) V P Mandal
(c) Prof. Gadgil (d) None of these
9. When was Mandal Commission constituted?
(a) After 1977 Election
(b) During 1975 emergency
(c) After 1984 General Election
(d) None of the above
10. When did Mandal Commission submit its report to the government?
(a) 1980 (b) 1981
(c) 1982 (d) None of these

11. As per the article 15(4) and 16(4), reservation cannot exceed from—
 (a) 50% (b) 60%
 (c) 40% (d) None of these
12. Article 30 of the Indian Constitution describes how many categories of minorities?
 (a) one (b) two
 (c) three (d) four
13. When was the Jain community included in the category of minorities?
 (a) 2014 (b) 2010
 (c) 2011 (d) 2015
14. When was the National Minority Commission Act passed?
 (a) 1992 (b) 1986
 (c) 1984 (d) 1989
15. Which sociologist believes that the biological differences between men and women are based on the gendered division of labour in society?
 (a) M. N. Srinivas
 (b) Iravati Karve
 (c) George Peter Murdock
 (d) Ann Oakley
16. What is the position of India at world stage with respect to women representatives in IPU report, 2015?
 (a) 108th (b) 103rd
 (c) 110th (d) 105th
17. What is the population of differently abled persons in India as per census 2011?
 (a) 3 Crore (b) 2.05 Crore
 (c) 2.68 Crore (d) 5 Crore
7. Why does Andre Beteille believe that agricultural class is the crux of backward classes?
8. Why does India believed to be the protector of democratic values?
9. Which articles of Indian Constitution describe minorities?
10. Which two schemes were added in 1992 in National Education Policy, 1986.
11. What has economist Silvia said about gender inequality?
12. Which Indian woman has written a book on women inequality in 1882 and what does it contain?
13. What is the definition of disabled persons as per section 2 of Person with disability Act, 1995?

Short Answer type Questions

1. Write a note on caste prejudices.
 2. Throw light on the inabilities of scheduled castes in medieval period.
 3. Write a note on the population of scheduled tribes in Rajasthan.
 4. Analyse the residence of tribes in Rajasthan geographically.
 5. How would you explain that determination of backward classes is not based on birth or caste rather on something else?
 6. The class between lower and upper classes is backward class. Explain.
 7. What were the tasks assigned to Mandal Commission?
 8. What is the definition of minority in Sociology?
 9. Which communities are considered minority in India?
 10. What is the definition minority given by rapporteur Francesco Capotorti ?
 11. What is National Minority Commission?
 12. What are constitutional guaranty for the formal equality for the development of women?
 13. Discuss the main functions of the commission constituted by United Nations in 1946.
 14. Write about Indian Rehabilitation Council Act, 1992.
1. What is the name of book written by Narmadeshwar Prasad?
 2. The inabilities of scheduled castes are associated with which age of social system?
 3. How many scheduled caste groups reside in Rajasthan?
 4. What is the percentage of tribal population in Rajasthan as per census 2011?
 5. How many scheduled tribe groups reside in Rajasthan?
 6. Clarify the meaning of Backward Class.

Essay type Questions

1. Explain the current situation of scheduled castes in India.
2. Write an essay on scheduled tribes in India.
3. Explain the impact of Mandal commission's report.
4. Describe the recommendations of Mandal Commission Report with respect to Rajasthan.
5. What do you mean by religious minorities? What are the provisions for their protection?
6. Discuss the Indian perspective on struggle for gender equality.
7. What are the policies of the government for the care of differently abled persons?

Answers

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (a) | 2. (b) | 3. (c) | 4. (d) | 5. (b) |
| 6. (c) | 7. (b) | 8. (b) | 9. (a) | 10. (c) |
| 11. (a) | 12. (b) | 13. (a) | 14. (a) | 15. (c) |
| 16. (b) | 17. (c) | | | |



Chapter 4

Structural Change in India—Tradition and Modernity, Industrialization, Urbanization

Study point :

- Structural Change
- Concepts of Tradition and Modernity
- Relation between Tradition and Modernity (Indian Context)
- Concept of Industrialization
- Effects of Industrialization on Indian Society
- Urbanization, Characteristics
- Effects of Urbanization in India

This chapter discusses the changes in social structure of Indian society and the impact of modernity, industrialization and urbanization on it. The chapter would enable the students to understand—

- Structural Changes from colonial period to the present
- What is Modernity?
- What is tradition?
- What is the continuity of tradition and modernity?
- Impact of modernity, industrialization and urbanization on Indian society from colonial period to the present.

Change is eternal part of nature. There is no object, institution, society or a unit which is absolutely constant. The speed of change could be slow or fast but the change is inevitable. It means that change is a continuous process in social and natural worlds.

There have been comprehensive changes in the Indian social structure during last two centuries. The society in India has been facing the flux of change due to foreign invaders such as *Shakas*, *Huns*, *Kushans*, Mongolians and Arabs. The impact of the Arabs has been the wider, the impact of the colonial rule has been most far reaching. In order to understand the present social structure of India, we need to grapple with the colonial period in India.

Social institutions like caste, family, marriage, neighborhood, kinship, national movement, constitution, law and order, industry, agriculture, education, language, etiquettes, outfits, housing, business etc. all bear the western imprint.

Structural Change

1. Colonial Period—The British colonialism was based upon capitalist system. The rulers of pre-colonial period did not interfere with the economy of the society, but the colonial rulers directly did large scale economic interventions. They were able to effectively change the pattern of land-ownership, crop-cycle and crop selection as well as the system of production and distribution. In order to maximize their economic interests, they even took forests in their control which created sever problem of habitation and shortage of grass-land for tribal and pastoral communities. The laws related to forests most severely influenced the north-eastern India.

The colonial administration augmented the mobility of the Indian people to suit to their best economic interests. Labourers from Bihar and Jharkhand, professionals from Bengal and Madras and personnel for other works from other states were brought to the British tea estates. Indians were also sent as indentured labour to the other British colonies of Africa, America and other parts of Asia. Some of them could not return to their motherland and are known there as people of Indian origin. Where ever there are people of Indian origin in the different parts of the world, they had their forefathers coming to the place during the colonial period.

Britishers started the English education system in India so that there could be effective dialogue between the rulers and ruled and thus law and order could be easily maintained. The effort meant for

effective establishment of colonial rule in India, was able to impact the nationalist consciousness of Indians as well. The English educated people were introduced to the concept of human rights enshrined in western democratic values. It consequently gave birth to nationalist consciousness in India and struggle for independence and sovereignty started taking roots.

2. Tradition and Modernity—Tradition and modernity are treated as mutually contradictory concepts as if they are two opposite poles in social development. Generally, traditional societies follow modern societies in social, economic, cultural, intellectual, political, educational and other such areas.

Tradition—Tradition is related to antiquity. The customs, beliefs and norms of behaviours which we have inherited from our ancestors are referred as tradition. Tradition generally resists change. According to Edward Shils, “tradition is the conscious acceptance of older norms by the society. The accepting person knows that the said customs and behaviour are in vogue from the past and acceptable to the society.”

In his book ‘Modernization of Indian Tradition’, Yogendra Singh has discussed the characteristics of Indian traditions. According to Singh, there are four qualities of Indian traditions—

- (a) Holism
- (b) Hierarchy
- (c) Transcendence
- (d) Continuity

(a) Holism—It establishes the primacy of collectivity over the individual. Joint family, caste, village and kinship systems impose collective identities over individual identities.

(b) Hierarchy—It institutionalizes inequalities. Caste, qualities and goals establish hierarchical system. Castes are ordered along pollution and purity. Similarly qualities such as *sata*, *tama* and *raja* as well as goals like *Moksha*, *Dharma*, *Artha* and *Kama* are also hierarchized.

(c) Transcendence—The last goal of the life is to attain *moksha* which is achieved through *sanyasashrama*.

(d) Continuity—It is the fundamental basis of

tradition. The concept of Karma and rebirth also establish continuity.

Tradition and Change—Edward Shils has said that a traditional society is neither completely traditional nor a modern society is completely bereft of tradition. Tradition works as a link between past and present.

In Indian society, two changes can be seen so far as tradition is concerned –

- (a) Direct
- (b) Structural

(a) Direct Change—These are such changes which have occurred in our traditions from time to time such as thinkers of Jainism, Buddhism, Arya Samaj, Brahmo Samaj and Prarthana Samaj have changed and modified the traditions.

(b) Structural Change—Indian society possesses the tradition of acculturation (a process through which elements, norms and customs of other cultures are adopted by one culture) and this should be assimilation in place of accommodation (a process through which elements and customs of one culture get submerged into other culture through losing their own existence) It denotes that there have been structural mechanisms in our society to accept change and therefore there was no hindrance in social transformation.

Modernity

Modernity is a particular way (rational and scientific) of thinking. Yogendra Singh has described four characteristics of modernity—

- (a) Individualism
- (b) Equality
- (c) Openness to Change
- (d) Secularism

These characteristics are indicators of modernity. Individualism in place of collectivism, equality in place of discrimination, change in place of stagnancy and secularism in place of religious orthodoxy are important in the conception of modernity. According to N K Singhi, the elements of rationality, scientificity and uniqueness of economic structure are embedded in modernity.

Modernity is a perspective where all aspects of

life show mobility. This mobility can be seen in our religious, economic, political and administrative lives and ways of thinking. In the process of modernization, this perspective goes beyond traditions to establish a social structure which we call modern.

Relation between Tradition and Modernity(the Indian Context)

Generally it is believed that tradition is the epitome of social and economic backwardness and modernity denotes development. Tradition is taken negatively while modernity as positive. Whereas, modernity and tradition could be actually understood as a continuum in which tradition and modernity are placed at two ends having such societies in between which exhibit different shades of the mix of tradition and modernity.

Reality is that no society is completely modern or traditional. Difference is of degrees. Indian social structure is its best example. During last two centuries, it has witnessed many important changes. The society is progressing towards modernity from tradition. We see the following forms of tradition and modernization in India—

1. There is perceptible economic development and we have moved towards self-reliance.
2. Traditional occupations are getting into oblivion and there is an increase in the specialization of new occupations.
3. Modern agricultural implements and machines are increasingly replacing traditional means of agriculture such as ploughing, sowing and drafting through Oxen, camels and animals. Use of modern method of agriculture is increasing in place of traditional agricultural methods.
4. Reduction in the number of people engaged in primary sector and increase in the number of people working in secondary and tertiary sectors.
5. Currency has got prominence over barter system of exchange.
6. Division of labour has increased the mutual interdependence of various communities which

has lead to reduction in the feeling of social isolation.

7. Proportion of urban population has increased in the country.
8. The process of urbanization is growing.
9. Importance of achieved status has grown over ascribed status.
10. Harmony and equality have got prominence over division and inequality in society.
11. Death rate has reduced due to qualitative and quantitative changes in medical facilities.
12. Education and medical facilities have reduced the birth rate.
13. Life expectancy has increased due to growth in quality of living standard and nutritional availability.
14. Per capita average income has increased.
15. Growth in prosperity and ambition has increased mobility.
16. Democratic and elected leadership has replaced dynastic leadership.
17. Modern means of communication such as electronic media, social media and internet has outpaced traditional modes of communication.
18. Society is increasingly becoming democratic.
19. Written literature has proliferated over oral literature.
20. There are increasing opportunities to bring women and deprived in the mainstream of the society.
21. Rule by eligibility and merit has replaced dynastic rule.
22. Nationalist feelings are overpowering parochial feeling such as nepotism, casteism, regionalism and lingual.
23. There is growth in secularism over religious orthodoxy.
24. Discrimination and social distancing due to religion, race, gender and colour is approaching its end.
25. Open competition has been promoted through adult franchise in political space.
26. The number of nuclear families has increased as compared to joint families.
27. Women's march towards modernity has got

strengthened due to prohibition of child marriage, widow remarriage, women's right to inheritance, prohibition of the practice of *sati* and prohibition of untouchability.

28. The movement for the freedom of women is becoming stronger which in turn has improved the participation of women in all walks of lives.
29. Dependence of people over agriculture is coming down and inclination towards service sector is growing.
30. Feudalistic and *Jamindari* systems have been uprooted and importance of caste panchayats is reduced.
31. State laws are taking primacy over social rules in the lives of people.
32. New institutions have taken over the old patron-client relations and caste panchayats.
33. Constant effort for economic progress in the capitalist system has increased stress and conflict.
34. Society has shifted premium from knowledge to information.
35. People's inclination towards science has increased.
36. Tendency of improving human skills through training has gained ground.
37. Desire for wealth and prosperity has given birth to consumerism.
38. Heavy industries and factories have replaced small and cottage industries.
39. Connectivity between places has improved due to modern means of transportation.
40. Incidences of smuggling, divorce, drug abuse and familial discord have increased.

3. Industrialization

It is a process in which things are produced through inanimate energy driven machines in place of hand held implements. Inanimate energy based machines are not only used in factories but also in travel, transport, communication and agriculture. Industrialization has influenced and altered the division of labour, specialization, production relations between managers and workers; geographical concentration of population, industries and urban

areas; and structure of occupation at a large scale.

Industrialization is based upon mechanized production which functions on the basis of non-living sources of energy such as steam or electricity. It is an important character of the modern society. It has greatly influenced the social economy of the world. Basically it is an economic process which has far reaching social impact. Economy and society have witnessed vast changes due to industrialization.

There was rapid development in science and technology in Europe between 17th and 18th century and as a consequence, industrial revolution started in Britain in about 1760. Industrial revolution propelled production through machines. Use of machines did multifold increase in production as compared to what human labour could do. People of European countries and Britain in particular, established colonies in different parts of the world for the want of market for their products and procurement of raw material for new products. The process of colonization further complemented the process of industrialization and it soon became the hub of industrialization.

British society was first to industrialize where, first ever, people transitioned from rural to urban. Twenty percent of British population was residing in towns and cities which had population of ten thousand in 1800. This proportion reached seventy four percent by 1900. At the dawn of twentieth century, London with a population of about seven crore became the biggest city of the world. It became the centre of industrialization.

Impact of Industrialization on Indian Society

When Europe and Britain in particular, was on the path of rapid industrialization, India was a colony of Britain. Therefore, there had to be the impact of British industrialization on India. The unrestricted import of cheap cloths, machine made implements and establishment of British led industries destroyed the indigenous industries. Rural artisans shifted to agriculture after discarding their non profitable occupations. Initially there was devastating impact of British industrialization on India. India witnessed deindustrialization in some areas. Traditional industrial

centres in India started falling. Due to 'Manchester competition' there was existential crisis for cities like Surat, Dhaka, Tanjore, Murshidabad and Masulipattanam. The cloths manufactured in Manchester were much cheaper than the silk produced in India due to British protectionism. This caused severe downfall in demand of Indian goods. There were establishments of new British led industries at new places in India which witnessed increase in population. Britishers developed Bombay (Mumbai), Madras (Chennai) and Calcutta (Kolkata) for export of raw material and import of finished goods to benefit their trade. Cotton from Mumbai, jute from Kolkata and coffee, indigo and cotton from Chennai were used to be exported to Britain.

Wherever Britishers could reach easily in large numbers, the local craft and industries got extinct. The rural craft in Eastern India could survive longer as Britishers reached there late. The expansion of railways in British India also had negative impact on Indian industries. As an impact of industrialization, people in Britain migrated to urban area where as people in India had to take recourse to agriculture in rural areas only as their occupation had become non profitable. Thus the industrialization in India is not only related to increase in production through machines but also with the advent of new social groups and social relationships. In the initial stage of industrialization there was transformational change in Indian social structure.

The older towns lost their ground due to decline in their commercial activities and new cities were established and developed during colonial period. Kolkata (previously known as Calcutta) was first such city in British India. An English businessman and employee of East India Company, Job Charnock took three villages—Kolikata, Govindpur and Sutanuti on the bank of river Hugli on lease to develop a business centre. Fort Williams was established in Kolkata with a view to develop a defense and military base. These gave impetus to the expansion of Kolkata as a city.

India could not witness the same industrialization as Britain due to British policies in the colonial period. They neither established nor allowed

others to establish the kind of industries which were successfully running in Britain. Rather they established such businesses or enterprises which were not lucrative in Britain due to labour, climate and transportation. Tea estate was one of such industries.

Colonial authorities forcefully employed its subjects as cheap labour. Britain was a democratic country but for the interests of its citizens in homeland who were masters of India, the democratic practices were consciously avoided in the colonies. Tea industry started in India in 1851 in Assam. As per the available information, 4,79,000 permanent and 93,000 temporary workers were employed in tea estates by 1903. These many people were not available in Assam and medical treatment was expensive as the working condition was not very conducive to health in the tea estates. The estate owners and the contractors were not ready to bear the treatment expenses. Therefore the colonial masters enforced such a rule that poor labourers were left with no other alternative. By use of Transport of Native Labourers Act (No. 111) 1863 and its successive amendments in 1865, 1870 and 1873; labourers were brought to Assam by force, allurements and fear. It was amended in the Labour and emigration Act, 1901 and Assam Labour and Emigration Act that the migrant labourers cannot do any other work in Assam except working as labour in Assam. The labourers were liable to be jailed if were to be found not abiding the law. On the other hand the living standard of British tea - estate owners was royal and luxurious.

Industrialization in Independent India—

The economic exploitation and plunder during colonial rule was a central concern before Indian nationalists. They believed that the economic condition of the country could be amply improved through fast and large scale industrialization. Consequently there was emphasis on the development of heavy industries. Cotton, Jute, mines and railways were modern industries of India in the beginning. The new government of Independent India aimed for fast economic growth. Security, transportation, communication, energy and mining projects were considered to realize this goal. The

policy of mixed economy was adopted by the government where by some areas were reserved to public sector undertakings and some were open to private sector. Baroda, Coimbatore, Bangalore, Pune, Faridabad, Rourkela, Bokaro, Bhilai and Durgapur etc. apart from Mumbai, Kolkata and Chennai became important industrial area. The government also provided special support to small scale and cottage industries. By 1991, only 28 percent of working population was employed in heavy industries while 72 percent were working in small, cottage and traditional industries.

Even today, India is mainly dependent on agriculture. More people are now coming to service sector such as shops, banks, I. T. industry, hotels and other service areas and the size of urban middle class has grown. Even, changes in the values of urban middle class are also visible. Share of private sector employment is getting bigger than the government sector. Government is also following the policy of land acquisition for establishment of industries and protest movements by peasants and tribal people against forceful acquisition are also apparent.

The following consequences of industrialization are visible in India—

1. Production has been commercialized.
2. Subsistence economy is ending.
3. Production through machines had become prominent.
4. Ratio of agricultural labourer has decreased.
5. Urbanization has expanded.
6. The educational outreach is extended.
7. The use of technology and science in different walks of life has increased.
8. Democracy has spread and matured.

It can be summarized that industrialization has had extensive impact on society which led it to differentiate from ancient and medieval age. Industrialization has improved the living condition of people as well as has caused several new problems too.

Urbanization—It is understood to be a process through which there is—

1. Growth in urban population through migration.
2. Inclination for industrial occupation over

agricultural occupations.

3. Transformation of agriculture based natural localities into urban area.
4. Faster growth of urban population as compared to rural population.
5. Adoption of urban way of life by a sizeable part of the population.
6. Increase in the population of older cities and birth of new cities.

Characteristics of Urbanization—Following are the characteristics of the process of Urbanization—

1. Division of labour and specialization
2. Working and production through machines.
3. Enhancement in the role of secondary groups and organizations in lives.
4. Increase in social mobility.
5. Artificiality, pretence and change in behaviour.
6. Modern amenities of communication and transport.
7. Hectic and mechanical life.
8. Identity crisis.
9. Reconciliatory and accommodative human nature.
10. Status dissatisfaction and instability.
11. Distrust and fear of getting deceived.
12. Execution of work through written contract.
13. Worry for security.
14. Body ailments related to pollution, depression and life style.
15. More concern for rights than duties.
16. Improved medical services.

These characteristics differentiate the urban population from rural.

31.16 percent of India's population was urban as per census 2011 where as it was 17.29 percent in the first census after independence in 1951. Similarly, the rural population proportion in India has continuously declined during last 60 years and urban population has grown. The number of towns with population size of 1 lakh to 10 lakh was 412 in India in census 2011. Metropolitan cities having population size of 10 lakh to one crore were 53 and megacities (Megalopolis) with a population size of more than one crore were three. Megacities with a population of more than a crore are—

1. Greater Mumbai 1,83,94,912
2. Delhi 1,63,49,831
3. Kolkata 1,40,35,959

(Source : Census of India, 2011)

Impact of Urbanization in India—Modern urbanization has comprehensively effected our culture world over. Norms and values of people have changed. Scientific outlook has replaced traditional thinking. Towns have seen the development of a metropolitan outlook and a mixed culture. The characteristics of urban social structure of Indian cities are—

1. Change in caste occupation—Traditional caste system is still present in urban areas. Change in the traditional caste occupation has not changed as much as it was desired. A number of castes such as *Brahmins*, *Baniya*, *Khati* (carpenter), *Suanr* (goldsmith), *Luhar* (Blacksmith), *Dhobi* (Washermen), *Mochi* (shoemaker), *Nai* (Barbers) are still engaged in their traditional caste occupations. Though one does witness partial change in occupational practices since one may find few upper caste persons engaged in shoe shops, saloon or laundry. Now *Baniyas* also do not have monopoly over trade and business. Brahmins still enjoy monopolistic position in their caste occupation.

2. Reduction in the Practice of Untouchability—The practice of social distance has been prevalent in India. Even the shade of an untouchable person was taken to be polluting let alone be the touch of the person. Upper castes' discriminatory behaviour towards lower caste have seen a decline in towns and cities. Today, Brahmins and Dalits eat in the same restaurants. They travel through the same means of transportation. Brahmin personnel work under Dalit officers. Thus society has undergone a vast change due to modern education, science, industrialization and urbanization.

3. Growth in Casteism—Whereas one finds welcome changes in the practice of untouchability and traditional occupation due to urbanization; casteism is getting even rigidified in a different forms. Educated persons are forming caste associations and organizing caste based meetings.

4. Change in the form and size of the

family—Urban areas have witnessed more widespread fall of joint family and extended family system as compared to rural areas. Nuclear family is more prevalent in urban areas. The influence of kinship has weakened in towns and cities which consequently has given birth to smaller families. The census reports of India indicate that the size of urban families in India is successively getting smaller.

5. Rural-Urban linkage—Sometimes rural mode of living are found even within urban areas. Smaller is the town; bigger is the influence of rural living. Rural and urban seem to coexist in India.

6. Growth in the influence of secondary groups and institutions—The influence of primary groups and institutions is getting reduced in the urban areas and secondary groups and institutions are getting prominence. Most of the needs of urban populace are met through secondary groups and institutions. The role of family, neighborhood and community is shrinking. Individualism is replacing the communitarian and we feeling in urban areas.

7. Influence of materialistic culture—Urban life is more inclined towards hedonistic fulfillment and leisure as if they are under the influence of Charvakist culture. Traditionally the Indian life and outlook has been spiritual but due to growth of urbanization western values are being promoted. Therefore one finds the prominence of consumerism and materialistic life style in cities.

8. Initiation of new occupations and commercialization of agriculture—New occupations have emerged in the nearby villages of townships under the influence of urbanization. Fisheries, poultries, dairy, horticulture and production through small machines have come into existence.

9. Rise of consumerism—The spread of urbanization has given rise to consumerism. Television, fridge, cooler, motor vehicles, electrical agricultural implements, fancy dresses, processed food items and cold drinks manufactured by multinational companies are easily available in villages these days. The urban influence has generated rural liking for material prosperity and their propensity towards consumerism.

10. Impact of modern and English

education—Cities are the centres of modern and English education. Liking for modern formal education has grown in villages under its influence. Rural folks are interested to better their lives through getting government jobs by educating themselves. The longing for happy and prosperous urban living has raised the demand for modern education.

11. End of Patron-Client relationship—Urbanization has brought an end to patron-client relationship or the system of service against service as well as barter system. Now wages are paid against work in the form of currency. The service castes under patron-client relationship have now modernized their occupation. Urbanization has also altered the caste occupations. Occupational mobility is also prevalent in urban areas.

12. Lessening of superstition—In the traditional society of India, life was governed by multitude of superstitions. The scientific outlook and use of technology which is identified with urbanization has declined the belief in superstitions. Villages also along with towns are adapting to new ideas and scientific approach.

13. Change in traditional outlook due to modernization—Modern education is growing due to urbanization which has brought multidimensional changes in rural and urban areas. Due to continuing spread of education and its effect the idea of small family size, widow remarriage, adult marriage, gender equality, liberty of occupation selection and economic mobility has gained ground. Presently, the role of girls in choosing their life partner is also becoming important. Women are now increasingly participating in decision making processes. Incidences of inter-caste marriage, court marriages and divorce have also multiplied. Moral values are getting relegated and occurrences of black-marketeering, bribery, food-adulterations and frauds have increased.

14. Women empowerment—There are lot of changes in the condition of women. Higher education, employment and democratic values have promoted the value of women liberation. Purdah system is diminishing in urban areas. More and more educated women of muslim community also are getting rid of the custom of burqua. The presence of women in

public life is on the rise. Participation of women in domestic affairs has also increased. The patriarchal values are weakening in the urban areas.

15. Intervention of religion in politics—In the process of urbanization the intervention of religion has increased instead of social areas. Due to vote bank politics and fulfillment of political interests, religion is misused by the political parties. Political parties promote religious appeasement to garner and secure votes in their favour. Religion has ceased to be the question of personal faith and belief.

16. Decline in the influence of rituals—The importance of religious rituals has decreased in urban areas due to the impact of modern education. These days, people are more inclined towards devotion, obeisance and worship instead of rituals. People have started finding rational elements even in religion. Consequently the hold of clerics on the religion has weakened.

17. Brain drain—Urbanization has accelerated brain drain. The availability of basic amenities, employment and possibilities of economic prosperity in urban areas as compared to rural areas has attracted intelligent people from villages to the towns.

18. Migration of rural wealth—Brain drain has also commenced along with economic drain from villages to the cities. Due to the allurements of progress, development, comfort, amenities, availability of resources and more prosperity, rural folks are investing in towns and cities which has drained the rural capital from the village.

19. Economic imperialism and colonialism—Due to the flow of capital from villages and lack of it in the villages, urban people have started dominating the rural economy. People who were affluent have started living in towns by subletting their village property and agricultural land to others.

20. Impact of globalization—The process of urbanization has intensified the impact of globalization on our lives. Abundance of communication media and latest technology have aided to the reduction of differences in knowledge and material facilities in order to convert the world into a village. Therefore the gap between the villages and towns has reduced.

Additionally, there are some negative and dysfunctional impacts of urbanization and industrialization. Prostitution, various types of white-collar crimes, drug abuse, bribery, divorce, smuggling, black-marketeering, adulteration, caste and communal tensions, falling apart of primary groups, accidents, pollution, kidnapping etc. are some unpleasing incidences which have also grown in the urban areas. Urban life has become stressful and unhappy. Life style related diseases such as neurosis; heart related diseases and cancer are more rampant among urban people than in rural population. Still the process of urbanization and industrialization continue unabated to cater to the needs of growing population.

Urbanization and industrialization are broader processes which are related and concomitant with the progress of science and technology, westernization, sanskritisation, modernization and the current processes of liberalization, privatization and globalization. These too are influencing urbanization and industrialization.

Important Point :

- Change is eternal part of nature.
- Last two centuries in India have witnessed comprehensive changes in the Indian social structure.
- British colonizers effectively changed the pattern of land-ownership, crop-cycle and crop selection as well as the system of production and distribution during their rule in India.
- Tradition is normally opposed to change.
- Edward Shils said that a traditional society is neither completely traditional nor a modern society is completely bereft of tradition.
- Modernity is a rational and scientific way of thinking.
- India is a democratic country.
- People are getting inclined to science.
- Women liberation movement in India is getting stronger and therefore the participation of women in all walks of life is on the rise.
- Desire for wealth and prosperity has been intensifying consumerism.
- Industrialization in colonial India negatively affected the cottage industries of village India.
- Wherever Britishers could reach easily in large numbers, the local craft and industries got extinct.
- Britishers established industries which most served their interests.
- Britishers exploited Indian labourers through Transport of Native Labourers Act.
- In independence of India, the use of science and technology in the lives of people has increased due to industrialization.
- According to census 2011, metropolitan cities having population size of 10 lakh to one crore were 53 in India.
- The three megacities in India at present are— Greater Mumbai, Delhi and Kolkata
- Urbanization has affected the size of the Indian families.
- Cities exhibit the influence of materialist culture.
- Urbanization has given birth to new occupations.
- The influence of English education is growing in urban areas.
- The patron-client relationship on decline due to urbanization.
- There have been positive changes in the status of women in India at present.
- There are negative impacts of urbanization and industrialization also.
- Life style related diseases such as neurotic, heart related diseases and cancer are more rampant among urban areas than in villages.
- Urbanization and Industrialization have promoted secondary groups in place of primary groups.

Questions for Practice

Objective Type Question

1. What did cause mobility in pre-independent India?

(a) British	(b) French
(c) Portuguese	(d) Dutch
2. Who wrote 'Modernization of India Tradition'?

(a) Srinivas	(b) Yogendra Singh
(c) Dube	(d) None of the above
3. What is the last goal of life in ancient Indian tradition?

(a) Dharma	(b) Artha
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- (c) Moksha (d) Kama
4. How many characteristics of modernity are there, according to Yogendra Singh?
(a) one (b) two
(c) three (d) four
5. Technology has.....the geographical distance.
(a) increased (b) reduced
(c) not changed (d) none of the above
6. What has intensified familial discord?
(a) Urbanization (b) Industrialization
(c) both (c) None of the above
7. When did Industrial revolution in Britain started?
(a) around 1560 (b) around 1460
(c) around 1790 (d) around 1860
8. What was the cause of population increase in London?
(a) Westernization (b) sanskritisation
(c) Industrialization (d) None of these
9. What was the initial impact of industrialization in British India?
(a) Inclination of rural artisans to agriculture
(b) development of cottage industries
(c) Both
(d) None of the above
10. What type of economic policy was adopted by the government in post independent India?
(a) Protection to public sector
(b) Protection to private sector
(c) Mixed
(d) None of the above
11. What type of country is India at present?
(a) Agriculturally dependent
(b) Industrially dependent
(c) Service oriented
(d) None of these
12. Artificiality and pretence are the consequences of which process?
(a) urbanization (b) sanskritisation
(c) brahminization (d) None of these
13. According to census 2011, how many cities with a population size of one lakh to ten lakh were there in India?
(a) 409 (b) 408
- (c) 411 (d) 412
14. How many megacities are there in India as per census 2011?
(a) two (b) three
(c) four (d) one
15. Which is the biggest megacity of India at the moment?
(a) Delhi (b) Kolkata
(c) Greater Mumbai (d) Chennai
16. Which is more associated with consumerist culture?
(a) City (b) Village
(c) State (d) None of the above

Very Short Answer type Questions

- Which foreign culture has most affected the Indian society and culture?
- Who developed tea estates in India?
- British promoted which language in India?
- Which quality of tradition emphasizes the primacy of the group over individual?
- What is promoted by the concept of Karama and rebirth?
- What connects the past and present?
- What characterizes secularism?
- What has been the impact of increase in division of labour on various communities?
- What has caused the decline in the feeling of social seclusion?
- Which type of status is becoming important in India?
- Dynastic leadership is the characteristic of which society?
- What is the cause of growing importance of secularism?
- Which occupation is being adopted by people in place of agriculture?
- What is called the increase in production through machines?
- What was the biggest city of India in the beginning of 20th century?
- When was Fort Williams established?
- When did tea industry start in India?
- What has caused the improvement in the living standard of people?

Short Answer type Questions

1. What was the condition of Indian society in colonial period?
2. What are the characteristics of tradition according to Yogendra Singh?
3. Write a note on the change in tradition.
4. What are the characteristics of modernity? Explain.
5. What are the elements of modernity according to N K Singhi?
6. Briefly explain the beginning of industrialization.
7. What is Manchester competition?
8. Which place was taken lease by Job Charnock?
9. Write a short note on tea industry in India.
10. What industries came into existence in post independent India?
11. What do you mean by urbanization? Explain.
12. Give the names of megacities of India.

13. What reasons do you see in the decline of patron-client relationship in India?
14. What are the causes of rise in consumerism?
15. Explain materialistic culture.

Essay type Questions

1. Explain tradition and modernity.
2. What is the relation between tradition and modernity?
3. What is the impact of industrialization on Indian society? Illuminate.
4. Write an essay on urbanization in India.

Answers

- | | | | | |
|---------|---------|---------|---------|---------|
| 1. (a) | 2. (b) | 3. (c) | 4. (d) | 5. (b) |
| 6. (c) | 7. (c) | 8. (c) | 9. (a) | 10. (c) |
| 11. (a) | 12. (a) | 13. (d) | 14. (b) | 15. (c) |
| 16. (a) | | | | |

Chapter 5

Cultural Change, Westernisation, Sanskritisation, Secularisation and Postmodernisation

Important Point :

- Conceptual analysis of cultural change
- Role of social reform movements and means of communications in cultural change
- Analysis and characteristics of westernisation
- Westernisation and social change
- Conceptual analysis and characteristics of sanskritisation
- Critical explanation of sanskritisation
- Causes of secularisation and historical background of origin
- Concept of modernisation and post modernisation
- Modernisation and post modernism

You shall be able to understand about various factors of social change in the present chapter

- We shall have to understand social change and why there is need to learn about social structure for the understanding of social change
- We shall also learn that in what way social movements and means of communications played role for cultural changes
- We shall try to learn the concept of westernisation and its impact on Indian society
- We shall try to learn the concept of secularisation and its historical origin along with its impact on Indian society
- To analyse the conceptual aspect of modernisation and to understand the processes of social change. Analysis of the concept of modernisation and post modernisation.

Cultural change

We can understand the concept of cultural change when we know about structural change. The base of cultural change lies in the social structure. Structural change means change in the structure of the society. Now the question is what social structure

is. According to sociologists meaning of social structure is that system of sustained relations of people which can be defined in the form of behaviour pattern and which can be controlled by social institutions and culture. Whenever there is change in structural system naturally there is a change in cultural system also. Because of the change in structural system there is the change in ethics, behaviour and sentiments of men. Society is mobile therefore change with time is indispensable.

Historical background—We shall have to turn the pages of history to understand the social change. We know that our country was ruled by different groups in different parts of the country in the past by which the present modern India happened to develop. It is to point out that the colonial rule had been the most effective rule in comparison to others. Because of that rule several changes were seen in the Indian social system. Colonialism was based on capitalistic system; hence there was a direct impact on the economic system. They introduced railway for their direct economic interest and benefit, with the result movement of common man increased. It also developed the contacts with those people living at distant places. People started migrating comfortably towards cities in search of employment. Consequently the processes of industrialisation and urbanisation got stimulated. Industrialisation does not mean only the production based on machines, further new social groups and social relations also initiate and develop with the process of industrialisation.

Social reform movement and cultural change—Impact of colonialised rule was originated by two interrelated significant incidents. First incident is related to the social reformers of 19th century and second is related to the planned efforts of nationalist leaders of 20th century. Main aim of social reformers and nationalist leaders was to bring the changes in

those behaviours by which discrimination was made with women and excluded groups. The social reformers attacked the evils based on the religious scriptures. As illogical and incomplete interpretations had been made for wasted interest, hence the victims were the women and the excluded caste. There were certain vices like; sati, child marriage, prohibition of widow remarriage and caste based discriminations by which the human rights of women and evaded classes were snatched away. Of course voice was raised before colonialism against the social discriminations in India. The voice of equality was raised at the centres of Buddha religion. Similar kind of efforts had been observed during Bhakti and Sufi movements.

In 19th century the impact of social reform could be established because the efforts were made to correlate meaningfully the modern thoughts with the ancient literature. Say for instance, Raja Ram Mohan Roy opposed 'sati tradition'. He referred the Hindu scriptures along with the modern principles to oppose the tradition of 'sati'. In the same manner Ranadey referred the scriptures in favour of widow remarriage. He highlighted those aspects of Vedas which give consent for the widow remarriage.

Means of communication and cultural change—We shall have to understand that the restless efforts of social reformers have played a significant role in cultural changes during 19th century. The social reformers have provided a new direction to change the thoughts of the society disguised with traditions. A new direction was provided by the social reformers for the ethics and behaviour in the society which basically indicated the cultural changes. The role of media was significant in spreading the thoughts of social reformers in the whole country. Satish Sabarwal, a sociologist discussed three aspects of modern changes—

1. Media
2. Forms of organisations
3. Nature of thoughts

Momentum to different forms of media took place with the result of new technology. Printing press, telegraph, microphones and rail had been communicating the thoughts of social reformers and nationalist leaders to the masses and intellectuals in

every corner of the country. Exchange of ideas among the social reformers started from Punjab and Bengal to Madras and Maharashtra. In 1864 Keshav Chandra Sen, of Bengal, visited to Madras. Pandit Ramabai visited several places to create public awareness. Intellectual bases, mainly humanism and rationalism, provided ideological foundation to social reforms. New technology and organisation, provided momentum to different forms of communication, hence cultural behaviour happened to change. Active social organisations of that time had made efforts for public awakening. In Bengal 'Brahma Samaj' was established while in Punjab 'AryaSamaj' was established. In 1914 Anjuman-E-Khwateen-E-Islam was established. That was a national level institution of Muslim women in India.

Social reformers had conveyed their thoughts to the masses through meetings and symposiums, but along with that mass media kept discussions alive on social problems. Slowly and steadily ideologies of masses started changing with the impact of the talks delivered by the social reformers. Their documented ideas were translated in other languages. Consequently on the basis of social and humanity ground a solid foundation was provided to bring, and make to stand, particularly to the excluded groups in first category in the whole country. New thoughts of liberty and freedom, revolutionary thoughts related to family structure and marriage elevated the status of woman in order of hierarchy. It is also a significant fact that the social reformers while maintaining the ancient traditions, made efforts to include new and modern ideas. The issue of proving right to education for women was also deliberated upon. Ishwar Chandra Vidhyasagar was in favour of women education. With his efforts several schools for girls' education were opened in Calcutta and at other places. The struggle against social evils and rights to the neglected people was not confined to any particular religious community. Muslim social reformers raised their voice against polygyny and tradition of veil. Jahan Ara Shahnawaj did put a proposal against polygyny in a conference of 'All India Muslim Women'. The proposal was supported by womens' magazine; Tahsib-E-Niswan. Similarly

Sir Sayed Ahmed Khan discussed the Islam and mentioned legality of independent investigation (Izatihad) He expressed the similarities between the rules of nature established by modern science and the dialogues written in the Quran.

It is clear that social organisations and social reformers attacked those evils by which the women and neglected groups were pushed back from the main stream of society. Movements held in 19th century changed the thoughts of common men. Consciousness towards female education, widow remarriage, and decrease in the orientation for child marriage are the indication of this matter. One of the significant aspects of this movement has been that it has not only awakened the half of the population of the country towards their rights, but it motivated to revive their hard-pressed strengths.

The social movements of 19th century changed the cultural form of the country. New ideologies, human coordination and the sentiment to protect equality and to carry it, development of liberty, emerged as an example of Indian cultural change. Changes made in these cultural behaviours, could be understood in the form of processes of Sanskritisation, Modernisation, Universalization and Westernisation.

Westernisation

Westernisation is concerned with that sub cultural pattern which has been assimilated by some Indians. These people were those who came in contact with western culture. Among these, particularly middle class and intellectual class were included. That class adopted the western style of life and pattern of thought, not only that, they supported and expanded it.

Yogendra Singh said while defining Westernisation, ‘emphasis on humanitarianism and intellectualism is Westernisation, which has initiated series of reforms in India. Establishment of scientific, industrial and educational institutions, emergence of nationality, new political culture and leadership in the country are all the by-products of Westernisation.’

Explanation of Westernisation—M.N. Srinivas wrote regarding Westernisation- “due to

British rule fundamental and static changes have been occurred in Indian society and culture. This period was different from all periods in the past history of India, because Britishers brought new technology, institutions, knowledge, belief and values with them. They brought printing press too with them. Consequently it made serious and various changes in Indian life and thought”.

With the result of long period of British rule and its’ impact on Indian socio-cultural system, why Srinivas named it as Westernisation, has been clarified by himself. He says, “In the earlier phase of nineteenth century the Britishers removed the evils in support to awakened Indian public opinion, for instance; Sati tradition (1833), female infanticide, human sacrifice and slavery (1833) In brief the impact of Britishers was profound, manifold and fruitful. With the result of 150 years rule of Britishers and its impact on the Indian society and culture I have made use of the term Westernisation. And this term assimilates the changes occurred at different levels of technology, institutions, ideologies and values. I would like to say that instead of its ambiguous and unanimous form, I have been making use of this term deliberately. Such term is necessary for the analysis of the changes occurred in non-western country with the result of long contact with some western country”.

In common words the meaning of Westernisation is the adoption of social structures, cultural systems and values of Western countries by the Eastern countries. In this context when we talk about India than we say that in comparison to other Western countries, rather England has influenced the Indian culture. The reason was very clear as the Britishers remained for a long period in India, therefore the impact of their life style and culture was there in public mind.

Characteristics of Westernisation

Srinivas has mentioned many characteristics of Westernisation—

1. In view of Srinivas impact of Westernisation has been observed every field whether it is cultural field, political, religious or economic field.

2. Srinivas wrote, in his book 'Social Change in Modern India', "Westernisation is an inclusive, complex and many-layered concept. It covers a wide range from Western technology at one end to the experimental method of modern science and modern historiography at the other. Its incredible complexity is seen in the fact that different aspects of Westernisation sometimes combine to strengthen a particular process, sometimes work at cross-purposes, and are occasionally mutually discrete".
3. In view of Srinivas impact of Westernisation has not been in equal amount on all. It is such a complex process that it cannot be estimated that how much impact shall be there on which part. According to Srinivas 'The form and momentum of Westernisation and one part of population to the other part has been discrete from one field to the other. Group of people have been westernised regarding their dress, food style, language, sports and from the point of the items used by them. While the other groups those who have adopted western science, knowledge and literature, had been relatively free externally from Westernisation.
4. Srinivas clarified that the term 'Westernisation' has been used merely to reveal change. Its aim is not to express good or bad. Means this term is neutral from ethical point of view.
5. Westernisation influences the personality of an individual partially or completely, at the same time the other part of its personality remains totally un-influenced by Westernisation. Srinivas has presented such examples in his book. In 1952 Srinivas observed a driver of government bulldozer in a farm while levelling the land. That driver happened to perform traditional play also for entertainment in the village. It is clear that he did not perceive any incompatibility between driving a bulldozer and practising black magic. For him black magic was played for entertainment while to drive bulldozer was for livelihood.
6. It is not necessary that the impacts of Westernisation may always have direct

influence on individual. Many times individuals are influenced by it indirectly too.

Westernization and Social Change—

Westernisation has influenced cultural, social, economic and political system of Indian society. Due to Westernisation traditional institutions of Indian society have been influenced and new institutions took birth. The education centres established before the British rule, basically had extended the traditional knowledge, but by the influence of British government, the education system changed. The aim of new education system was to generate such a class which could perform at lower level in British administrative system. However this system played its significant role in creation of a new middle class. It was the class which was excited to change the traditional institutions.

Before Westernisation of Indian culture the tradition of taking food was considered as a religious act. Standards of purity were established with food. For instance, after throwing away the leaf plates the place happened to be purified by applying the solution of cow dung where these leaf plates were used for eating. With the result of Westernisation in big towns and cities, the educated and westernized groups prefer to eat at dining tables in place of sitting on the land. Srinivas himself writes that "the point I wish to stress is that the new mode of eating contributes to an increase in secularisation, as the table is not likely to be purified with cow-dung solution after meals. And the ritual acts traditionally performed before and after meals tend to be dropped".

With the result of Westernisation change occurred also in political and cultural field. Due to Westernisation there was not only the growth of nationalism but caste based discrimination became weak, also the seeds of linguistic consciousness and regionalism germinated.

In historical perspective Srinivas wrote regarding social changes that, 'a small part of Indians came in direct contact with the Britishers or Europeans and those who did not come in direct contact they also had not been always helpful in change. For example, impact of Indian servants,

working for Britishers, were probably limited to their kin groups or local caste groups, but there was no impact on others. Similarly, those who converted to Christianity from Hinduism did not exercise much influence in Indian society as a whole because, first, these also generally came from the low castes, and second, the act of conversion excluded them from the wider community of Hindus. Finally due to conversion to Christianity often there was a change of religion, customs and the common culture only, means no charge occurred in their social status.'

An intensive impact of Westernisation on Indian literature had been reflected. Writers of Hindi language were influenced by the language and style of western writers. Westernisation has influenced architecture, styles of dance and music, drawing and painting.

Westernisation gave birth to a new class in the society which was known as elite class. In this context Srinivas wrote that, "There is a certain amount of continuity between the traditional elite and the new or Westernised elite. Such continuity exists in a double sense : first, some members or sections of the traditional elite transformed themselves into the new elite, and second, there is continuity between the old and new occupations. A simple instance of continuity is provided when the sons of a Brahmin pundit enter the professions, or when a Chieftain's son achieves a high position in the Indian army, or a Bania's son becomes a leading exporter and importer of goods. It is only natural that during the first phase of Westernisation each section of the Indian elite should choose a model of Westernisation traditionally closest to it. This is only true, however, in very broad terms, and there were exceptions. The Persians of Bombay, for instance, were one of the first groups to take advantage of the new opportunities; they entered the professions, government service, industry commerce and trade, especially trade in liquor, and finally, were also prominent in civic and national life".

There is no doubt that Westernisation has influenced the Indian social system, however it would be proper to observe its effectiveness. Srinivas himself made use of adjective like; primary, middle or tertiary with Westernisation. The first stage of

Westernisation has passed in India. Rural area of the country is at the middle stage of Westernisation and the urban as well as metropolis culture have been passing through the tertiary stage. Indian culture shall totally assimilate with Westernisation, is doubtful, because Indian culture has been maintaining its originality for thousands of years.

Sanskritization

Caste system has been considered as a unique feature of Indian social system. Caste is basically a chief form of Indian social stratification. Means, here one caste is considered as higher or lower to the other. An extensive study was conducted by M.N. Srinivas regarding these castes. Srinivas made use of a term 'lower caste' for the excluded group of society to discuss the caste stratification system. Srinivas used the concept of Sanskritization for the first time to analyse socio-economic life of the Coorgs-the people of south India in 1952. Till the mid of 20th century original study of caste system had been based on heredity or on the basis of conception of purity and impurity or in terms of the basis of status in 'varna system'. But Srinivas made efforts to discuss the caste system on the basis of 'vertical mobility'.

Before the concept of Sanskritization it was considered that caste system is a rigid system based on birth in which no change is possible. The verification of this fact is made by S.V. Ketkar by his explanation on caste. Ketkar in his book 'History of Caste in India' wrote that, "membership of a caste is limited to those individuals who have born from the members of that caste only" Similar kind of thoughts are mentioned by the sociologists Majumdar and Madan. They said that "caste is a closed class". Against all these well-established considerations M.N.Srinivas viewed that caste is flexible system, mobility is possible in this system and it is not necessary that the position of every caste remain certain for ever.

Concept of Sanskritization—Srinivas said while defining Sanskritization that, It is a process by which a "low" Hindu caste, or tribal or other group, changes its customs, ritual, ideology and way of life

in the direction of a high, and frequently, “twice born” caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community. The claim is usually made over a period of time, in fact a generation or two, before the arrival is conceded.”

Srinivas also says that “Sanskritization of any group often results in, upward mobility for the caste in question. Generally it is considered that Sanskritization is a reform in economic or political status of the concerned group or the great traditions of Hinduism come in contact to certain source. With the result a sentiment of high consciousness emerges. The source of these great traditions may be any of the place of pilgrim, any *muth* or may be any sect of belief.

As a concluding remark we can say that Sanskritization indicates towards such a process in which any caste or group from cultural point of view follows the customs and names of prestigious group to elevate their social status.

Features of Sanskritization

1. Srinivas has clarified that in the process of Sanskritization it is not necessary always the Brahmin caste would be followed, because local dominant caste is also very significant. The concept of Sanskritization has been clearly observed by relating it with economic and political dominance too. Role of local capable caste has given special importance in cultural circulation of change.
2. Srinivas considered that Sanskritization is a two way process because the attempting caste obtains or learns a lot from the higher caste to achieve the higher status, at the same time lower caste also provides something to the higher caste also. In this regard Srinivas gave an example; he narrated that at all places of India Brahmins worshiped some local deities also beside the worship of universal and prestigious gods and goddesses so that they could be protected from plagues and their animals, children and grains could be secured.

3. Sanskritization is not only an individual process of social mobility rather it is a group process.
4. In the process of Sanskritization merely ‘positional’ changes occur. No occurrence in structural changes. Means one caste makes its position higher from the nearby castes in caste hierarchy but the social system remains unchanged.
5. Process of Sanskritization is a long way process. In this process a lower caste has to wait for a long to achieve the position of higher caste and during this period it has to maintain a continuous pressure for its claim.
6. With the result of Sanskritization the gap between secular and ritual rank is to be bridged. When a caste or section of a caste achieved secular power it usually also tried to acquire the traditional symbols of high status, namely the customs, ritual, ideas, beliefs and life style of the locally highest caste.

Factors to Encourage Sanskritization—

There have been several factors to make possible the process of Sanskritization. These factors somehow strengthened the process of Sanskritization.

1. Development of means of communication and transport—With the result of development of means of communication and transport, contact among the people in un-accessible area, became easy to access. Even the entry in non-accessible area made possible, consequently the process of Sanskritization got accelerated.

2. Convenience in Ritualistic Practices—Srinivas considered isolation of chanting Mantras in ritualistic practices as a main cause of Sanskritization. Because of isolating the Mantras the rituals of Brahmins have become easy to access for all castes. Brahmins imposed restrictions on lower castes (Non Twice-born) on chanting of Vedic Mantras. In this manner people from lower castes also could adopt social ethics and ideas of Brahmins very conveniently.

3. Political Encouragement—According to Srinivas due to democratic parliamentary system Sanskritization got encouraged. The excluded groups faced every kind of discrimination and several disabilities imposed upon them, all of these have been

abolished and now they have put to become a part of the main stream.

Critical Analysis of Sanskritization—Srinivas has discussed the concept of Sanskritization in its pure sense but many intellectuals have shown their disagreement. Even Srinivas himself accepted the fact that the concept of Sanskritization is not so easy. He writes that, “Sanskritization is an unequal and complex concept. It is also possible to consider it a sum of many concepts it would be more beneficial. Here it is to notice that for broader social and cultural process it is merely a name and our main task is to understand the nature of this process. As soon as it comes to notice that the term ‘Sanskritization’ is a hurdle in place of help in the analysis than it should be abandoned immediately without any hesitation.”

Srinivas clarified while discussing the concept of Sanskritization that ‘vertical’ social mobility is possible by the process of Sanskritization. It means any caste may lift high its position by adopting this process. In this context D.N.Majumdar wrote in his book, ‘Caste and Communication in an Indian Village’, that “principally and merely principally it happens when we pay attention on particular matters than our knowledge and experience regarding caste mobility seems not correct from such view point of principle”.

F.G. Bailey criticised the concept of Sakritization. He wrote in his book, ‘Caste and the Economic Frontier’, that there is no clear explanation of social change in the concept of Sanskritization, in his words, “social change cannot be explained clearly by the process of Sankritization.”

Beside critical comments by different sociologists on conceptual aspects of Sanskritization, it has been criticized at several other stages too. Particularly regarding the fact that the concept of Sanskritization states appropriate, which is based on exclusion and inequality. By this concept it seems that discrimination by upper caste towards lower caste is a kind of special right. Assumption for a sentiment of equality is not possible with such a petty view..

The kind of inequality is more clarified in this form; basic sense of the concept is to consider the life style of upper caste as super. Therefore, it has been

considered proper to consider the life style of the people from upper caste as imitative. Rather to say that to have such kid of wish is a natural instinct.

Instead of all these criticisms, we cannot absolutely discard the concept of Sanskritization, because this concept has been helpful to understand the Indian social system and specially to comprehend extensively the socio-cultural mobility among different castes.

Secularisation

It is very difficult task to define secularisation, because the concept of religion has been explained from different views. Means religion has been interpreted from various angles. There has never been a common consensus among intellectuals in explanation of religion. Bryan R. Wilson said, while explaining religion, “it indicates to such process under that different social institutions are freed from the influence or hold of religious concepts up to a large extent”. Means less religious control on everyday life under the process of secularisation, shifting of ritualistic practices by logic, development of negative situations towards religious beliefs are included.

Explanation of Secularisation—Sociologists said about secularisation that it is such a process under which religious thoughts, practices and institutions lose their importance. In Indian context, M.N. Srinivas says, while clarifying secularisation, “secularization implies that what was previously regarded as religious is now ceasing to be such and it is also a process of differentiation which results in the various aspects of society, economic, political, legal and moral, becoming increasingly discrete in relation to each other.”

There are three main points in the definition of secularization—

1. Religiousness Decreases—According to Srinivas as there is progression of secularized notion the religious beliefs of people become simplified. Means the notion of religious strictness start losing.

2. Increase in the sentiments of rational thought—In traditional society an individual is governed by religious beliefs and traditions, its life style, activities and the focus of all working process

is religious belief. It is clear that analysis of beliefs is not possible on the basis of logic. Rationality increases with the expansion of knowledge and science.

3. Process of Differentiation—M.N. Srinivas has clarified regarding secularization that with the progress of the process secularization, differentiation in society would increase. In traditional society religion is the part of social life, but due to differentiation other aspects of society such as; political, social cultural and legal system become alien to each other.

Features of Secularization

1. Under the process of secularization belief of masses increase towards worldliness and belief towards uncommon and supernatural authority lessens.
2. Rational thinking, freedom and ideas are emphasised in the process of secularisation. Traditional thoughts are not accepted blindly, without putting on the logical yardstick.
3. To resolve the problems in life, path of science and technology is chosen in place of following the path of religion. Means to study human life and to resolve the problems, there is increase in the belief of logical and scientific principles and religious beliefs are weakened.
4. One of the significant characteristics of this process is to convert religious principles in to behavioural processes, so that those may be acceptable according to changing needs and changing situation of the society.

Historical Background of the Origin of Secularisation—Emergence of Secularisation is considered with the deterioration of the influence of religion or Church in daily life in Europe. Middle aged European society was basically a religion dominant society. All activities of social life were governed by religion. But the situations for common man became more painful when several mores and evils developed due to a nexus between the religion and the state, which indirectly legalised the exploitation made by religion and the state.

Several incidents were there in the social life of Europe which emphasised the process of

secularization, which intended to establish the logic and scientific approach in place of religion. Renaissance movement played a significant role, as a component for secularization. Renaissance movement made possible to improve logical knowledge. Consequently reinterpretations started in the field of knowledge and a revolution for discovery of logical knowledge started in every field.

Scientific revolution of Europe broke the year's long established monopoly of religion. Significance of logical, methodical and empirical knowledge steadily began to weaken supernatural explanations and conceptions. This revolution dismantled the tradition of relating all incidents happened, in the world, with religion and in place of it objective and rational knowledge increased.

Bryon Wilson accepted the ideology of communism and development of trade unions due to the emergence of secularization in his book. He agreed that such organizations and ideologies gave challenge to ancient religious explanations and protected the rational thoughts.

Factors of Secularization in India

I. Social and Religious Movements—The aim of the emergence of social and religious movements was to oppose that form of traditional religious practices which were away from rationality, and making human life painful. Particularly the elements against humanity. These movements opposed the religious evils. For the purpose they took the base of scientific approach and rationality to establish equality, humanity human rights. With the result interest of public developed towards freedom and rational thoughts.

II. Westernization—Several parts of social and cultural system have been influenced by Westernization, particularly religion, art, literature and social life. With the influence of Westernization view of a common man have been changed towards life. His faith towards supernatural authority has been reduced and faith towards universality increased.

III. Lack of Religious Organizations—Lack of religious organizations has been a significant factor in the development of Secularization. Srinivas

has also considered that as there has been no single central universal organization and no chief of Hindu religion which might govern and control all members equally at a single platform on the basis of religion. Hence the influence of thoughts of external forces increased rapidly.

IV. Urbanization—According to Srinivas the process of secularization has moved rapidly in cities in comparison to the villages, among educated in comparison to illiterates. Because scientific and rational thinking is more effective in cities in comparison to villages.

V. Progress of means of transport and communication—Means of transportation and communication have brought close to the people in remote places. Because of easily access of means of transportation and communication thoughts of intellectuals and nationalists were communicated throughout India. This proved as a revolutionary step in the society which was entangled in chains of traditions. The people divided on the basis of religion, caste and state, came close. This closeness spread and extended new ideas through which secularization strengthened.

VI. Emergence of Middle Class—With the result of development trade and commerce and industrial revolution middle class emerged in the country. This middle class opposed the traditional ideologies for the establishment of their existence and religious faith was in its root. They were conscious towards such a system which stands on the basis of rational and scientific ideology.

Impact of Secularization on Indian Society

M.N. Srinivas has discussed about many changes in context to Secularization in his book, 'Social Change in Modern India.' Srinivas believed that the concept of Secularization changed the notion of purity and impurity. Secularization broadened the narrow mentality of individual. Focus of public mind was confined to the sentiments of purity and impurity, became the development of self. Expectations to achieve wealth, power and authority strengthened which enfeebled caste discrimination.

Public belief developed from supernatural

authority to universality. It did not mean that the sentiments of devotion and faith totally got extinct. Now the way to reach the God became through human. Consciousness developed and it was more than the limitation of worshiping individual, and temple. And it was the reason that people started donating more and more to educational institutions, *Ashramas*, hospitals and social service organizations.

With the result of Secularization rural system of the country also influenced. The centuries old tradition of accepting the predominated class as *Panch*, tarnished. Srinivas said that the process of politicization started in rural communities.

In brief we may say that Secularization has re-explained the social thoughts. Importance of rational knowledge increased. Evaluation of religious explanations started to make on the basis of logic.

Post-Modernisation

Before pondering seriously on Post-Modernisation in Indian society, essentially we should learn that what is Post-Modernisation? And Post-Modernisation could be understood when we know that what is Modernity?

Rudolf and Rudolf said, while expressing their views in this context, "meaning of Modernity is comprehended that all of its limited-narrow local perspectives become weak and universal commitment and reliable perspective (means whole world is civil) become more effective. In place of emotionality, religious purity and non-scientific elements, importance is given to utility, calculation and scientific truth. Under the influence of that, individual is preferred at social and political levels rather than group. According to its values men live in such a group-organisation and work, the selection of that group-organisation is based on wish in place of birth. Knowledge and potential to control are preferred above the tendency of fate. And because of it man connects to physical and human environment; selection is achieved according to own identity, not on the basis of birth. It means work is de-linked from family, house and community and included in bureaucratic organisation...."

It is clear that meaning of modernity is related

to such an ideology which is not confined to any boundary. Thought of an individual, its functions are not bonded with any tradition, rather derived by his willingness.

After clarified the meaning of modernity now it would be easy for us to understand Modernization.

Concept of Modernization—It is not easy to define Modernization, because different social scientists have used this term in different meanings and contexts. Modernization is not a static matter. It is a process. Moore wrote, in his book ‘Social Change’, that “under Modernization there is total change of traditional or completely modern society in to that kind of industrialised and in the form of social organization related to it, which is found in developed countries, economically prosperous and expected politically more stable nations of western world. According to Yogendra Singh, “the specific form of modernization might take in different cultural traditions may have distinctive features. Modernization everywhere in the world might share in some common and recurrent substantive and causal characteristics.”

It is clear that modernization means to give importance to modern and new knowledge, belief, value and intellectualism.

Characteristics of Modernization—Alatas said about modernization that, it is such a process by which modern scientific knowledge is extended and spread in society. Level of individuals is improved by that and society moves towards betterment.

Lerner in his book, ‘the passing of Traditional Society’, mentioned seven characteristics of modernization—

1. Scientific notion
2. Increase in urbanisation
3. Revolution of means of communication
4. Widespread of education
5. Growth of political participation or voting behaviour
6. Growth in per capita income
7. Extensive economic participation

The focal point of above characters is reformation in all aspects of life, extensiveness of viewpoint, flexibility towards innovation and consensus towards changes.

We shall have to understand that modernization is a process. In this regard W.J. Smith emphatically said that ‘modernization is not an objective, while it is a process. It is not a thing to be adopted that someone possesses it, whereas it is that which is followed, whether good or bad.’

Concept of Post-Modernization—Post modernization has been observed as an alternate to modernization. First of all Arnold Toynbee used the concept of post-modernity in his book, ‘Post Modern Condition’. As per social scientists society has entered in in the process of post-modernization.

In the first part of 20th century of modernization, modern technology developed and the world got a shape. Second part of the century is of post-modernization.

Sociologists clearly indicated, while accepting post-modernization, as procedural knowledge and culture as a condition, that modern social institutions have been flagging and it formulate the global society.

Social scientists have discussed in detail, considering post-modernization as a functional aspect of post-modernity. Richard Got, a Sociologist defined post-modernity, as ‘post-modernity is a form provides liberty from modernity. It is a dismantled movement whereas hundreds of flowers may bloom. Multi-cultures may live in post-modernity.’

Meaning of post-modernity is concerned to a historical period. This period starts after the end of the period of modernity. The context of post-modernity lies with cultural elements. Whole concept is cultural. Post-modernity is the development of society of after modernity.

David Harvey has analysed post-modernity in his book, ‘Condition of Post-Modernity’ On the basis of that analysis following characteristics may be discussed—

1. Post-modernism is a cultural paradigm, and there is mixture of economic, social and political processes in it. That is reflected in different styles of life, such as; literature, philosophy, art and so on.
2. Post-modernity is seen in dismantled. Diversity is accepted in it in place of uniformity.
3. Post-modernity is multi-dimensional. It is such

a culture which has plurality. In the focus of post-modernity there are the neglected women and marginalised people.

4. Post-modernity desires that all processes held at local level should be analysed.
5. Jameson is a post-modernist. Marxist, says that a large step of development of capitalism is the culture of post-modernity.

In brief it is to state that post-modernity is dominated by culture and over consumerism is the part of this culture. Post-modernity is neither any life style nor a new ideology. Complexity of society and the advanced stage of industrialisation made the ideas more rational. Therefore conversion of society in to the form of post-modern became indispensable. Post-modernists believe that critical condition of environment happened due to modern society. MacKibben says that 'modern society has destroyed the nature'. High technology, career-consciousness, bureaucracy, liberal democracy and subjective life have been the results of modernization. It is true that modernization has made mechanisation of human life. What shall it wear, in what way shall it greet, even what shall it read; have made its life painful. Attempt to break, modernity of academic discipline, orderly life pattern, is merely post-modernity.

In simple words it can be stated that all sociologists have accepted post-modernity, it is not like that. Contemporary sociologists those who are profunder of functionalism and Marxism, do not accept it. Calin Kos has tried to show in his book, 'Against Post-Modernity a Marxist Critique', that post-modernity is nothing but it shows that some white collar people consume extravagantly, and it means that this concept is a capitalist concept. In conclusion it is a very hard task to make judgemental review regarding post-modernity at this stage of sociology as a discipline.

Important Point :

In this chapter we have learned about cultural change and related concepts, it needs to remember-

- Whenever there is change in structural system of any society than naturally there is cultural change.
- Restless efforts, of social reformers of 19th

century have played a significant role in cultural changes.

- New thoughts of liberalism and freedom in 19th century, family structure and marriage and related revolutionary thoughts, elevated the status of female in social hierarchy.
- Changes happened in Indian society and culture with the result of British rule, was named as westernization by Srinivas.
- Srinivas used the term Sanskritization for the analysis of social and cultural life of the Coorgs of south India for the first time in 1952.
- Srinivas discussed caste system on the basis of 'vertical mobility'. Sanskritization of any group carry its status upward in local caste hierarchy.
- Under the process of secularization, religious control reduces on daily life and ritualistic practices are replaced by logic.
- Social and religious movements, lack of religious organisations, urbanisation and progress of means of transportation and communication, have promoted secularisation in India.
- Secularisation has changed the notion of purity and impurity.
- Modernisation is not merely related to progress in technology, rather it is related to scientific, global view, internalisation of humanity for resolution of contemporary problems and philosophical view of science too.
- In first part of modernisation in 20th century there was development of modern technology. Second part of the century is of post-modernisation.
- The context of post-modernism is related to cultural elements. Whole concept is cultural.

Questions for Practice

Objective Type Question

1. 'Anjuman-E-Khwatin-E-Islam' an institution at national level for Muslim women, was established in which year?
(A) 1920 (B) 1916
(C) 1914 (D) 1918
2. Influence of Westernization was in which field of life?
(A) Cultural field (B) Political field

- (C) Religious field (D) Above all
- Which are the factors of secularisation in India?
 - Westernisation
 - Social and religious movements
 - Urbanisation
 - Above all
 - Who is the author of the book, 'Social Change in Modern India'?
 - EberChromy
 - G.S. Ghurey
 - M.N. Srinivas
 - D.N.Majumdar
 - Which of the following characteristic of modernisation was mentioned by Lerner?
 - Extension of education
 - Growth of urbanisation
 - Scientific notion
 - Above all
 - Who is the author of the book, 'Post Modern Condition'?
 - Arnold Toynbee
 - David Harvey
 - M.N. Srinivas
 - Richard Got

Very Short Answer Type Questions

- Which social reformer did put the proposal against polygyny in all India Muslim Women conference?
- 'Because of British rule there had been fundamental and permanent changes in Indian culture and society...' Which sociologist stated?
- Which new class was born due to Westernization?
- How many stages of Westernization have been discussed by Srinivas?
- Which concept of Sociology explains caste custom based social stratification?
- Which Sociologist discussed caste system on the basis of 'vertical mobility'?
- Who is the author of 'History of Caste in India'?
- Who is the author of 'Caste and Communication in an Indian Village'?
- Secularization 'indicates to such a process under which various social institutions are freed from the grip or impact of religious concepts up to a large extent'. Who stated?
- 'Meaning of modernity is understood as limited narrow local views weaken in before it.' Who said?
- 'Modernization is not an aim but it is a process, it is not anything to be followed but to be included in that...' Who stated?
- 'Modern society has destroyed the nature'. Who stated?

Short Answer Type Questions

- The term; structural change' indicates which change?
- Origin of Colonial rule was resulted by which of the two incidents related to tradition?
- Satish Sabarwal has discussed which of three aspects of modern change in colonial India?
- Write the names of those means of communication which communicated and extended the thoughts of social reformers and national leaders.
- Write the meaning of Westernization.
- Westernization influenced which fields of life?
- In what way westernization influenced the food style of Indian culture?
- Before giving theory of Sanskritization, Srinivas studied which community?
- What is the definition of Sankritization by S.V. ketkar?
- Mention three factors of Sanskritization as an encouragement.
- What do you mean by longitudinal mobility?
- What was the statement of Everchromy on secularization?
- Which of three main elements have been mentioned by Srinivas in the definition of secularization?
- Which of two main factors have been mentioned by Bryon Wilson in the emergence of secularization?
- Write the definition of modernization by Yogendra Singh.
- Give any four characteristics of modernization by Lerner.

17. What is post-modernisation? Write in brief.
18. What Colonicos wrote about the concept of post-modernity?

Essay Type Questions

1. In what way social reform movement of 19th century became the responsible factors of cultural change in India? Discuss.
2. Discuss in detail social change happened with

the result of westernization in India.

3. Critically analyse the concept of Sanskritization.
4. Explain in detail the factors of emergence of secularisation in India.
5. Give characteristics of modernisation and mention about post-modernisation.

Answers

1. (C)
2. (D)
3. (D)
4. (C)
5. (D)
6. (A)

Chapter 6

Instruments of Change in Rural Society— Panchayatiraj, Political Party, Pressure Group

Changes in rural society occur by which factors? The factors by which changes occur may also be called as instruments of change. In present chapter we shall discuss the instruments; those are in the form of institutional agencies. Therefore it should be clear that in rural society the instruments are not merely the causes or factors. Along with them there are institutional forms too. Hence, we shall discuss three significant institutional agencies which are said to be the factors of social change in Indian society.

Panchayati raj

India is a country of villages. Progress and improvement of India depend upon the progress and improvement of the villages. Gandhiji rightly said that if villages are destroyed then India would destroy. Therefore article 40 of the constitution directs to constitute the *Panchayats*. Along with that, schedule 7th (state list) appendix -5 of the constitution authorised the state to include the village *panchayats* and articulate the laws related to them. In 1993 panchayatiraj institution was recognised by 73rd constitutional amendment. Part 9 was re-added. In this part 16 new appendixes and 11th schedule were also added to make widespread provisions, related to constitution of *panchayat*, election for the members of *panchayat*, reservation for members and functions of *panchayat*.

After independence, Balwant Rai Mehta study group was constituted in 1957 to assess the success of community development programmes. One of the assigned tasks was to study that the organizational structure and the ways to perform, in view of the objectives, were appropriate up to what extent. This group apprised to the government that the basic fault of community development programme, that there was lack of help from the public. The study group suggested that the programme which is directly

related with day to day life of the people may be executed only by them. The report says that, unless, the local leaders and public are not given responsibility and authority, aims of the directive principles of the constitution may not be achieved. Mehta committee submitted its report in the end of 1957. It was recommended in the report that for the success of democratic decentralisation and community development programmes panchayatiraj institutions should be immediately initiated. The study group named it **democratic decentralisation**.

In this manner panchayatiraj was initiated to ensure public participation in democratic decentralisation and development programmes. There were some variations in its form in different states, however certain features were common.

1. There were three steps of panchayatiraj—village panchayat at village level, panchayat samittee at block level and zilaparishad at district level.

2. In panchayatiraj system there was freedom of work, for; local people and supervision was made from higher level.

3. It was not the part of administrative structure like, community development programme. Panchayatiraj institutions were elected and its workers had to function under the public representatives.

4. Enough rights were there to arrange means and to organise public involvement.

Need and Significance of Panchayatiraj—

There had been Panchayats in past also. The panchayats are also not new in respect of their enough rights, means and responsibilities. Name is old but institutions are new. Its significance and need are clear by the following points—

1. Panchayat system provides a solid base to establish clean/healthy democratic traditions in Indian society. Governance and authority goes

in the hands of public. It establishes interest towards democratic organisations among villagers.

2. These institutions prepare the leadership of the future. Provides training to the legislators, ministers and public representatives, through which they know about rural social problems in this manner panchayats have an effective contribution in creating public interest towards rural development works.
3. Panchayatiraj institutions reduce the burden of local problems for centre and state governments. Administrative powers and functions may be decentralised by them. Authority to rule reaches in the hands of panchayat workers in place of confined within limited hands.
4. Workers and officials of panchayats are a link in between local society and political system. Without these local officials it becomes very difficult to run the activities for nation building, initiated from top. Without the help of panchayats function of government officers also become difficult.
5. Panchayats provide the education to the citizens for the use of their political rights. Along with it helps in developing the civil qualities.
6. Rural society reaches very close to governing authority. Conscience is created among public and government to understand the difficulties of each other. With the result mutual cooperation is developed, which is very much desirable for rural social progress. .

In brief basic aim of panchayats is to establish coordination between the efforts for rural development and the public. In fact the future of Indian rural society depends upon the success of panchayatiraj.

New Pattern of Panchayatiraj : 73rd Constitutional Amendment—By 73rd amendment of constitution panchayatiraj institutions have been recognised constitutionally. New chapter-9 has been added in the constitution. By chapter -9 in the constitution article 16 and one schedule-11 have been added. Since April 25, 1993, 73rd

Constitutional Amendment Act 1993 was implemented. Following are the main features of it-

1. Gram Sabha—Gram Sabha (village assembly) shall exercise such powers at village level which the state assembly enacts by making law.

2. Constitution of panchayats—There is a provision of three tier system in Article 243 *Kh*. In each state panchayatiraj institutions would be constituted at village level, at block level and at district level. But in the state where the population is not more than 20 lacks, there would be no need to constitute panchayats at middle level.

3. Structure of Panchayats—All positions of panchayatiraj area would be filled by the elected persons in respective regional constituencies through direct elections. Election of all members at all levels of panchayat would be made through direct franchise. While the election of the chairman of the middle level panchayat and district level panchayat would be made indirectly.

4. Reservation in Panchayats—At all level of panchayats reservation would be provided to scheduled caste, scheduled tribe members according to ratio of their population. Such positions shall be allocated in each panchayat by rotation. One third positions (33%) of the reserved seats would be reserved for the female from scheduled caste and scheduled tribe.

5. Duration of the Panchayats—Duration of panchayatiraj institutions would be for a period of five years. Elections for a panchayat would be completed before the completion of a period of 5 years and in case of dismiss it would be made before the end of the 6 months period.

6. Finance—Governor of the state would constitute finance commission for reviewing the financial condition of panchayats. The commission shall make recommendation to suggest measures for the improvement of the financial condition of panchayats, grants for panchayats and determination of tax.

Functions of Panchayat—There are 29 subjects in 11th schedule according to which panchayat shall enact laws and shall be able to perform those tasks. For example; agriculture, water

management, land reform, animal husbandry, fish culture, forest industry, small industry, cottage industry, rural housing, drinking water, fuel, fodder, electrification, energy, poverty eradication, education, library, market and fairs, health and sanitation, family welfare, women and child development, social welfare, public distribution system and so on.

That way we may say that beginning of panchayatiraj was a historical event, whose impact could be observed in Indian rural development and in social change.

Panchayatiraj in Rajasthan—Panchayatiraj institutions proved as a mile stone in democratic decentralisation and in making success of rural development programmes from rural social perspective. Three tier system of panchayatiraj started to ensure public participation and cooperation.

In the assembly of Rajasthan, Panchayatiraj Ordinance was resolved on 2nd September 1959 and on the basis of the provisions of the rules, Panchayatiraj system was inaugurated on 2nd October 1959 in Nagaur district by the then prime minister Pdt. JawaharLal Nehru. After that Pachayatiraj Ordinance was resolved in assemblies respectively in; 1959 in Andhra Pradesh, in 1960 in Assam, Tamil-Nadu and Karnataka, in 1962 in Maharashtra, in 1963 Gujarat and in 1964 West Bengal. Its impact has been revealed through development and other activities in rural society.

In August 1997, a conference of all the Chief Ministers of the states held on the issue of handing over the rights to panchayatiraj institutions, chief minister of Rajasthan Bheron Singh Shekhawat proposed to re-think over the 73rd Constitutional amendment. Shekhawat said that Sarpanch should be the member of Panchyat Samittee and Pradhan should be member of Zila Parishad. Because of this there would be a better coordination among village Panchyat, Panchayat Samittee and ZilaParshad. According to him as an expensive system, to conduct direct elections for the membership of Panchayat Samittees and ZilaParishads, has been imposed on the state governments, hence immediate solution should be made for that.

Three Tier System of Panchayatiraj in Rajasthan

Three Tier Structure of Panchayatiraj—

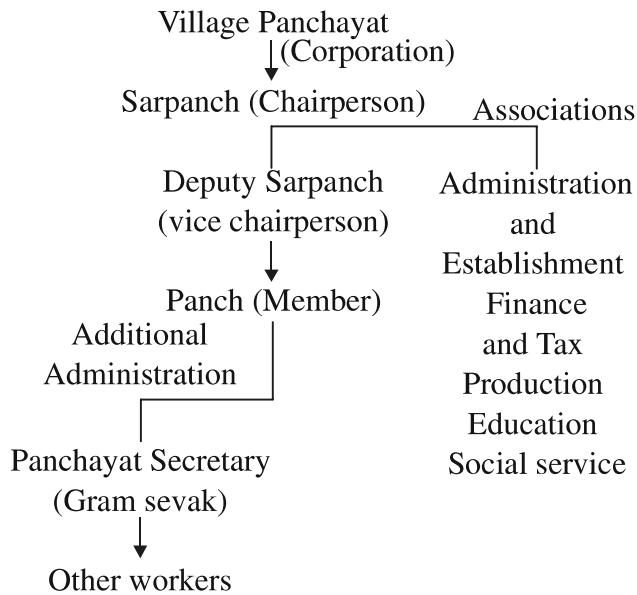
After implementation of 73rd constitutional amendment all states made amendments in their Ordinances accordingly and derived rules in accordance with the provisions of the constitution. Consequently a new structure of Panchayatiraj system emerged. In Rajasthan also old ordinances of panchayatiraj were amended in 1994 and the new Panchayatiraj Ordinance 1994 was constituted. Whereas in the new ordinance along with the basic three tier system, one more tier, that is Gramsabha (village assembly), was created. Four tiers are; (1) Zila Parishad (2) Panchayat Samittee (3) Gram Panchayat and (4) Gramsabha (village assembly)

Out of the four units presently three units are active. Chairperson of the fourth unit-Gram sabha happen to be the sarpanch and all adults of the village, whose names are there in the voter list and elected members of gram-panchayat also happen to be the members of village assembly. Nominee of the district collector also remain present during the meetings of village assembly but he does not participate in discussions. Now we shall discuss about the constitution of village panchayat and its functions.

Gram Panchayat

The ground level, of three tier panchayatiraj system of India, is known as village panchayat. In fact the practical form, of democratic decentralisation, is village panchayat. Hence it has been considered very important. Efforts have been made to bring uniformity in structure and functions of panchayats throughout the country by way of 73rd constitutional amendment. To determine the structure and function panchayat the states have made amendment in their ordinance.

Structure of Village Panchayat—In Rajasthan provisions have been made regarding Panchayatiraj ordinance 1994, further amendments were made in 1999 and 2000. At present the structure of panchayat is as under—



There is an association of elected members in the village panchayat. There is a chairperson in elected association, which is called as Sarpanch. Sarpanch is elected by the public by way of direct election. Ward members are also elected with Sarpanch by the public by way of direct elections. There is one Deputy Sarpanch also in panchayat. That is elected by the elected members. Seats are reserved as per the provisions of 73rd amendment, respectively for scheduled caste, scheduled tribe, other backward classes and female. One third of the total seats are reserved for female and for other categories the seats are reserved according to their population by rotation. In Rajasthan 50% seats were reserved for female for all categories at all level during the public election for panchayatiraj institutions in 2010. Working period for village panchayat is 5 years. There are provisions for the eligibility of the members in the ordinance.

Sarpanch happens to be the chairman of the village panchayat. He is responsible to conduct the functions of panchayat. In the absence of sarpanch deputy sarpanch exercises all powers and duties, meant for sarpanch.

Powers of Sarpanch—According to section 32 of the ordinance sarpanch executes the following functions—

1. To chair the meetings of panchayat.
2. To invite and conduct the meetings of panchayat.

3. To control the administrative system of panchayat.
4. To control and supervise the financial system of panchayat.
5. To secure the records of panchayat.
6. To control and supervise the employees of panchayat.
7. To invite the meetings of village assembly (Gram Sabha) and to chair it.
8. All functions assigned by the state/centre government through ordinance.

Functions of Village Panchayats—

Provisions have been made in the first schedule of Panchayatiraj Ordinance 1994 regarding village panchayats are as under—

1. General functions

1. Implementation of the schemes made for the development of panchayat area.
2. To prepare annual budget of the panchayat.
3. To remove illegal possessions from public properties.
4. To provide relief at the time of natural calamities.
5. Assessment of statistics related to panchayat area.

2. Administrative Functions

1. To conduct census.
2. Enumeration of residential places.
3. To make a plan for the growth of agricultural production and submit it to Zila Parishad.
4. Prepare financial estimate for the execution of programmes.
5. Control over public places.
6. To send the matters at upper level those cannot be resolved by the panchayat.
7. To secure the records of panchayat.
8. Registration of birth, death and marriage.

3. Functions Related to Agriculture

1. To encourage villagers for the development of agriculture.
2. Improvement of barren land and make it useful for agriculture.
3. Make arrangement of improved fertilizer and seeds to get more production.

4. Functions Related to Small Scale Industries

1. To encourage people for small industry like;

animal husbandry, fisheries, poultry farm, dairy and so on.

2. To organise training programmes related to small industry.

5. Functions Related to Construction

1. Construction of roads in rural area.
2. Construction of residential places.
3. Arrangement of drinking water and construction of ponds and wells.
4. To arrange water ways and other means of communication.

6. Functions Related to Education

1. Make arrangement of primary education in rural area.
2. Execution of literacy programmes.
3. To encourage informal education and adult education.

7. Functions Related to Social Development

1. Implementation of welfare programmes for weaker section and backward classes.
2. Perform for the welfare of the differently abled persons, specially needed (disabled)
3. Implementation of women and child welfare programmes.

Beside the above mentioned functions there are provisions, for the villagers in the ordinance, to organise cultural programmes, exhibitions and fairs, arrangement of irrigation, maintenance of government assets and so on.

It is clear from the structure and functions of the village panchayat that village panchayat is an important institution at the lowest level in panchayatiraj system. Because of the maximum participation of the rural public all programmes related to rural development are carried out by this institution. This institution has ensured the participation of all classes in development. Village panchayat has been proving the most empowered instrument in rural social change.

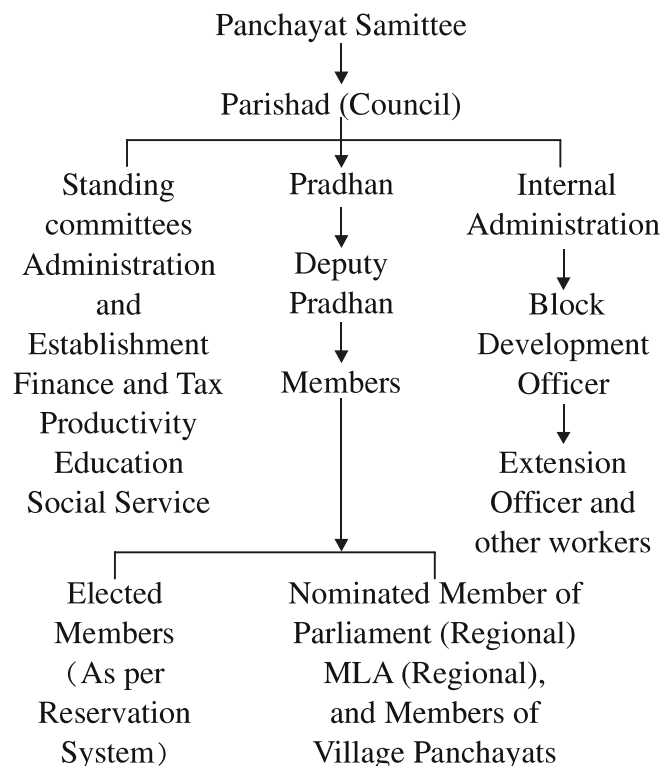
Panchayat Samittee

Panchayat samittee has been considered as the most significant stage in three tier panchayatiraj system. Panchayat samittee has been established by dividing the whole district in some blocks. There are total 237 panchayat samitees in Rajasthan. All of

these having been carrying out the schemes and programmes in their respective areas.

Structure of Panchayat Samittee—

According to new Panchayatiraj Ordinance 1994 and amendment of 1999 and 2000, structure of Panchayat Samittee is as under—



We can understand the structural system of Panchayat Samittee as follows—

1. Parishad (Council)—There is highest level of council in each panchayat samittee. Two types of members are there—

(1) Elected Member—According to the ordinance total area of panchayat samittee is divided in some parts (wards). One member is elected by the people from each part (ward) There is a provision in the ordinance that there shall be total 15 wards in the area with a population up to one lack. In case of more than one lack population two members shall be increased on every 15000 population. Reservation system has been applied for scheduled caste; scheduled tribe in ratio of their population, as well as 21% reservation for other backward classes shall be applicable by rotation. Since the year 2000 reservation for female shall be 50% for all positions.

For the functioning of panchayat samittee

chairman and deputy chairman are elected by the elected members of panchayat samittee. Chairman is named as Pradhan and Deputy Chairman is named as Deputy Pradhan (Up- Pradhan) Reservation is also applicable for these positions by rotational system. Pradhan of panchayat samittee chairs the meetings of the panchayat samittee, and also controls and supervises the administration. First meeting is invited by the district collector, while rest of the meetings, held ones in a month, are chaired by pradhan. Meeting may also be called by the written request of one third of the members. When one third of the members make their presence in the meeting the quorum is considered as complete. All decisions are taken on the basis of majority in the meeting.

There is provision of removal of pradhan, deputy pradhan and members. Any member may resign. May be removed by no confidence motion- the proposal to prove majority on the floor may also be submitted. State government has right to suspend any official or member.

(2) Nominated Member—There is a provision of some nominated members also in the ordinance. Nominated members may give suggestions while present in the meeting, but do not have voting right at the time of decision. There are following members of this category—

(1) Members of panchayat samittee area.

(2) Member of Legislative Assembly from panchayat samittee area.

(3) All chairpersons/ sarpanchas of the panchayats of the panchayat samittee area.

Powers of Panchayat Samittee—Powers of panchayat samitees may be understood by two headings—

1. Powers in Normal Period—According to the provisions of the ordinance in normal conditions block development officer performs the following duties—For instance;

1. Issue the notice regarding the meetings of panchayat samitees and standing committees.
2. To put on record the proceedings of the meeting.
3. To put its own suggestion being present in the meeting during deliberation.

4. To withdraw fund from the smittee treasury as per direction of the pradhan.
5. To decide and organise the meeting of village assembly and ward assembly.
6. To approve the works of panchayat samittee.
7. To certify the documents of panchayat samittee.
8. Removal of the audit report objections.
9. To report the misuse of funds and assets of panchayat samittee to the higher authorities.
10. To motivate voluntary organisations for involvement in development programmes and seek cooperation.
11. To provide the required information to the higher authorities and the state government.
12. Control over the officials and employees of panchayat samittee.
13. Inspection of the financial condition of panchayat samittee.
14. Observation of village panchayats under the jurisdiction of panchayat samittee.
15. Any other assignments as given by centre or state government.

2. Emergency Powers—In emergency situation like; flood, fire, plague, etc. may spend money from the funds of the panchayat samittee. In this situation there is no need to take permission from zilaparishad.

Functions of Panchayat Samittee—In Rajasthan Panchayat Samittee performs as under—

1. General Report—Execution of the schemes as planned by zilaparshad, report is prepared and submitted to zilaparshad. Supervision and control the works of village panchayat.

2. Functions Related to Agriculture—Make arrangement of advanced seed, fertilizer, agriculture material, for the development of agriculture and to make arrangement for the training and tours of the farmers.

3. Functions Related to Land Reform—Soil testing of agricultural land and execution of the schemes of land reform.

4. Irrigation—Construction of ponds, wells, etc for irrigation in rural area.

5. Industrial Development—Animal husbandry, poultry farm, dairy, khadi and development

and encouragement for such small industry.

6. To provide Common Civic Facilities—

Maintenance and construction of civic facilities like; housing, drinking water, road, street, drain, water way, means of communication.

7. Social Development—

Execution of various schemes for backward and weaker section of the society like; Scheduled caste, scheduled tribe, other backward classes, women, children, orphan and physically challenged.

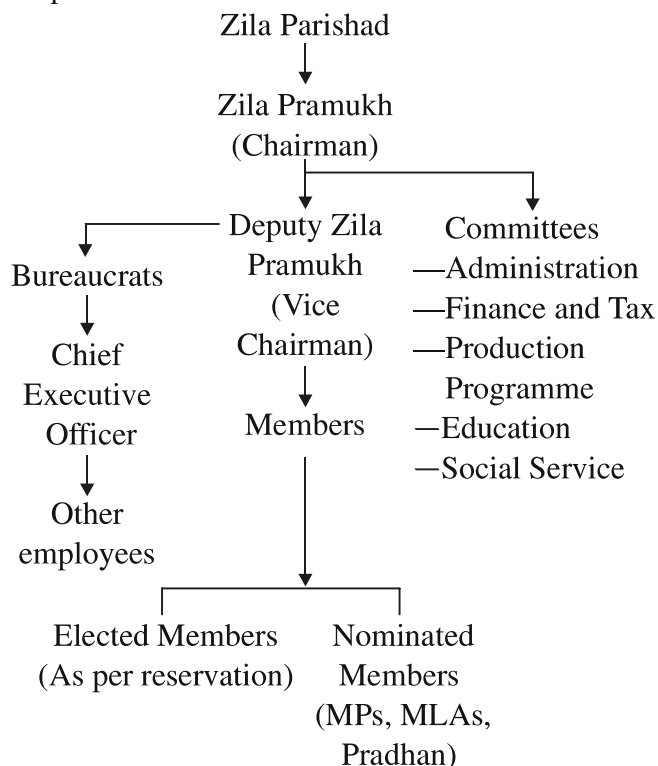
8. Functions Related to Education—

Development and management of primary education in rural areas is also the responsibility of panchayat samitees.

Beside that panchayat samittee executes functions like; cultural development, family welfare and collection of statistics.

Zila Parishad

Provisions have been made in Rajasthan Panchayatiraj Ordinance 1994 regarding zilaparishad. According to constitutional amendment zilaparishad has been considered merely as a ‘policy making unit’. The responsibility of execution of policies is not assigned to zilaparishad. After 73rd constitutional amendment uniformity has been brought in organisational system of zilaparishad. These are as follows—



We can say that there is higher level council in zilaparishad that is constituted by following members-

- Elected members from electoral constituencies.
- All members of parliament and assembly represented under the jurisdiction of zilaparishad.
- All registered electoral members of Rajya Sabha under the jurisdiction of zilaparishad.
- All pradhan of panchayat samitees under the jurisdiction of zilaparishad.

State government determines the number of constituencies for zilaparishad. Generally In the area of 4 lack population 17 constituencies are determined. In case of more than 4 lacks additional arrangement of 2 members is made on every one lack population.

Reservation system is made in accordance with 43rd constitutional amendment; accordingly seats are reserved for scheduled caste, scheduled tribe, other backward classes and women. For women one third of the total seats are reserved while for other categories reservation is made on the basis of their population by rotational method. In the election of 2010, 50%seats were reserved for women in all institutions of panchayatiraj at all levels for all categories.

Working period of zilaparishad is of 5 years. According to the provisions made in the ordinance eligible members are elected by the voters through direct voting system. Elected members constitute the council. One of the elected members is elected as chairman and one vice chairman by the elected members of zilaparishad. Chairman is known as ZilaPramulh and Vice Chairman is known as Deputy-ZilaPramukh. ZilaPramukh happens to be the chief of zilaparishad. He chairs the meetings and controls the internal administration and does supervision. In absence of zilapramukh deputy zilapramukh exercises the powers of zilapramukh.

Powers of Zila Pramukh—Following provisions have been made for zilapramukh in accordance with new Panchayatiraj Ordinance 1994—

1. Control and supervision on the whole administrative system of zilaparishad.
2. To call, chair and conduct the meetings of zilaparishad.

3. To accord financial grant at the time of natural hazards.
4. To control and supervise the financial administration of zilaparishad.
5. Formulation of plans to encourage development programmes.
6. To carry out the rural development schemes in the district.
7. To control and supervise all institutions of panchayatiraj in the district.
8. Other works assigned time to time by the government.

There is a provision in the ordinance that meetings of zilaparishad would be organised at least once during every three months at zilaparishad head quarter. After election, first meeting is organised by Chief Executive Officer (CEO). Rest of the meetings are called by zilapramukh, chaired and conducted by him. In case of written demand of one third of the members zilapramukh may call special meeting, if seems proper. Presence of one third of the total members is mandatory as per ordinance. Otherwise meeting may be postponed and called back on next date. No deliberations are made in case of presence of less than one third of the total members. In absence of zilapramukh the meeting is chaired and conducted by deputy zilapramukh. In case of absence of both—zilapramukh and deputy zila Prmaukh—one of the member is elected, from among them by the all those are present in the meeting, as a chairman. Knowledge of writing and reading Hindi is mandatory for the ad hoc chairman. All decisions in the meeting are made on majority basis. Chair person is authorised to give judgemental opinion. To communicate and send the decision taken, in the meeting and complete proceedings of the meeting, to the concerned person or institution, is the duty of CEO.

Functions of ZilaParishad—As per 73rd amendment and the Rajasthan Panchayatiraj new ordinance, ZilaParishad has been considered as **an unit to formulate policy**. Means no duties have been assigned to zilaparishad regarding execution. Hence the functions of zilaparishad may be explained by the following points—

1. General Functions—Formulation of plans and to ensure their execution for economic and social development of the district.

2. Irrigation work—Formulation of policies and plans are made by zilaparishad for rural areas. Formulation of plans for the development of new and old water sources and to derive policy for their maintenance.

3. Agricultural work—In rural areas for the development of agriculture polies are to be formulated and executed regarding; agricultural production, agricultural instruments, agricultural technics, farmers' training. Land reform and land conservation.

4. Work Related to Horticulture—Time to time policies are framed to develop gardens in rural areas by zilaparishad. For this purpose coordination is established with forest department and other institutions.

5. Work Related to statistics—To collect data from panchayatiraj institutions of the district and get these published.

6. Rural Electrification—Execution and evaluation of rural electrification plan, of the department of energy of the state government, for electrification in rural area.

7. Work Regarding Land—To conduct the programmes of soil testing, soil conservation and barren land reform, in rural areas to increase agricultural production.

8. To Arrange Training Programmes—In rural areas, to make policies and to organise training programmes and provide training for the development of small and cottage industries.

9. Work Related to Construction—To prepare plans, give approval and supervision for construction and maintenance of roads and buildings.

10. Work Related to Health—Formulation of the plans and schemes to provide medical and health services in rural areas and execution of the health programmes of centre and state governments.

11. Work Related to Housing—Policy framing and execution of rural housing facilities in rural areas.

12. Work Related to Education—Supervisory

function of the educational institutions working for the development of primary education in rural area.

13. Function Related to Social Welfare—

Evaluation of the execution of programmes run by social welfare department.

14. Work Related to Social Reforms—

To control the activities carried out for social reform in rural area and to provide the required facilities for their execution.

15. Direction—

In case of emergency situations necessary directions be issued to panchayatiraj institutions regarding relief work. .

It is clear from the above discussion that zilaparishad is the highest unit of panchayatiraj that keeps supervision on the execution of different policies and plans of the rural administration.

Role of Panchayatiraj in Rural Development and Social Change—Since 1993 till date panchayatiraj has made several significant achievements in duration of more than two decades. And it has been playing a significant role in socio-economic development of India by presenting new dimension of democratic decentralisation. For instance—

1. Due to panchayatiraj authority and power has been decentralised and extended up to village level, consequently democracy has got strengthened.
2. Traditional rural power structure has been changed through panchayatiraj. Monopoly of upper castes has weakened. A change in the direction of equality has made possible in traditional sentiments of caste and religion. Lower castes have been challenging the dominant caste on the basis of their number power. Lower castes have been active to improve their condition.
3. Panchayatiraj has encouraged women empowerment by providing one third (33 per cent) reservation. Consequently 46 per cent women in Karnataka and 35 per cent women in West Bengal have occupied these positions.
4. New patterns have emerged in villages due to panchayatiraj, and the importance of more age, religion and upper caste have been declined in this field.

5. One of the significant achievements of panchayatiraj is that economic development and resources have been properly utilised. Group feeling of economic development has been encouraged through contribution of labour and cooperativeness.

6. There is significant contribution of panchayatiraj in creation of political awakening and making democratic decentralisation successful in rural area.

7. Maximum public participation has been ensured through panchayatiraj in development works.

In spite of many achievements panchayatiraj institutions has unsuccessful in creating new hope and belief among rural masses. In fact until the rural public is not made fully aware, these institutions may not be successful. It does not mean that panchayatiraj institutions have failed. In some states and in some special fields these institutions have done appreciable work. This work is related mainly to public facilities. But here are some problems too, those need to be resolved.

1. Decentralisation of Power—State governments should not follow that panchayatiraj institutions are their agents to obey their orders. Hence there is need to change the attitude of bureaucracy. There after panchayatiraj institutions would be powerful units of autonomous governance.

2. Problem of Illiteracy and Poverty—Because of illiteracy and poverty rural leadership could not develop. They cannot rise above the limited area.

3. Party Politics—The greatest hurdle in the success of panchayatiraj is party politics. Panchayats are becoming the wrestling ground of politics. There have been struggles on trivial issues, whereas time is lost. Hence political parties should stop their interference in panchayat election.

4. Problem of Money—No independent sources have been provided to panchayatiraj institutions. With the result institutions have to survive on merely government aids

5. Lack of Political Awareness—There is lack of political awareness among villagers. Their

maximum time is spent only in livelihood and rearing of family.

6. Negligence of Development Works—In absence of cooperation from administrative officers and public representatives developments have regularly been neglected.

Indian villages are the symbol of economic prosperity and over all development is only possible by the success of panchayatiraj institutions. For the success of panchayatiraj institutions following reformative steps should be taken—

1. To abolish factions in panchayatiraj institutions.
2. Voting be made mandatory in panchayat election.
3. Make arrangement of finance for the development works in panchayat.
4. Cooperation of administrative officers and public representatives as guide.
5. Training for the elected panchayat representatives.

Change In Rural Society by Panchayatiraj Institutions—Nobody can snatch the rights, duties and financial assets from panchayats, after becoming these as a part of Indian constitution. After 73rd constitutional amendment efforts have been made to bring uniformity in panchayatiraj institutions, its contribution in rural social change has been as under-

1. Decentralisation of power in rural perspective.
2. In social change education has contributed at large. After implementation of panchayatiraj system, education has spread extensively up to remote rural areas.
3. Participation of weaker sections of society such as; scheduled caste, scheduled tribe, has increased in panchayatiraj institutions according to their population ratio. Changes have been clearly observed because of mandatory and rotational reservation system.
4. The number of female has been increased due to one third percent reservation in panchayatiraj institution. They resolve their problems on the basis of their experience. Unprecedented change has been observed in the status of women in society.
5. Panchayatiraj has been proved as an effective instrument of democracy at lower level.

6. Diseases have been reduced because of special attention of panchayatiraj institutions towards public sanitation. Awareness towards cleanness and health has been increased in rural society. Lifesaving medicines and primary clinic are available in village. Women have been making use of primary health centres at the time of delivery. Special attention has also been paid towards vaccination for infants. Consequently infant and mother mortality rate has declined. Average age has also been increased because of health facilities.

7. Decline of the practice of un-touchability.
8. Social environment has been changing drastically because of public lighting system, providing clean potable water, *pucca* construction of streets and gutters, establishment of health centres, development programmes in agriculture, disaster management and animal protection.
9. Standard of living has been improving of the villagers because of ground water conservation, rural electrification and providing opportunities for employment.
10. Citizens of rural area have started discussing and demanding their rights, because panchayatiraj has decentralised the power.

At the end we may say that there is a significant and effective contribution of panchayatiraj institution as an instrument of social change.

Political Party

In every democratic socialist system political party is indispensable. Political parties in social system function as carrier of thoughts, opinions, and methods. Political parties are the links between society and government and voters and representative institutions. In fact, a successful democracy and social system need a healthy party system for its nourishment. Political parties are such instruments of social change through which citizens elect those representatives who form a government, and make efforts to implement their policies and decisions. Those actually affect the society.

Meanings of Political Party—Thousands of

people think, ponder and do storming upon the problems of the country. When the thoughts and views are covered by party and made systematic then political parties are shaped. Political parties connect political process, make it easy and stable.

“In a free society political party is that systematic community of citizens who wish to control governance system and involve in public consonance for them and make efforts to send some of its members at government positions.”

“Political party is that organised community of citizens whose members have common political thoughts and wish to acquire the governance in their hands while working as a political unit.”

Mankind has organised itself as group and in a big form. Political party is one of these human organisations. In modern age ideal government is run through some representative institution. Therefore for all representative institutions and governments political parties happen to be needful. Political party is an organised institution of people having unanimous principles and goals regarding country and political system of society. Main aim of political parties is to attain political power and to maintain it. The political party runs the government is called as governing party. In an union government there is a party in opposition, that function as to analyse and criticise the specific issues, functions of the government. A political party should have the following characteristics—

1. It should be an organised institution of people with formal membership.
2. It should have clear policies and programmes.
3. Its members should be in consonance with its principles, policies and programmes.
4. Its aim should be to achieve government by way of democracy.
5. It should have a clear and acceptable leadership.
6. It should focus at extensive issues and broader government fields.
7. It should desire for national interest and to increase nation's pride, in place of the interest towards some class, caste, religion and community.

Following are the bases of organising/ emergence of political parties—

1. Psychological—People with common thoughts organise in different parties with the aim to implement political agendas. That way there are people with four kinds of thinking. **First**, those who wish to return back in ancient institutions and practices are called as reactionary. **Second**, those who do not wish any change in the present. They are known as non-liberalist. **Third**, those who wish to reform the present situation. They are called as liberalist and **fourth** those who wish to eradicate the present institutions. They are called as aggressive. That way according to thinking and nature of the people the political parties shall be formed for instance; reactionary, non-liberalist, liberalist and aggressive.

2. Impact of atmosphere—A child lives in some particular atmosphere, it has its wide influence on his thinking and nature. And in future it becomes the follower of that particular political party.

3. Religious base—Objective of some people in the society is to protect the followers of their religion. On that basis they form a political party. In India ‘Muslim League, Jamat-E Islami, Akali Dal, Hindu Maha Sabha’ were constituted on these lines.

4. Economic Factor—A political party get national recognition in case it has its any economic agenda. Without economic agenda none of the political party cannot survive longer. There is a wider influence of economic policies on educated public and society.

5. Leadership—Generally political parties are the shadow of their supreme leader. The ideals which it wishes to carry forward, its followers continues to mould themselves in that particular thinking without ifs and buts.

6. Ideology—For survival of a political movement some ideology is needed. In absence of ideology the movement is misled towards darkness and uncertainty. Common consensus in social, economic and political ideology keep mutually connected people and political party remain strong.

7. Regionalism—On the basis of regional uniformity political parties have formulated at several

places. They gained support of the public by making an issue of common problems of the region, for instance Jharkhand MuktiMorcha, Telangana Rashtra Samittee, etc.

8. On Linguistic Basis—In different states linguistic basis has also been significant in the formation of political parties. Efforts have been made to obtain support of public on the basis of common language. Akali Dal, DMK, AIDMK, Trinmool Congress are some examples.

In fact above mentioned elements have been active as social base of political parties in India. But out of them caste, religion, region have become more important these days. Multi party have also created by these bases. On the basis of these social bases certain problems like; castiesm, lingualism, regionalism and communalism, have been created in India. Because of all these the path of national development has been shocked. However the other aspect is that these bases have been neglected for a long period. In all these bases have also contributed in removing the imbalance based on caste, religion and region to ensure the strength of democracy.

Functions of Political Parties—Political party is indispensable in democratic social system. The functions of political parties are very significant. According to Marium there are five main functions- (1) Selection of officials (2) Policy Decision (3)To run the Government and constructive criticism of it (4) Political campaign and training (5) To establish cordial relationship between government and individual. Following are the main functions of political parties—

1. Formulation of Public Policies—Political parties do an effective campaigning of their policies and agenda to gain public support. They introduce, different aspects related to politics, economy, and social problems, to the public. And in doubtful atmosphere they select problems and present it on the basis of priority before the public for consensus. On this basis public policies are derived.

2. To Run the Government—Political parties get majority in elections and constitute the government. And make efforts to fulfil the commitments made in election manifesto.

3. Criticism of Government—The parties fail to gain the majority in election they play their important role as opposition parties. They keep the government alert. They make constructive criticism of government and put alternate policies. Opposition parties put the weaknesses of the government before the public and create public opinion against them.

4. Convene Elections—The utility of political parties is manifested through elections. They prepare their election manifesto and make campaigning of it. They put their candidates to contest and make all efforts to win the election.

5. Formation of Public Opinion—To achieve authority with the consent of governed members. Political parties are indispensable to obtain public opinion on the policies of the government. In absence of political party public would be nothing but a directionless crowd. Therefore political parties have a big role in creating public opinion.

6. Function as a Mediator between Government and Public—Political parties put the expectations and problems of public before the government and make acquaint to public by the situation of the government. In this manner political party function as a mediator in between public and the government.

7. Social and Cultural Function—Most of the political parties function to make better the social and cultural life of the public. After independence government has initiated several welfare schemes for the rural social uplifting.

In brief we can say that political parties play active role in rural social uplifting.

Impact of social base of political parties on Indian democracy—In India the bases of political parties have influenced Indian democracy in many ways, such as—

1. Political parties constituted on economic basis have not let the democracy become puppet of capitalist classes. And ensured the involvement of the interests of the poor by uniting them and contributed positively to build a society based on equality. On the other hand it has also put challenge before national unity and democracy by way of promoting class envy and conflict.

2. On the basis of caste based politics of political parties in India there has been creation of political socialisation and creation of political awareness to motivate lower caste people for voting. Ensured the participation in government. Their interests have been included in public decisions. Traditional social inequality has been weakened and democracy has been strengthened. But on the other hand society has been divided in different caste groups. Consequently caste tensions and caste conflicts have been observed. Making use of casteism eligibility has been discouraged. Public decisions of authoritarian groups have been diverted in the interest of caste groups. Hence democracy made weak.
3. Political parties constituted on the basis of religion have pressurised the decision making process of government to balance it on basis of religion. By that, democracy got strengthened. But on the other side it has weakened the secular democratic character of India.
4. Political parties constituted on the basis of region and language have decentralised the regional and linguistic groups. Their interests have been included in public policies and made possible the balanced development. With the result unity in diversity and democracy got strengthened. But on the other hand it has also divided the country in regional and linguistic groups. The problems of regionalism and linguistic have been promoted. Parties in power have weakened the democracy by way of providing special priority in making public policies and execution of development works.

Hence it is clear that the social bases of political parties have influenced to Indian democracy positively as well as negatively. Main cause of negative impact has been the utilisation of social specialities for limited fulfilment of the vested interests by the political leaders and political parties. Presently the gap between different social base has been reduced and consensus has been increasing. For example different political parties have come closer (polarised) on the issue of political and social claim of

backward castes on new economic policy. Closeness could have been observed in the role of state parties and in place of ideology task achievement. These new changes have also limiting the negative effects social bases of political parties on democracy.

Contemporary Challenges of Indian Political Parties—Political parties happen to be the basis of democratic governance system, whose skilled activeness makes a strong democratic system and its basis make it weak. In present India political parties have been facing many challenges, for instance—

1. Because of weak internal democracy of political parties certain person has been made an autocrat.
2. With the impact of families' and dynasty in parties the importance of skill has been ignored.
3. Because of increasing importance of money in political parties, involvement of economically weak persons has become limited.
4. Slackness of honest and able people in politics has increased because of criminalisation in political parties.
5. Voters have been confused because of the situation of lack of options, means declined difference in policies and agendas, among political parties.

Many efforts have been made by the political parties to face such contemporary challenges. Say for example; due to anti defection act shifting membership from one party to another party by legislators has been checked. Effort has been made to check corruption by making it mandatory to declare the detail of personal property by the leaders. Election commission has made it mandatory for all political parties to follow the election code of conduct and file the income tax return.

But in spite of all these efforts all mandatory laws related to political parties are not much effective. Complete democracy in political parties is still lacking today. In each political party some person or group is autocrat. The shadow of dynasty has also been clearly observed in political parties. To solve these problems there are certain suggestions to be implemented-

1. Law should be formulated for the establishment of internal democracy of political parties.
2. Certain limit should be decided for election expenses and election expenditure should be made by the government.
3. There should be strict law to check criminalisation in politics.
4. It should be made compulsory for all political parties to give tickets to women in a definite ratio. Action should be taken against the parties not working in this direction and they should be de-recognised.
5. Efforts should be made to make public obstruction on political parties and right to call back after election should also be recognised.
6. Those who are willing to make reform should come forward and join political party and should make active effort.

That way presence of political parties is mandatory with all these positive and negative effects. There is a big contribution of it in social and cultural change in India. But there is a need of merely two or three political parties at all India level which are constituted on the basis of clear ideology, the members should be of clear image, have faith in democracy, and wish to provide international identity to national development and nation's pride in place of those political parties with several ideologies and vested interest.

Pressure Groups

Pressure groups have a particular importance in social change. There was a time when pressure groups and interest groups were considered as immoral. The term 'lobby' was viewed with disgrace. It was considered as a symbol of deception, corruption, and evil. But in present time pressure groups and interest groups are considered as an associate and nurture of democracy. In political system of different countries the importance and contribution of these groups have been increased too much that these have been accepted as healthy elements of political activeness and effective implementation of public policies. Pressure groups

have always been present in all types of societies and rules and helps as a social institution in social transformation and social change. Pressure groups are such voluntary groups which protects the particular interest of public in the society. They consist of public and social interest. These groups influence the policy determination process of government by their external pressure.

Pressure Group : Meaning and Definition—

Pressure has been called in different names. Different terms like; Interest group, Non-Government-Organisation, Lobby, informal group, faction, etc. have been used for pressure group. In every society/ country several interest groups are found. But when these groups become politically active with the intension to influence the authority then it becomes a pressure group.

According to Madan Gopal Gupta, "In fact pressure group is such a means by which the persons with common interest try to influence public matters. In this sense any social group who intend to influence to, decision makers to have control over government, whether administrative and parliamentary both, without making efforts would be called as pressure group. Pressure and interest group are completely organised groups. They have their social and public interests and influence the decision making process of government by creating external pressure. Membership of pressure groups is voluntary. Its function is very narrow and limited. Its character is informal, narrow and unrecognised. These pressure groups do not participate in elections like political parties but plays very significant role in the politics of country. These create pressure on government by several techniques. Because of that reason these are called as pressure groups. These are helpful in lobbying the public opinion.

Significance of Pressure Groups

1. **Pressure Group for Expression of Democratic Process—**Pressure group is considered as a means of expression of democracy. For the success of democracy to create public opinion is needful so that particular policies may be supported or opposed.

2. **As an Organisation to Collect Information for Governance**—Pressure groups collect data, conduct research and make government to acquaint by the difficulties on the basis of conclusion. That way pressure group plays significant role as a non-governmental source of government.
3. **As an organisation to influence government**—Pressure groups influence government machinery to protect social and public interests.
4. **Limiting the Unruliness of Government**—In every rule when the tendency of monopoly increases then all powers are centralised in the hands of government. Hence pressure groups delimit the unruliness of government by their means.
5. **To establish a balance in society and government**—The benefit of the existence of pressure group is that equilibrium is maintained among different social interests. No single effective authority emerges.
6. **Means of communication in between individual and Government**—Pressure groups coordinate the individual interest with the interest of nation in democratic state system. These groups act as a means of communication between citizen and government, therefore, they may be called as non-government source of communication.

Classification of Pressure Groups—As we have learned that pressure groups are found in all countries of the world. To fulfil their interests they influence the decision taken by the government. On the basis of their aims and goal they are divided in four categories as under—

1. Occupational Pressure Group—In this category those pressure groups are included, that is built by the employees of a particular profession or occupation. Those big professional lineages having affluent resources, availability of employees in the field of technology and management and those who have well acquaintance and linkages with aristocrat classes of government, media, administration and opposition parties, they possess the most organised and powerful pressure groups.

Many of the professional lineages have their influence in parliament and assemblies. They have such representatives and public relation officers, who maintain their contacts with administration and high profile bureaucrats. For example FICCI is the most effective organisation in private sector. It represents about 40,000 enterprises. A very big commercial corporate world is with it. Political parties are dependent on them to obtain funds. In return to that political party provide subsidies in trading fee, capital investment and other taxes. During the age of globalisation and liberalisation role of FICCI has become significant. Particularly on the issues of economic and commercial policies government take care of their ideas and suggestions.

There are some other professional pressure groups such as, Chamber of Commerce, Confederation of Indian Industry, Tata group of Industries, Birla, Dalmia, Godrage, Hindustan Liver and so on. All these influence the policies and laws of government.

In occupational pressure groups the Farmers' organisation, Teachers and students' organisations, trade unions, All India Medical Association, All India Postal Services organisation and labour and so on. Such kind of government organisations partly influences the policies of government.

Political parties make use of farmers and cultivators for the fulfilment of their interests. They unite together and demand their rights. They want to protect their interests in the field of agriculture, for example; proper price of their production, subsidy on fertilizers, availability of loan and fertilizer and so on. In Haryana, Uttar Pradesh, Punjab, Karnataka and Rajasthan there are active farmers' organisation such as, Bhartiya Kisan Union, influences the decisions taken by the government regarding agriculture. Such type of organisations provides a proper shape to national awareness and class consciousness. They have solid will power and unity for the betterment of neglected and poor class of the society but they do not have the strength of capital.

In education and other fields also there are organisation of students, teachers and non-professional employees' classes. They do lobbying

for public opinion and influence the government to secure their interests.

2. Socio-Cultural Pressure Group—There are several socio-cultural pressure groups which are concerned to community services and work to promote the interests of whole community. Beside that there are some more pressure groups also which function to publicise language and religion. For instance; Arya Samaj, Ramkrishan Mission, Jansevsa Sangh, Jamat-E-Islami, Shiromani Gurudwara Prabandhak Committee, Persian Anjuman, Young Man Isai, Vishwa Hindu Parishad, Sanskrit Sahitya Academy, Punjabi Academy, Marathi Sangh, Bhartiya Adim Jati Sevak Sangh, Refugees Lok Samittee, etc.

3. Institutional Pressure Group—There are such pressure groups those are working with in the government set up. These pressure groups influence the government policies for their interests without entering into political system. Such as; Civil Service Association, Police Welfare Organisation, Gazetted Officer Union, Army Officer Organisation, Defence Personnel Association, Red-cross Society etc. These pressure groups create pressure for issues like; transfer, leave rules and dearness allowance. Generally their functions are related to public; however they remain active while in government set up.

4. Ad-hoc Pressure Group—Some pressure groups come in to existence with a particular issue for a small duration and are closed down after achieving the goal. In critical situation of hazards these pressure groups create pressure to influence the government policies in their interest. Such as; Orissa Relief Organisation, Bhoodan Anuyojana, Cauveri Water Distribution Association, Gujarat Relief Organisation, etc.

Role of Pressure Group—Activities of pressure groups are known by 'Lobby'. Lobby is an American term, but it has been used these days in European countries, Japan and other countries also. It indicates Lobbying in the house, where legislators and members discuss the proceedings related to the house.

In Indian social and political system pressure

groups play significant role. These act as a link and means of communication in between political parties and public. They sensitise to the people towards many social and economic issues and educate them politically. They create very effective leadership also, and provide a training platform for the leaders of the future. They make efforts to reduce the gap between traditional values of the society. Establishment of unity and non-division are the results of pressure groups.

That way it is clear that pressure groups influence the policies of government and administration both. Similarly foreign lobby also remain active in government system. Foreign representatives protecting interest of government and non-government are called as foreign lobby. Diplomat representatives and those who are involved in detecting task are also foreign lobby Technocrats of World Bank and representatives of foreign institution provide financial aid also do lobbying. They publicise their ideology. They provide financial aid to political parties and influence government decisions by offering high positions to the administrators in foreign companies.

Characteristics of Indian Pressure Group—'Business and Politics in India' presents a micro study of role of business pressure groups in Indian politics. Following are the characteristics of pressure group in India—

1. In Indian society traditional pressure groups say, caste, , religion, and regional faction have been playing decisive role, therefore most of the political parties organise their followers on the basis of caste and community and constitute political parties and influence the decision.
2. Most of the community based pressure groups are under the control of political parties. Their leadership is in the hands of political parties. But the fact is that trade and industry interest groups are free from party control.
3. When there are powerful governments at centre and state, then the pressure groups happen to weak. But when the rule is weak pressure groups become powerful and effect the decisions by their influence.
4. During the last few years states of Indian union

have also been organised and influencing the policy decisions of the centre.

5. Because of dependence on foreign aids and technology, foreign lobby also create pressure to influence our policies.
6. Community based and demonstration pressure groups do not hesitate to make use of illegal means like public movement, strike, hunger - strike and Satyagrah.
7. In India pressure groups mainly involve in influencing the administrators not to the policy makers. They believe that important cultural and economic programmes even the task of development and enhancement, of creative institutions art and science, are in the hands of administrators.
8. In India common notion is against the working method of pressure groups. It is not believed well that pressure groups should direct policy makers. It is assumed that once government bends before the pressure group then no decision could be taken in the interest of public.

Pressure groups should be given proper place to improve stability and total strength of our ruling system. Following suggestion may be given to provide proper space to pressure factions in the decision process of our government—

1. Maximum habit for deliberation should be developed by the government on the effected interests in policy making at different stages.
2. Members of pressure groups should be given co-opted membership in government advisory committees.
3. Representation of pressure groups should be decided in Rajya Sabha and Assemblies. Of course constitutional amendment would be needed for the purpose.
4. Representatives of pressure group should be invited in different advisory/executive committees of government departments.
5. Decisions of local administrators influence local community. Hence, local administrators should also develop a habit of taking in confidence to the members of pressure group before executing any decision.

At the end it is expected from the pressure groups that they would present themselves for the enhancement and growth of public life in consonance with the concept of public interest. To face the foreign lobby it is inevitable to develop national will power and national conscience.

After the analysis of the role of pressure groups related to different fields of Indian politics, it is clear that these have been almost successful to influence the Indian politics to fulfil the particular interest of their group. In the efforts of serving the interest of their groups they have strengthened the Indian democracy by establishing the balance in political decision making process. But their direct affiliation with political parties has been a hurdle for the success of democracy in its true role. Because the political parties have weakened it and they have been incapable to put complete organised pressure on the government. These facts could be clearly observed as the negligence towards the interest of trade unions, student unions and farmers' organisations.

Hence in India there is need to make the pressure groups more organised and fair for the working of democracy and rural social change. And that is possible only by abolishing the direct affiliation between pressure groups and political parties. Then after Indian democracy, rural development and social change may be carried to step forward.

Important Point :

- Panchayatiraj is the main instrument of change in rural society.
- In Article 40 of the constitution states have been directed to constitute Panchayats.
- In 7th schedule (state schedule) of the constitution index 5th Village Panchayats have been included and the state has been authorised to frame the law in this regard.
- In 73rd constitutional amendment, Panchayatiraj institutions have been recognised.
- In 1957 a study group was constituted to examine the success of Community Development Programmes.
- There are tiers of Panchayatiraj system. First at village level- Gram Panchayat, second at block

level- PanchayatSamittee and third at district level- ZilaParishad.

- The states with a population not more than 20 lacs in those states there is no need to constitute the Panchayats at middle level- block level.
 - At all levels of Panchayats reservation has been provided for the members of scheduled caste and scheduled tribes in ratio of their population that would be allocated by rotation.
 - Among the reserved positions one third (33 per cent) would be for women.
 - Working period for Panchayatiraj institutions is five years.
 - Then Prime Minister Pdt. JawaharLal Nehru inaugurated Panchayatiraj on 2nd October 1959 in Nagaur district.
 - Authority and power have been decentralised by Panchayatiraj system.
 - **Political Parties**—In a free society political party is called as that systematic community who wishes to execute the Governance and for that make efforts to send some of its members at government positions in consonance with the public.
 - **Constitution of Political party**—Political parties are constituted on the basis of following—
1. Psychological 2. Atmosphere 3. Religious 4. Economic 5. Leadership 6. Ideology 7. Regionalism 8. Linguistic basis.
 - Functions of political parties- 1. Formulation of public policies 2. Governance of rule 3. Criticism of government 4. Conduct elections 5. Building public opinion 6. Mediation between government and public 7. Social and cultural functions.
 - Impact of political parties on Indian democracy on social basis—1. Economic base 2. Caste base 3. Religion base 4. Regional and linguistic base.
 - Challenges of Indian Political Parties—1. Internal democracy 2. Family (dynasty) and lineage 3. Impact of money 4. Criminalisation 5. Lack of option
 - Pressure group is such a means where the people with common interest try to influence public matters.
- Pressure groups influence by external pressure to the policy making process of government in the interest of public.
 - Membership of pressure group is voluntary.
 - Pressure groups are found in all kinds of society and rule.
 - Pressure groups act as link in between society and government.
 - Pressure groups influence political parties and administrators by lobbying.
 - There are four types of pressure groups- 1. Professional pressure groups 2. Social and cultural pressure groups 3. Institutional pressure groups 4. Ad hoc pressure groups.
 - When there are strong governments at centre and state, then pressure groups become weak.
 - Pressure groups make use of illegal means also like; public movement, strike, violence, hunger strike and Satyagrah, while pressure groups are supposed to guide policy makers.
 - Positivity of pressure groups is helpful for transparency and social change and national development.

Question for Practice

Objective Type Question

1. Which Article of the constitution directs states to constitute Panchayats?
(A) 42nd (B) 41st
(C) 40th (D) 39th
2. When did Sri Balwant Ray Mehta study group was constituted?
(A) 1953 (B) 1954
(C) 1956 (D) 1957
3. When did 73rd constitutional amendment was made?
(A) 1992 (B) 1993
(C) 1994 (D) 1995
4. How many tiers are there in Panchayatiraj System?
(A) One (B) Two
(C) Three (D) Four
5. Which of the following is the base of constitution of political parties in India?
(A) Regionalism (B) Religion

- (B) Language (D) Above all
- Which of the following party is based on region?
(A) Jharkhand Mukti Morcha
(B) Bhartiya Janta Party
(C) Bhartiya Communist Party
(D) None of these
 - Which of the following is national party?
(A) Akali Dal
(B) National Conference
(C) Bhartiya Janta Party
(D) DMK
 - Which pressure groups get success in fulfilling their demands?
(A) Powerful (B) Weak
(C) Liberal (D) None of these
 - Pressure groups are
(A) Political parties
(B) Administrators
(C) Voluntary organisations
(D) Government and Authority

Very Short Answer Type Questions

- Write four characteristics of Panchayatiraj according to Balwant Ray Mehta.
- Indian National Congress is a.....party. (Regional / national)
- Write the names of two national political parties.
- Write the names of two regional parties.
- Clarify the Meaning and definition of pressure group.

Short Answer Type Questions

- Panchayatiraj System in Rajasthan was started when and how?

- What are the provisions of 73rd Panchayatiraj constitutional amendment?
- Why there is the need of Panchayatiraj system in rural context?
- Write any five characteristics of political parties.
- Write any five bases of the constitution of political parties.
- Clarify the meaning of political party.
- Explain pressure group with example.
- Write characteristics of Indian pressure groups.
- What is Lobby? How does it influence the decisions of government?

Essay Type Questions

- Analyse the role of Panchayatiraj in rural development in detail.
- Write the problems of Panchayatiraj system of present time and suggest the remedies.
- Write an essay on the changes in society by panchayatiraj institutions.
- Define political party. Analyse its significant functions.
- Discuss the impact of political parties' social basis on democracy.
- Give your suggestions regarding the challenges of political parties in present time.
- Analyse the functions of pressure group in the interest of public.
- Write an essay on the need of pressure group in present politics.

Answers

- (C) 2. (D) 3. (B) 4. (C) 5. (D)
- (A) 7. (C) 8. (A) 9. (C)

Chapter 7

Changes in Urban Society, Development and Challenges, Basic Infrastructure, Migration, Planning and Housing

The scope of Sociological study is very broad, that's why when we talk of sociology we believe that the branches of this subject extend to every other area of society, it is not easy for the students to believe that the Urban sociology, Medical sociology, Criminology are the indispensable part of sociology. It is essential for us to understand the elements of Urban sociology as it is in last few decades number of cities has increased progressively and this has led to the overall change in the cultural and social structure of society. Urban sociology is a subject to be studied in detail, but as we are studying it for the first time it is essential for us to know the important aspects of this subject. The important points in this chapter that we are going to discuss are as follows :

- Various aspects of change in Urban Society.
- Urban development and challenges.
- Basic urban infrastructure.
- Immigration in cities.
- Urban planning
- Urban Housing

All the above topics are so interlinked with each other that it will not be easy to understand any one of them without taking others into consideration. As the urban development and challenges have interrelations meaning that the absence of the basic factors which are essentially required for Urban development is a challenge. Availability of basic infrastructure is the first sign of urban development. It is necessary to study these points together so that the continuity of the subject is maintained and we do not get wayward from the subject.

Before discussing the various aspects of change in urban society, it is essential that we should know, what is urban society? What are its characteristic features? After understanding this, it will be easier for us to know and understand various aspects of urban society.

Changes in Urban Society, Development and Challenges

In sociological perspective urban means the population residing in cities. On the basis of some characteristic and specialised features whole of the human society can be divided in urban and rural communities. The word "Urban" indicates the urban population residing within the city area. Some of the sociologists have made the features and characteristic of urban society as their subject of study, in this regard the work of Park, Burgess, Sorokin, Jimmernan and Wirth is noteworthy. The word urban is used for the particular community and society. The urban area is understood as in a totality which mainly involved with industries, employment, business and other professions. Urban population is largely associated with technical work, manufacturing of goods, etc.

Urban human life has a specialised social system. The Urban family unit is a professional unit. In urban social system, the person is free to perform professional activities, basically urban life is a package or a conglomerate of human industrial phases. In this conglomerate or package numerous economic activities are being organised, which are supplementary to each other. These activities have no arrangement of any kind of primary relationship between individuals .

Individual, community, family, conditions and elements of social relations hold an important position under the concept of word "urban".

In reference to Urbanism sociologist Queen and Carpenter have said, "We use Urbanism to identify the occurrence of city dwelling". Whereas Wirth has written in reference to Urbanism that, it is a bunch of characteristic features, which produces a specialised type of life in cities. This thought of Wirth has been supported by Burgess and Anderson.

According to Writhe “Complexity of city”, dependency of an individual on each other, tendency to show off, so called cultured and intelligent mode of life, all these are the indicative characteristics of Urbanism.

Writhe in his article published in “American Journal of Sociology’ has clearly written that the city develops Urbanism and the Urbanism develops the City. The origin of cities is the result of as displacements and resettlement of densely populated and dirty slums. In these settlements, special types of social relationship full of urbanity are established. These social relationships are known as Urbanism. The life style developed from these social relationships is known as Urbanism.

It is a universal truth that the ‘change’ beyond the boundaries of the country or time is a reality of the Society. The speed of change depends on the social order. In the rural society the speed of change is slow, whereas in Industrial and metropolitan culture is changing with a fast speed.

In this process of change the struggle between the ancient or old and new is continuously present, as a result new traditions; values are replacing ancient and older traditions, ideals, norms and values.

In the present times entire society is affected by the acute scientific, political, technological, educational, cultural and economic development. These effects are comparatively more and clearly reflected especially in the urban environment. The urban society has its own distinctive nature. Change in the urban society can be understood along with the analysis of the major institutions of urban society.

When we talk about urban society the focal points of its study are the social, economic and political institutions, thus, the change in urban society denotes change in urban social, financial and economic structure.

These changes can be analysed on the following basis.

(1) Individualism—The values of urban society are individualistic meaning that the scope of every individual or person point of view is limited to himself, or of self-interest, this being one of the basic

characteristic feature of urban culture, but during the last two decades there has been fast change in this position. Individualism has reached to such an extent that to achieve selfish interest a person doesn’t hesitate to harm others.

(2) Plurality and Variation of Professions—

The basis of the economic structure of urban society is its ‘money power’. A big section or class living in the city is involved in various professions, but a new and fast change has been observed in this tradition during the last few years that is the pattern of purchasing or the medium. This change in the Indian urban culture not only tells about the changes in the economic structure, but also indicating the changes in the old established relations between the seller and buyer. New market of purchasing through TV and the internet has affected the years old and established personal relationship between the seller and buyer within the economic system.

(3) Anonymity—In the urban culture, the person considers it to be beneficial to spend his maximum time is searching ways and means for his own advancement and development by keeping himself away from others, but here also a situation of dilemma appears. On one side urban culture is leading the individual towards loneliness, but during the last one decade the lonesome culture has assumed a new form. A person not knowing his closest person or a neighbour is developing pseudo relations with the new and unknown people through social media. This is giving rise to emotional stress in him.

(4) Selfish Social Relations—It has been always a characteristic features of urban society that were the basis of social relations are selfish interest and after the fulfilment of self-interest the relationship comes to an end on its own, but in the past times this situation has reached to the height that the basis of urban social relations are disintegrating resulting in the extinction of human feeling and the urban culture has become more of mechanical in place of humane, to an extent that for self-interest persons are leaving behind their blood relations.

(5) Breakage of Human Relation—In urban culture, the social relations are disintegrated, to an

extent that every individual is alone in a crowd. Cut throat competitions, load of aspirations and among these conditions tendency to not to have faith on any relation has made the majority of the population of urban society victim to depression. Various studies show that 36 percent of people related to urban population are suffering from mental depression.

(6) Change in Structure of Urban Family—

The important aspect of urban social change is the changes in family structure, as it is, family structure being an integral part of any social structure, hence it is necessary that the analysis of its different aspects is to be done at different basis.

(a) Decrease in Patriarchal Authority—

Indian social culture has been patriarchal in its original form, therefore the family structure of the country is basically patriarchal, but at the constitutional level daughters have got equal rights and an initiative to get the equal rights same as that of male members of the family on the ancestral property has indirectly affected patriarchal system. Maurer has written that “In fact, we pay attention to get the strength in the circumstances, in which children decide the policy. This tilt is towards the child centred family in which the child presence works strongly. If the strength or power of the child keep on increasing like this than sooner the urban family will become a child centred family.

(b) Reduction of the family size—The size of urban family is reducing continuously. Any relative other than husband, wife and children living together with the family are very few in number. It is very true that the urban culture promotes the single family concept.

(c) Ineffectiveness of kinship relations—Day by day in urban culture the importance of blood relations is in decline. Relationship with the blood relatives, particularly secondary or territory kinship relations are considered to be the waste of time and money and this being the reason that the relations are calculated on the basis of benefit or loss.

(d) Change in the position of women—There has been a general consensus that the Indian women have become powerful during the last few years, they have achieved an equivalent position to

that of man and they have got constitutional rights in the all fields, but this is not a complete truth. The other side of the picture is that the women living in cities for the last one and a half decade have become victims of mental depression. They are under tremendous pressure, on one hand to maintain the traditional family responsibilities and on the other hand to maintain the materialistic tendency they have to move out of their homes and fulfil the responsibility to earn money while trying to maintain the balance between the responsibilities of home and that of the outside, because of this their bodies have become the home of diseases. Not only this, women, those are just doing the jobs of handling the house, the mentality of the society with the greed of money is troubling them. Within the family and in the perimeter of society comments that women are sitting idle at home doing nothing is giving the house lady wife mental agony.

(e) Increasing loneliness in children—

Because of the materialistic culture of urban society, parents are working day and night, away from home resulting that the children are forced to live absolutely alone television, video and computer games are the only companion to their loneliness. These games are full of violence the ultimate aim of their characters is to win the game. Social scientists have proved by their various researches that such children are withdrawing themselves from the society and are living in their own make believe world. Their loneliness makes them aggressive and rebellious. The number of such children is continuously on the rise in the country.

(f) Rise in Juvenile Crimes—Materialistic culture has made the urban society emotionally insensitive. Urban society is running in the lust of getting more and more, as a result of this greed there has been an increase in crime. There has been an increase in the number of youth, which take the path of crime to fulfil their desires. Young boys involved in abduction, murder, dacoity are not only of the low income families but also of middle income families. According to figures released by the National Crime Record Bureau, there has been a rise by 47 percent in juvenile crime cases registered under the Indian

penal code. The number of crimes committed by juveniles in the year 2010 was 22740, and in 2014 these cases increased to 33526.

(g) Weakening of Institution of Marriage—

A special feature of Indian socio-cultural background is that marriage is an institution, but it has affected the most in urban society. The emotional feeling of love, dedication and sacrifice in the relations of marriage has gone down to zero and in some of the emotional relations the place of faith and patience has been taken up by competition. According to figures the divorce rate has become 13 per 1000. In metropolitan cities this number is increasing very fast. In the year 2010 where the cases of divorce were 5243 while in the year 2014 the number has reached to 11667.

(7) Effect of political institutions—In the last 10-15 years the political institutions in the urban society are specially affected. Even today the caste based equation holds importance in the villages, settlements and towns' politics, whereas in urban society's inclination towards education, awareness about rights and the assessment of the working of political parties are the basis of electing leaders, to an extent that female voters are interested to cast votes for a candidate who promises to eradicate social evils and talk about providing infrastructural facilities. Change is a continuous process in Urban society. Social networking and internet culture have not only influenced and affected the social and economic institutes. Even the political institution is not remained untouched, the changes taking place in these institutions have made Urban society tense. Urban culture is passing through a transitional phase, there is a threat to the identity of the society. The selection between the old traditions and new or modern practices is disintegrating the society. In such case it becomes necessary to disown the tendency of copying others blindly, the society should accept those elements which takes them towards the positive progress. For obtaining worldly physical pleasures leaving family values will prove dangerous for the Urban society. Thus, it becomes necessary to rethink.

Development in Urban Society and Challenges

The historical and archaeological importance of cities is well known and a proven fact. Construction of the city, the availability of basic infrastructure, urban development plans not only reflects the dynamic thought and progressiveness of the society, but it has become an essential part of the development of urban society. The cultural aim of the inhabitants of a city can be guessed by the historical background and the efforts put in by them for the development of their city. Urban areas sociologically give birth to the community and cooperation, and they are also the centre of industry and business from an economic point of view. As a political unit they are the centre of power and government. After a study conducted by the Human Rehabilitation Centre of United Nations it was said in the justification of the city, "In the new urban world of the new century, most of us will live and work in cities, suburbs and in groups, where the natural resources will be exploited to the fullest producing pollution, where with the conflict of political and social situations things will boil up and ultimately strengthen the true roots of global and human security." Indian Urban Society is also the partner of this global tendency of development. In the last five decades there has been 50 to 60lakh average increase in the urban population, according to one of the estimates, by the year 2020 the urban population of India will have 41.8cores of more people. Presently in India there are three metropolises (population more than 1crore), 19 big cities (population more than 10 lakh), 300 cities and 3800 cities are of small and medium size..

Issues of urban development

Planned settlements and approach to the public places—The development of Urban society is possible only when their economic conditions are strong and the path for smooth comfortable life is accessible to them. In this regard American planning association has described the main principles which are applicable to the Indian prospective as well. The main principles of this development policy are these, Development of settlements and community as per

the humane parameters, development of centre of multiple uses. Well defined areas for community benefits for e.g., Agriculture areas, wildlife corridors or permanent area for farming and agriculture or open areas as reserved green areas.

Before achieving the aim of development in cities' problems are required to be identified, which are born because of the scattered uncontrolled and unplanned spread of countries, along with this the limits of physical development is to be ascertained and a detailed plan system at a local level and capacity to take decisions by the residents of the city set on this basis that what types of physical and nonphysical environment do they want to see around them in the future?. The aspects of development are clearly related to that pain of urban society where people have to travel long distances to reach their workplaces daily.

Easy transportation centred development—

It is essential for the urban development that the planning of transport should be done in such a way that not only for four wheeler vehicles, but also for smaller vehicles, for the common and poor population public and government modes of transport should be made available. Marlon Burnett of University of Southern California says that as the economic systems are getting connected with each other speedily it requires transportation centric development for the cities. The city starts developing partially because in the cities and the area around them various types of companies can function in better ways. As we move toward the knowledge based economy, the productivity related benefits becoming bigger and stronger for the people living in the cities. If we interconnect them with the help of smooth and efficient mobility along with the common features/qualities, it becomes apparent that to overcome the increasing density of population the policy planners have to struggle with the creative ways.

Water Management—It is one of the important requirements for the development of urban society. Water should be considered as collective resource and its management should be well planned and permanent. It is very essential for the urban

development that there should be a policy which keep its attention focussed to fulfil the present and the future requirement of water for man, along with the conservation of underground water resources

Water management is a difficult task because generally water management is done at the local level as hundreds of factors are related to its management and it is not easy to develop a balance between them and thus it becomes a challenge. For example, the agencies providing water do not take responsibility for its quality. It is certain that water conservation is an important part of water management. Proper and better use of water for the development of cities, water conservation and use of rainwater in a planned way can play an important role.

Energy management—Availability of energy is the indispensable requirement of any urban society. Increasing pressure of population in cities, higher demands of energy are causing continuous pressure on the available energy resources. In such condition look out for other options of energy are required. Alternate energy sources like solar, air, biomass, smaller and new energy projects from the industrial wastes/ urban wastes can be established. Energy and water management are related to each other. For the well planned development of cities Energy management, energy production and conservation have an important role

Waste management—One of the important parts of the well planned development of any city is the waste management of that city. Waste not only gives ill health to the residents of cities, but also destroys the beauty of the city. Waste and garbage at the local level is produced by the consumers, businesses and other organizations and is littered all around the city and causes pollution, for the development of cities this pollution should be checked. The city demands proper detailed planning process for the site selection and functioning of facilities for garbage and waste management it also includes permission and the meaningful public participation. Specially the industrial and medical waste should be managed in such a way so that it doesn't harm human and environment. Minimum waste should be generated and for this a law is

required that no product should be damaging to the environment, should encourage the tendency to recycle and reuse, products and packaging which cannot be recycled should be banned. There has been a need to formulate a law for the products to be reused, under which collection of waste and planning for its separation is being done so that the harmful waste can be separated and treated accordingly. Co-ordination and cooperation should be encouraged for the planning and obtaining permission to dump waste at the waste land fill areas after the treatment and stipulated duration at the local, regional level and waste dumping grounds. It is important that the planning and regulatory process should be such that the poor people living around the area of the landfill should not have harmful effects.

Conservation of Natural and Cultural resources—Cultural resources are very important for the development and advancement of the city, there has been an absolute absence of this in Indian cities, although Chandigarh is among those cities of India where the conservation of natural and cultural resources is an important character of urban development. In this regard cities of western countries are an inspiring example where they have paid special attention on the development of cities as well as conservation of natural resources. Hamilton of Ohio through a project in 2015 got an award “National Award for smart growth achievement” from the Environment Protection Agency. If we analyze the achievement of Hamilton we will find that they have put in years of hard work for this. With constructive thoughts, strategic planning and community dialogues along with this city and with the help of the catalytic historical institution they have written a new story of economic development.. They designed such projects through which they can manage to develop open spaces to move around the main commercial area, along with this, new facilities, possibilities of employment, facility of alternative to the housing. The basic premise of this entire project was based on the principle that it was important for the health of an entire country that the important commercial area should become healthy. The unfortunate fact is this that the Indian cities want to achieve the height of

economic strength in a short time without thinking and realizing the future results, this being the reason that most of the area of the city is blocked and filled up with high rise buildings. There is no land area which has a cover of greenery, no arrangements of separate areas for walkers and children to play.

Generally the rise in employment centres, construction of huge malls, establishment of residential areas in large number is the development of cities in our eyes, but this is only the external structure which makes the city, but to fulfil the human requirement to provide them respectful life can only be achieved when the person gets healthy and happy environment around him and this is possible only when natural and cultural resources are conserved.

To achieve this important characteristic feature of urban development is the biggest challenge to urban society

Challenges—The acceptance of the challenges arisen due to globalization is on the rise that is either voluntarily or because of pressure. Because of fast technical development and the general financial ideology whole world has become a union of cities in place of union of countries, which are so tightly entwined by the internet that it is difficult to separate them. The Important question arises here that are the Indian cities ready for this challenge?

To analyse this subject in detail, we need to identify certain issues.

Main Issues—Housing, politics, poverty, pollution, physical and financial problems are those issues which are presenting challenges to the India’s Urban administration. This challenge is not only to the administration, but In fact, this problem is associated with consciousness, sacrifice, renunciation, dedication, sense of responsibility and creative mindset of the whole community. Therefore, there is a need to create an ethical, cultural and intellectually capable Urban India.

While the power of Indian intellectuals and the value of Indian civilization is to be combined together to develop a better life pattern for the future, it would be appropriate to create a research institute for the urban administrators and technical experts in this institute along with imparting training and exploring

new possibilities of “Human Rehabilitation”. The possibilities which are coming up in front of us due to globalization in various forms, shapes and packing.

The biggest challenge to the urban society is of social inequality According to the National Sample Survey Organization of government of India almost 22 percent people are living below the poverty line. A very first and foremost requirement and responsibility of a developed and happy society is that it should provide facilities to the people those are left behind economically and socially.

1. Social equality—According to Jon Hobb’s principle “Origin of State and social compromise, says that the formation of state should be based on a social basis and to form a successful state it is a challenge to keep its citizens satisfied and happy. This is the biggest challenge for Indian social system as because in spite of the struggle the poor man is unable to fulfil its basic necessity. In that case it is the duty of the State to develop resources so that the people living below the poverty line can have a better living standard , if we are unable to do so then it is our failure . In this reference a statement by Dr. Ambedkar is to be pondered upon, “Every man has equal right in society and a society which doesn’t have equality , its basic development is not possible.”

2. Economic Development—Economic development is the primary requirement of any country, state and city. Unbalanced distribution of economic development is the biggest challenge. The challenge of the Indian cities is that the wealth and richness (land, property, estate) is in the hands of a few rich people and thus the key to the economic development is centred among the rich class. Efforts are being made at the government level to deal with this challenge, but it is necessary for the strengthening of the economy that national income should be increased and in order to increase the national income we have to make the life of people living below the poverty line better so that the Gross Domestic Production and Gross National Production should get an impetus.

3. Polluted environment—Urban society is compelled to live unhealthy lives by living in a polluted environment. No doubt factories have

contributed in the establishment of cities, but the waste produced by them and absence of waste management is one of the causes of pollution. Cutting or falling down of trees for the houses has almost become a part of Urban culture. The dangerous gases coming out of vehicles and machines have made the environment poisonous to an extent that the iron ore and coal mines related to industrial units, the dust produced from these mines is polluting the environment and is causing various diseases.

4. Lack of sanitation—Indian cities are identified by their litter piles. Daily lots of garbage is being thrown out of the houses, such garbage waste is either piled up on the roads or littered here and there. These piles of litter are becoming the sources of diseases. Lack of waste management has come up as a big challenge for the cities.

5. Problems of housing—Due to the high concentration of population, the availability of housing have emerged as a major challenge in the worldwide cities, Each year large number of people from rural and other outside areas are coming to settle in cities, but the number of houses in the cities are not increasing in proportion to the increase of population. This results in lack of houses and housing problems.

Numerous challenges are coming up against the holistic and continuous development of cities. Effects an environment by the change of land use in the cities, inclusive housing, changing utilisation (significance) of public places, diminishing resources, sewerage, drainage and solid waste management, increasing dominance of slums, have come up as challenges and are blocking the development of urban society. To overcome these challenges socio-cultural, economic, political hindrance and opportunities required to be investigated. It is necessary to encourage such systems in on the ground planning in which there has to be a balance between aspirations, development and city planning. In the process of planning social, economic, environmental and good governance related worries are required to be seen in a holistic ways. Equality in urban regions to make them economically viable and to be within the approach the geographical factors and the needs as per the region (education, profession, entertainment, health

and other services) required to be kept connected and integrated.

Basic Infrastructure

The cities with all the amenities of comfort are always the centre of attraction. The truth is that they have become an engine of development. But this is also true that cities are the most complex structure made by man. System or order and chaos or disorder goes together in cities. With the increase in population and decrease in facilities the cities are now identified as problem destinations. With the lack of electricity, water, sewer, roads and transportation system cities are considered as centre of problems.

Basic infrastructure means transportation, buildings, public facilities which make life of residents of any city comfortable and simple. In the absence of these facilities, cities are almost like hollow structures where the urban society struggles for their basic facilities.

It is true that presently the Indian urban society is under great pressure, though the 90 percent of government revenue and 60 percent of gross domestic product comes from the cities, but at the level of local bodies, cities get only 0.6 percent share of GDP. The problems of cities are going to increase keeping in view the expansion and complexity, whereas the sources of their solutions are on decline.

Various studies tell that there is a deficiency of two and a half crores of the houses, out of these 70 lacks is in cities. Our country has the highest density of population, almost 19 percent Indian families are living in an area of less than 10 square meters. 44 percent of families in cities are living in only one room. The basic infrastructure and the services provided by civic bodies are equally hopeless in our country. 34 percent of population residing in cities does not have a rain water drainage system around their home. 60 percent of civic bodies are collecting less than 40 percent of waste generated daily. Most of the time the garbage and waste remains littered on the sides of roads, and around homes and factories decaying, the major part of it is washed down the drains, this causes the blockage of the drains and led to stagnation of dirty water overflowing, slush and

bad odour all around the area. 35 percent of population in the city is living in dirty and temporary settlements. These settlements are full of dirt and filth not only because of the high density of population or lacking of public facilities, but because of the unhygienic lifestyle and indifference towards civic responsibilities. Because of the imbalance between the width of the roads and the number of vehicles, vehicles cannot ply smoothly on roads. The best example is the buses in Mumbai, their speed is only 12km/hr. Accidents on roads increase with this disorder. We did come to know through the study conducted by United Nation that the number of accidental deaths every year in India is more than America, whereas India has only 20 percent of vehicles on road in comparison to America.

Condition of urban basic infrastructure

1. Water supply—According to the 2011 census, 71.2 percent urban population gets a supply of water within their premises, whereas in the 2001 population census, it was 65.4 percent and as per the 2011 population census, 20.7 percent of the population got a water supply nearby their homes, it was 25.2 percent in the 2001 population census. Presently no city has 24 hours of water supply.

2. Sanitation—In the cities of India sanitation is a serious challenge. A sanitation assessment done by the Urban Development Ministry, Govt. of India, in the year 2009-10 of 423 class- I cities of India it was found that only 39 cities out of these were up to the acceptable standard of these basic parameters of water for turbidity, residual chlorine, thermo tolerant bacteria. According to census 2011, 32.1 percent of the urban population was using a piped sewage system and 12.6 percent of the urban population are still defecating in open. According to the Central Pollution Control Board Report 2009, the installed sewage treatment capacity is only 30 percent whereas the utilized capacity is only 72.2 percent, this means that in most of the cities only 20 percent of the sewage produced is treated before the disposal.

3. Solid Waste Management—In the cities of India, management and disposal of solid waste is

a big problem. According to CPCB report 2005 approximately 1,15,000 metric tons of urban waste is produced, in most of the cities this waste is transported to the waste dumping areas as land fill. The scientific treatment and disposal of solid waste is practically not available anywhere.

4. Urban Transport—In comparison to the public transport in lower middle income countries (Philippines, Venezuela, Egypt) which is 49 percent and in upper middle income countries (South Africa, Korea, Brazil) it is 40 percent. In India it is only 22 percent of urban transport. The holistic picture of the public transport in India is still not good, thus only those people are using public transport which do not have any other option. According to the assessment done in the year 2012 of 423 class-I cities, only 65 cities had formal city bus services and that too through the financial assistance of the central government.

It has been a known fact that Indian cities have a weak infrastructural system, though efforts are being made for their improvement. The meaning of greater advancement and progress has become so limited, that the urban dwellers are finding it difficult to walk to an extent that even to breathe in the open environment has become difficult. If we take an example of land kept for roads in large cities it is only 5 percent of the total land in Kolkata and 11 percent in Mumbai, on the other hand, in developed countries like America 25-30 percent of total city development is kept for the expansion of roads. Five of the 20 cities with the highest population in the world are in India.

The speed with which the urban population in the country is increasing thus by 2030 it is expected to increase by 70 crores. In relation to this, according to the report published by the Macanjee Company in 2014 to accommodate the change in the urban structure India requires more than 500 cities in the future.

Charles Dickens wrote in his book, 'A tale of two cities', that cities are slowly tiring now, though the story by Charles was about the disintegration and breakdown of cities in Europe after the industrialization. He depicted the emotions like the

pain generated in cities during that era, helplessness, hope and despair, but now the characters of the story of Charles can be seen in the cities of India. Lack of public facilities has enhanced their struggle to earn livelihood, thus now it is necessary that to make long term planning of development, so that the people could be settled in the in the cities in planned manner. The government has started 'Provisions of Urban Amenities to rural areas' for which late president Abdul Kalam took an initiative, along with this JawaharLal Nehru Urban Renewal Mission, Make in India, Urban Housings mission and Atal mission for rejuvenation and urban transportation programmes like these, so that permanent stable and inclusive urban development can be promoted.

(A) Smart City Program—

Aim of this programme is to transform various cities of India into smart cities, so as to provide facilities of economic development, clean and healthy environment along with the use of technology to improve the quality of life of the people residing in cities. As the main aim of smart city programme is to make an improvement in the quality of life of people living in cities, thus the basic infrastructure is an important element of this planning, like adequate water supply, uninterrupted electric supply, proper sanitation which includes solid waste management, efficient mobility within the city and good facilities of public transport system, facilities of affordable housing, strong information technology connectivity, to ensure safety and security of its citizen.

(B) Atal Mission for Rejuvenation and Urban Transformation (AMRUT Mission)

The main aim of AMRUT Mission Is to provide basic facilities in each home like clean, filtered water supply, proper sewage system, urban transportation, etc. so that there can be improvement in the quality of life of citizens

The main element of AMRUT mission is—

(i) Adequate water supply—Construction, development and maintenance of water supply systems, renovation of old water supply systems, to maintain and recharge of old water bodies.

(ii) Under sewage facility construction of underground sewage system and its maintenance,

treatment of old sewage systems, reinstation of plants, recycling of water resources and reuse of waste water.

(iii) Improvement of Septic System—Under this the human waste and excreta is managed properly by cleaning of drains and use of biological and mechanical cleaning of the septic tank so that the city remains clean.

(iv) Urban Transport—Construction of proper footpaths and roads and to improve facilities for non-motorised transportation. Construction and maintenance of a multi level parking at various places in city, telecommunication, health and education are also the main components of AMRUT Mission.

(C) National Urban Transport Policy

The object of this policy to plan and provide safe, appropriate, efficient, fast, dependable, comfortable, continuous, cheap, easily accessible transportation to the residents of the cities which not only can link them to their jobs, working places, entertainment, markets and many other essential areas frequently commuted but for the intercity movement as well.

These objects can be achieved in the following ways:

(i) Urban/City traffic is to be incorporated as a main component at the level of city planning instead of treating as a resultant need.

(ii) In all the cities, integrated land use and transportation planning is to be encouraged so that distances can be reduced.

(iii) To encourage residents and government officials to use of public transport and non-motorised public transport system.

The objective of all the government schemes and policies is to plan, develop, construct and preserve the basic infrastructure, in such a way that the urban society can spend their lives happily and comfortably. It can only be possible when instead of depending on government schemes citizen participation is also required.

Immigration

Immigration is an indicator of social change when people from other places come and settle at a

place in relation to this a transfer is called immigration and the participants are called as a migrant. People coming from North America to Europe are called European immigrants. Immigration has two forms – Internal immigration and international immigration. The whole world is experiencing migration and immigration. Immigration has some social, demographic problems solved, some new problems arise. Historically immigration is very ancient and worldwide phenomena. The process of internal immigration was started during the colonial period in India.

India is passing through a transformational phase from rural to semi urban society; a little more than 31 percent of the population is residing in the city areas. The cities with higher domestic product have higher levels of population residing in them. Gujarat, Maharashtra, Tamil Nadu, Karnataka has remarkably more urbanisation as compared to Uttar Pradesh, Bihar and Orrisa. According to the data of the 1971 census, India has 79.78 percent, rural population, which kept on reducing by the passage of time. With the time duration of ten years the rural population in 1981 was 76.27 percent, in 1991 it was 74.28 percent in 2011 it has shrunk to 68.70 percent, such data clearly indicate that the immigration of rural people into the city is on the rise.

Reasons for Immigration—The shape and size of displacement of population, the speed and direction are controlled by two opposite powers known as attraction and power of repulsion. The available natural and economic resources of any place or by region and the geographical condition which are inhabitable attract men from other places and regions. The factors affecting immigration of population is classified into four classes.

(1) Natural factors (2) Economical factor (3) Socio-cultural factors (4) Political factors.

1. Natural Factors—Climate change, flood, earthquake and drought are the main natural factors, besides the climate and weather changes, excessive rains cause flooding of rivers results in the water covers land, habitats and all become water logged resulting in forcing a man to leave that place or land. In some regions the infertility of land does the

same. In arid and semi-arid region on drying of lakes, ponds, diminishing sources of livelihood led to the migration of population.

2. Economic Factors—In comparison, of other factors economic factors are the most important reasons for the shifting of population. Region or the areas which have a good geographical condition for agricultural produce, enough land for practicing agriculture, means of irrigation, fertile soil, appropriate climate becomes centre of attraction for the population of other areas this increases the immigration towards this land.

The economic strength of cities, availability of means of employments are the reasons for the rural people to immigrate to the city.

3. Social, Cultural Factors—The factors responsible for the shifting of population, social and cultural factors have special importance. When a girl with rural background get married into a family residing in the city, thus naturally than this is immigration in the city. Kingsley Davis has highlighted that in India because of marriage the number of girls moving towards the city is higher, whereas the movement of Indian population is slower and lesser. There has been immigration in the education centres because on one hand, this increase the working efficiency and qualification for man and on other hand person get freedom from the old traditional systems those which are proving to be obstacles in the development of an individual.

Many of the pilgrim places become the centre of immigration, many a times this immigration is permanent or temporary for a few days. A large number of Hindu pilgrims travel to pilgrimage places like Kashi, Mathura, Prayag.

4. Political Factors—There has been a forced transfer because of political reasons. Numerous examples are there of the transfer of prisoners of war and slaves to the conquered country.

Types of Immigration—

(a) Period wise immigration

(i) Prehistoric migration—Prehistoric immigration took place mainly because of climate changes.

(ii) Historical migration—Immigration during

historical periods were classified mainly into three categories. (a) Ancient period immigration (b) Medieval period immigration (c) Modern immigration.

Migration because of an expansion of Greece and Roman empire, immigration of Aryans in India are the examples.

(b) Immigration according to Duration

(i) Long term immigration—During British period Indian labourers immigrated to work in the tea gardens in Sri Lanka, South Africa etc.

(ii) Short term immigration—Transfer for short durations for tourism, pilgrimage, political reasons are included in this.

(iii) Daily immigration—Daily large number of people immigrate to the big cities and industrial centres from the sub-urban areas.

(iv) Weather Related Immigration—Man shifts from the places which are extremely cold and dry.

(c) Immigration according to size

(i) Large immigration or large numbered immigration.

(ii) Small immigration or minority immigration.

(d) Immigration according to the region

(i) International immigration.

(ii) Intra-country or internal migration.

Analysis of migrant people coming toward cities

Basically, in Indian cities, there has been a transfer of rural population, this reason on one side is poverty, loss of agriculture, decline of cottage industries and on the other side the attractions of cities, the availability of employment and the desire to earn more and more money. The Shahi Labor Commission has written in this regard that the motivational force of the immigration comes from one end meaning that the industry labour doesn't come to the city because of an attraction to urban life neither the reason behind his effort are his ambitions. The city itself is not an object of attraction and while leaving his village, he doesn't have any other feeling except the aim is to acquire the basic necessities of life, very few of industrial labour would like to live in cities, if they get adequate food and clothing for their

living in their villages. They are not attracted towards cities rather they are pushed towards the city.

Various researches continuously tell us that the migrants living in cities were forced to leave their native places because of the lack of sources of earnings and other facilities. Studies also tell that the availability of medical facilities in cities are another reasons for immigration as because most for villages do not have hospital facilities. The doctors are absent this compels them to leave the village.

Along with the reasons of immigration the population data indicate that there has been a continuous increase in the number of migrants. In the population census of 1991, 2.05 crores of people were classified as migrants. The highest number of city migrants (approximately 35 lakhs) is in Maharashtra and after this in Delhi (approximately 23 lakhs) was recorded, whereas in Lakshdweep there were only 3220 migrants. The remarkable scenario of population census 1991 is that in all the union territories (excluding Daman and Diu and Lakshdweep) the recorded urban migrant was more than 25 percent. International migration in India is less than interstate migration. In the census 1991 approximately 2.70 crores inter state migration was recorded. During the interstate migration 32.83 percent were from village to city, whereas the migration from city to village was only 7.17 percent. This fact emphasises the importance of cities in the Indian Economic system. Most of the interstate migrations are not because of the economic reasons. From all the migrants almost three fourth of the number of women shifts because of the marriage.

Population data of 2011 tells that in the southern states, Tamil Nadu, Karnataka and Andhra Pradesh there has been a remarkable intersection of immigration. Unequal development of the states is the main reason for immigration, but most of the big cities and metropolis have become the centre for intramigration and because of better opportunities and availability of employment there has been a sharp rise in the population, for e.g. the cities like Mumbai and Delhi are highly affected by the large number of immigrants.

The effect of immigration in Indian cities :

In the cities of India, serious problems have arisen

due to immigration, which is affecting the entire urban environment of the country. Most metropolises are increasing at the alarming rate. The population of these metropolitan cities is estimated to become double in the coming years. The population living in the slums of India has crossed 15 crores.

As a result of the continuous increase of the immigrant population in the city, many social problems have arisen, whose direct and obvious reasons are availability of lesser resources in proportion to the population. Between the problems of exploitation, insecurity, inequality, moral decay, the culture of the cities is heading towards the struggle. It is a bitter truth that most of the immigrants are uneducated, landless and unskilled, therefore getting jobs under the capital intensive production system in the city is a tough test. . These unskilled workers are exploited by the unorganised sectors, where competition, low salary, insecurity and less productivity characteristics are present.

Migrants are constrained by the lack of housing and are deprived of basic facilities. This is because of an enormous pressure of the population on the basic facilities in the city.

Dealing with the problem of migrants in the country is a big challenge for the government, that's why it is necessary to deal with the situation that the government, planners, policy makers, voluntary organisation and administrators should develop a working plan so that the lives of migrants can be made better.

Town planning

For achieving any object, preparing a detailed outline is called planning. In the latter half of 20th century and in the initial half of the 21st century the process of urbanisation became very strong with the unprecedented increase in the number of towns and their size. This increase has given rise to numerous problems related to the cities. With an uncontrolled, unplanned, unregulated extension of the cities has caused pressure on the basic necessities like housing, electricity, water supply, transportation, sewerage, health, education, etc. The only way to get rid of all these problems is "Town planning" or "planning of the

town or city” means that the development of cities should be done in a planned manner. To overcome the various problems faced by the old cities appropriate planning should be done.

Meaning of town planning—Defining the town planning L.D. Stamp said, “The idea of town planning is related to the welfare of its citizen and to raise the level of living.” Lewis considered the city planning as a future program for urban development. According to him, “the city planning is a visionary effort for the orderly and attractive development of the city and its adjoining areas, keeping in mind the of healthcare, convenience, facilities and up gradation of commercial and industrial aspects, encourages on rational basis.

It is clear that the Town planning is an administrative scheme which designs a detailed plan of programs for the present and the future development of a city/town.

Objects of Town planning—Patrick Abercrombi has described three objects of town planning:

1. Beauty—The beauty of the city and its attractiveness are important, but at the same time it is necessary that it does not have any impairment over time and to maintain the beauty of the city there should be proper arrangement of sanitation, cleanliness, light etc.

2. Health—Healthy citizens are an asset for any country. For this the environment of country, air and water should be pollution free. Cities are being the inseparable part of the country, thus this principle also applies to the cities. The industries and other pollution causing activities should be established in some specific area of the city in such a way that the effect on the citizen should be minimum.

3. Facilities—The basic facilities in the city are indispensable for the easy and smooth life of the citizen. For example if in any city industrial workers have to commute for an hour to reach their workplace from the residence. This is inconvenient for them. But if a proper arrangement for transportation is there and it covers the distance in less time than indeed it will make the life convenient for the citizens.

Principles of town planning

1. The development of city/town should be favourable and as per the culture, social systems and practices of the residents/citizens of the city.
2. The constructions of new buildings, multistory buildings should be done keeping in consideration the basic services and facilities and priority should be given to restrict their unplanned growth.
3. It is important to prepare a well-planned, time bound orderly development programme for the city so that no hindrance can occur in the future expansion of the city.
4. There should be proper provision for business, commerce and other professions in the city plan so that the city can get a solid economic base.
5. Land nearby cities which is suitable for constructions should be acquired for town planning so that the expansion of the city can be done easily

Elements of town planning

A. Augustine has emphasised on inclusion of the following elements in town planning:

(1) Business, (2) Housing, (3) Industries, (4) Administrator.

Cities should be constructed in a well-planned way so that the business and industry can flourish, there should be a strong administrative system and the residents of the city should get the housing facility.

Edward M. Bassett has described the importance of seven elements in city planning, these elements are;

(1) Roads (2) Parks (3) Land/space for public buildings (4) Safe public places (5) Tropical districts (6) Public utility routes (7) Small roads.

Historical background of Town planning

Many cities were constructed in Vedic period are noteworthy this includes Kannauj, Ayodhya, Mathura, Madurai, Sanchi, Kanchipuram, Patliputra, Hastinapur, Janakpur etc. These cities are the exquisite example of an art of town planning. In these cities separate areas were earmarked for designated

work and the planning of this division was done scientifically. In the perspective of town planning, if we analyse the then Ayodhya, we find that this town was 6000 mts long and 1500 mts in width, it has beautiful and wide roads. On the road sides beautiful houses were there and the whole of the city had a proper arrangement of drinking water.

Magasthanes thoughts regarding the town planning of Patliputra (presently Patna) are noteworthy which he said during the journey of India, describing Patliputra. He said, "This town was 12 miles long and 2 miles wide. It has one Fort, which has 60 doors. Royal palace was situated in the middle of city and all around the palace parks, fountains, ponds etc., enhanced the grace of the palace. By the security point of view a trench was constructed all around the city.

The capital of the country which has been on target for the invaders for the past two hundred years was considered to be established as a city of Indraprastha. Indraprastha was decorated by magnificent palaces, lakes, beautiful buildings and gardens. This city was spread on 1240 acres of land. It had arrangements in which 60,000 people can live. The city had wide roads meeting each other at right angles.

Jaipur had a special place amongst the cities established in the medieval period, it was constructed by Maharaja Sawai Jaisingh in a planned way. This city with a rectangular pattern extends on an area of 8 sq. kms. The wide clean roads and beautiful buildings are the wonderful examples of town planning.

With the establishment of British rule in the 19th century in India, resulting that the influence of British town planning can be seen in Indian cities. Britishers for efficient conduction of their administrative system started planning of cities like Mysore, Vadodara, Delhi, Calcutta etc. Plans for these cities was prepared by the Army engineers. In 1911 the capital of the country was shifted from Calcutta to Delhi.

Thus, in 1912 a land measuring 5 miles in length and 4 miles in width has been marked between Delhi, Kolkatta and Yamuna river for the construction of New Delhi and plan was made. It was developed as

per the plan made by the British Town planner Edward Luytens as the city is to be developed as park city.

After 1950 during the planning period under five year plans the important urban planning work was done. Many new cities were established in the industrial and commercial development and as administrative centres. The new cities include the industrial city Bokaro, Raurkella, Durgapur, Bhilai and administrative cities Gandhi Nagar, Chandigarh, Bhuvaneshwar etc. are the noteworthy cities which were established after the independence of India.

Obstacles in Town Planning in India

- Big time gap between planning and execution causes the underdeveloped basic structure, this results in the expansion of cities without the basic infrastructure. Slums start developing on the pieces of land left vacant because of one or the other reason.
- Urban planning is restricted to the municipal limits. As a result of this limited planning the industries get developed in the suburb areas which comes under the control of Panchayat, and are without the basic infrastructure support, this has come up as a problem because of which the city and the area around has unplanned development.
- Lack of coordination between the basic infrastructures causes the stalling of urban development as the absence of coordination between services like electricity, water supply, waste disposal and telephone slows down the development of newly established industries.

Analysing the Role of Town Planning in Development of City:

Effort of planned urban development in India started in the decades of 60, but whatever the planning was made, their focus was limited to the land use meaning that it was restricted to the physical aspects only. The aspects of social economic development in this were neglected. An important fact is this that the problems are not caused because of the planning of the scheme, but the reason of the problem is the negligence during implementation.

There is a need to enhance the capacity of

revenue collection at the main metropolitan cities and keeping in view the economic importance emphasis should be on to developing specialized basic structure. With this aim a mega city project was started in 1993-94, which was proposed by the National Urbanization Commission. This scheme was implemented in Mumbai, Kolkata, Bengaluru, Hyderabad and Chennai. The main priority of this planning was the development of basic infrastructure.

In the middle of 1979-80 an Integrated Development Scheme for small and medium towns (IDSMT) was started for the balanced development of small and medium cities. The aim of this scheme was to reduce rush in the cities by developing nearby towns and smaller cities as suburban cities.

Town and country planning organization is an apex institution related to Town planning in the country. It provides technical advice for the urban and regional planning strategies of central government schemes and development policies. It also provides consultancy to the public sector and local bodies.

The main aim of the National Urban Policy is for the development of rural-urban continuity according to this, with the successive development of village it gets promoted into a small town and then into the city. In the priorities of urban policy the main aim is the development of infrastructural facility in the small and medium cities. The object of this policy is to develop a strong urban structure which can be supplement the rural development and can contribute to the development of the country.

Housing

The main challenge which has emerged with the urban development is of shortage or lack of housing. Before discussing the topic it is necessary for us to know that what is a house and how it should be?

A house is not made up of four walls and roof. Within the concept of a house it should have arrangements of basic requirements like pure and clean drinking water, proper drainage, along with a school for the children, dispensary or health facility, community centre etc, should be near to the residential area.

How a house should be constructed—

Following things need to be taken care of while building a house—

- Efforts should be made to construct a house on the higher land or place.
- House should have proper arrangements for air and light.
- Rooms should be constructed according to the members of the family.
- Arrangement of Kitchen, Toilets and Bathroom should be there.

All the above features are expected while constructing a house but they can be changed according to the conditions.

Types of Houses

(i) First Class—Permanent houses come in this category which has walls of brick and stones. It has a permanent roof with tile or cement sheets, such houses are found in cities.

(ii) Second Class—Houses with the mud wall come in this category. These houses have tile (khapprel) or tin sheets, such types of houses are found in dirty settlements in cities.

(iii) Third Class—Thatched Huts made up of grass stalk come in this category, such houses are found only in villages

Problem of Housing—Although the problem of housing is pervasive around the world, but the situation in India is more dismal. According to one of the decisions of the United Nations Organization year 1987 was celebrated as the International Year for providing homes for homeless people and under this, construction of housing policy in every country was renewed afresh and the aim was set to provide houses to poor people.

Following are the obstacles in providing housing facilities in the urban areas—

1. Shortage of Finance—Most of the people residing in Indian urban areas are from “middle class” and “lower middle class families, they do not have the financial resources. In comparison to the rising value of land and houses they have lesser income, in such case they have only one option to get loans from institutions like Banks, Life Insurance Cooperation to purchase a house, but taking a loan is not an easy process. These

institutions before giving a loan to a person verifies the income source and if any discrepancy is found or the income is less than the admissible amount, loans cannot be obtained.

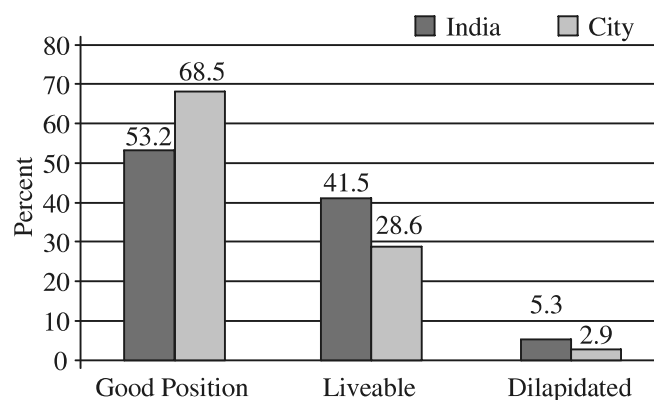
2. Shortage of Land—For every 10 lakhs extra housing units 6 thousand hectare of land is required. With this aim government has implemented Urban Land (Ceiling and Regulation) Act. Through this act government checked the centralisation of city land in the hands of a few people. But the land mafia has taken out the ways and means to circumvent this law and today in most of the cities the land mafia has taken over the control on the land.

3. High cost of housing building material—The cost of building material comes to 61 to 75 percent of total construction cost of a house, and by the time a house is constructed the total expenditure crosses the estimated cost as the cost of building material increases during the middle of the construction.

Present Position of Housing in cities

The house doesn't imply four walls and a roof. In the concept of housing, the availability of basic facilities is also included. During the last years there has been a positive improvement because of the efforts put in at the government and non-government levels. The quality of the housing can be known by the fact that is the drinking water available on its premises or not, the proper drainage system is there or not, availability of electric supply? In the context of all these approaches, if we analyze the situation of the houses in the cities than the following facts comes up.

Position of houses as per the population census 2011



• Approximately 70% city houses are in good condition they are the indication of improvement of living standards.

Distribution of houses on the basis of drinking water source in the residential premises, 2011

	Tap water	Hand pump	Covered well	Tube well/ borewell
Total	43.5	33.5	1.6	8.5
Cities	70.6	11.9	1.7	8.9

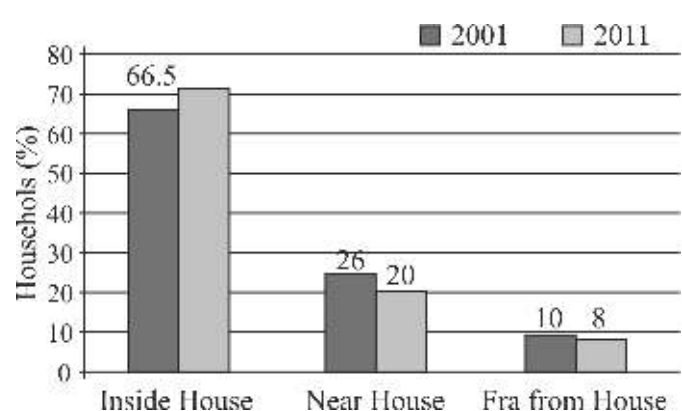
• Most of the houses in the city are using tap water as the source of drinking water.

Houses with toilet facilities, India, 2001-2011

	Without Toilet Facility inside premises		With Toilet Facility inside premises	
	2001	2011	2001	2011
Total	36.4	46.9	63.6	53.0
Rural	21.9	30.7	78.1	69.3
Urban	73.7	81.4	26.3	18.6
Difference (Urban-Rural)	51.8	50.7	-51.8	-50.7

• There has been a remarkable improvement in the cities regarding toilet facilities because 82% city houses has toilet facilities inside the houses, but still 18% more houses requires toilet facilities inside.

Approach to the water sources in Urban India, 2001-2011



• During last decade there has been an improvement in the approach to the water source, but the rate of improvement is slow.

Houses with electricity as the main source of light (India 1991-2011)

India	1991	2001	2011
Total	42.4	55.9	67.3
Rural	27.2	43.5	55.3
Urban	64.8	87.6	92.7

- The ratio of electrified houses has increased in 1991-2011. By the year 2011, 93% of houses are using electricity as a source of light.

Above data shows that during the last ten years in India the position of housing has positive changes. It is believed that in the coming years this position will improve because efforts are being put in by government to improve the living standard of the people living in cities

Efforts at Government Level to make Housing Available

A few years back a house was considered as a consumer product. But in the last few days the whole of the world has thought that the house is not to be considered as consumer product because it is a part of a complete development process. Housing is the second largest employment generator in India. More than 10% of employment growth per year has been registered in the field of Housing Construction.

National Housing policy

After the year 1950 Indian Government made twelve five year plans. Their aim was to develop the city and housing, this has resulted in a start of a programme of Urban poverty alleviation under the Nehru Rozgar Yojna (NRY). In this scheme emphasis was laid on the construction of Institutes and houses for government employee and weaker section. As the follow up to the Global Shelter State (GSS), the National Housing Policy announced in 1998, with the long term objective to address the problems of housing shortage.

To remove the problems of housing constraints, improve the housing conditions of inadequate housing services and provide basic services and facilities at least on a minimum level.

At the central government level many steps are taken to implement National Housing Policy

Pradhan Mantri Awas Yojna Housing to all (Urban) (PMAY)

This mission started in the year 2015. This mission is to be implemented between 2015-2021 and Central Assistants will be provided to the urban

local bodies and other implementing agency through states/union territories.

- With private partnership as a resource land is to be used for resettlement of hutments and temporary settlers.
- Help related to loans
- Affordable housing in partnership.
- Help for constructing/extension of the house to the beneficiary.

Subsidiary agencies for construction of houses

looking at the problem of housing in India, construction of houses is the highest necessity that's why the private and public agencies are involved in construction of the houses.

(i) Role of private sector in housing construction—Usually help of building contractors is taken to construct a house in urban areas. As the demand for housing is more so the business of private builders is increasing, but by this sector only the requirement of houses for people from higher income group and upper middle income group is fulfilled.

(ii) The role of the public sector in housing construction—Central Government, public financial institution and development authorities play an important role in the construction of the house. In the year 1957 under the Community Development Program a Rural Housing Scheme was started in which people and cooperative committee were provided a maximum of Rs. 5000/- per house. Under this scheme till the year 1980, 67000 houses were constructed.

Important Point :

From the chapter, we came to know about the changes of urban society along with this we have discussed what are the issues and challenges of urban development. We also come to know about the basic urban infrastructure, housing planning and immigration. We tried to understand almost all the aspects of urban society through this chapter. Once again we will look through its important points.

- As per the sociological perspective the Urbanism means the community living in cities.
- Urban society is affected by scientific, political,

technology, education, cultural or economic development.

- Planned settlements and availability and approach to the public places, water management, energy and waste management, conservation of natural and cultural resources are the main issues of urban development.
- Housing, poverty, pollution, physical and financial problems are the big challenges for urban society.
- Basic infrastructure, means of transportation, buildings, public facilities, which makes the life easier for the residents living in any city.
- Immigration is an indication of social change. People moving out from one place and settling at another place, the transfer in this reference means immigration and people participating are called migrants.
- Town planning is an administrative scheme which plans a detailed programme for the present and future development of a city.
- House doesn't imply the construction of only four walls and a roof, but in this concept the arrangement for fulfilment of basic requirements should be available.

Questions for Practice

Objective Type Question

1. Urban indicate the community is living in
(a) Small town (b) City
(c) Village (d) None of these
2. What percent of Indian families live in area of less than 10 square meter?
(a) Approximately 32%
(b) Approximately 28%
(c) Approximately 19%
(d) None of these
3. The author who wrote a book on plight of cities—"A tale of two cities" was:
(a) Charles Dicken (b) Patrick Abercrombi
(c) L. D. Stamps (d) Lewis
4. "The idea of town planning is related with the welfare of citizen and for betterment of status of life of people." This statement is given by :
(a) L. D. Stamps

(b) Augustine

(c) John Hobbs

(d) Charles Dickens

5. Edward M. Bassette has described the importance of how many elements in town planning?
(a) 5 (b) 2
(c) 7 (d) 6
6. According to census 2011 the percentage of houses using electricity as a source of lighting is:
(a) Approximately 90%
(b) Approximately 92%
(c) Approximately 93%
(d) None of these

Very Short Answer Type Questions

1. What types of values do urban society has?
2. Self-interest social relations are the characteristics of which society?
3. Lack of planned settlement is being found at which place?
4. Because of general economic ideology the whole world instead of union of countries has become a union of what?
5. What percent of urban population in our country doesn't have any arrangement of rain water drainage around these houses?
6. What percent of urban population according to 2011 census has water supply in their premises?
7. As per the report of the Central Pollution Control Board 2009, what percent of sewage generated in most of cities is treated before disposal?
8. What do the participants of immigration called as?
9. How many people were classified as urban non-residents in the census of year 1991?
10. Megasthenes gave an example of which city, regarding the town planning?
11. According to Census 2011, what percentage of houses in India is in good condition?
12. According to Census 2011 what percent of houses in India requires toilets inside their premises?

Short Answer Type Questions

1. Write, what queen and carpenter have said about the urbanism?
2. Write the three major changes in urban society.
3. What does water management means?
4. Write, what John Hobbs has said about the “Social Equality”?
5. What does basic infrastructure mean?
6. Write in short about “Smart Cities programme”?
7. What are the types of immigration according to shape, size and region.?
8. Write the definition of town planning given by Lewis.
9. Write about the element of town planning described by Edward M. Basset.
10. What are the things to be taken care of while constructing a house?

11. What are the types of houses?

Essay Type Questions

1. Write about the changes of urban society.
2. Discuss the issues of development in urban society.
3. Write what are the challenges in urban society?
4. Write about the position of urban infrastructure.
5. Define immigration along with the analysis of the reasons of immigration.
6. Discuss the objective of town planning.
7. Write in reference to the efforts undertaken at the government level to provide houses/ accommodations.

Answers

1. (b)
2. (c)
3. (a)
4. (d)
5. (c)
6. (c)

Chapter 8

Women and Various Dimensions of Child Labour, Position of Women in Rajasthan and Social Consciousness

Girl Education in Rajasthan, Problem of Child Labour and remedies

Women and children are the most important, but sensitive section of any country and society. Their progress decides whether the country is to be called as developed or developing at the economic level. India in the last few decades has been continuously striving for the growth and progress of women and child, thus in the present perspective, it becomes necessary for us to know and understand the various aspects related to the women and child.

To make it easier, simpler for the students to understand and to maintain the continuity with the subject, the issues related to women to be taken up sequentially are Status of women, Position of women in Rajasthan and their social consciousness and girl child education in Rajasthan. Later we will discuss various dimensions of child labour, problems and remedies related to the child labour .

To maintain the perceptibility of the subject, discussion on the following points will be made :

- Comprehensive analysis of status of women.
- Position of women and social consciousness in Rajasthan.
- Girl child education in Rajasthan.
- Various aspects of child labour.
- Problems and remedies of child labour.

In this chapter you will come to know about the status of women and children in India. In reference to children the focal point of this study is the problems of child labour.

- To know about the status of women, we need to know the historical background and after that it will be appropriate and compendious to analyse the present status of women.
- After knowing the status of women in India we will discuss the status of women in

Rajasthan and as a consequence of various constitutional and legal protection provided to them and the awareness towards their rights.

- Knowing well that the education being the tool for creating public awareness, we will talk about the girl child education in Rajasthan.
- We will be discussing about the various dimensions of child labour, their problems and remedies.

Status of Women in India

In order to analyse the status of Indian women, we need to know about its unique splendour, structure and configuration of society during different periods of history. As the society kept changing so was the outlook towards women. During the peak of Indian culture the honour and prestige of women were accepted parallel to that of man. They were considered as the beholder of knowledge and power. If we look back through the pages of the long history of India the first page seen is of “Vedic period”.

Historical Perspective—The culture during the Vedic period indicates an excellent position of women. Women during the Vedic period not only studied Vedic scriptures, but also participated in performing Yagnas and chanting of Mantras. Woman’s life during the Vedic period was far away from malpractices like child marriage and purdha system. During this period women not only had the right to property, but was also at freedom to select life partner or to break the relation with partner.

According to RIG VEDA “woman is home”, or “home is there, where the woman is”. It is written in Atharvveda, “New bride, you are the ruler of the home which you are going, your Father in Law, Mother in Law, Brother in Law and others will treat

you as the queen and are happy under your rule.”

The conduct of religious ceremonies was considered incomplete without a wife. It is described by Jaimini in ‘PurvMimansa’ that in the highest religious ceremonies, participation of men and women was equal.

A post Vedic Period, which is generally considered to be 600 years before Christ to 300 years after the Christ, the social status of women was honourable in every senses, and also of Indian women in the society during the epic (‘Mahakavya’) period. Families during the Mahabharat period were patriarchal, but women being the mother and the brave procreator and the birth giver, her position in the society was considered respectful.

The first sign of change in the status of women was seen during the “Dharma Shastra” period. The influence of Dharma Shastra period was considered to start from the 3rd century and spanned up to the initial half of the 11th century. Status of women changed during this period. ‘पिता रक्षति कौमारे भर्ता रक्षति योवेन। रक्षन्ति स्थविरे पुत्रा न स्त्री स्वातंत्र्ययर्हयि’ that women is not fit to live independently during any phase of her life, she has to be under the control of a father during her childhood. Under the control of her husband during her youth and in old age under the control of her son. It has also mentioned in “Manu Smriti” that the marriage procedure being the holy thread ceremony (upnayan sanskar) for women, to serve her husband is as residing in *gurukul* and the household work is serving Holy fire.

Regarding the status of women during this period E.W. Hoffkins, wrote in his book “Religion of India”, that the husband of a lady inspite of without any virtue or quality is considered as a deity, he being the only focal point of her life and a wife should plan and organise her life by his thoughts. He is the only organiser an almighty for her life. After the *Pauranic period*, *The Buddha period* has a land mark on Indian history, it becomes necessary to explain in reference to the status of women. During this period Women had right to education. They were socially active. They achieved the highest position in the field of religion. They formed their own group called as “Bhikshuni Sangh”. This Sangh had same directives,

rules and regulation as that for male Bhikshuk. But the Buddha period couldn’t maintain its stability.

The downfall in the status of women during the Dharm Shastra period had become more critical during the medieval period. The medieval period, which is considered to be between 16th century to the middle of the 18th century, it was the period during which women were deprived of all her authorities and rights. The most painful aspect was that all the rights of education for women were totally snatched away. It was decided that to serve is the only aim for their lives. During this period the narrow minded thinking of purity of blood prevailed so strongly that the marriages were held at very young age (4-6 years) thus inflicted the grave damage to the social status of women. In the country where women were considered to be the symbol of strength, modesty and culture, their complete existence was in peril.

The important fact is that during this period of culmination of high status of women, Ramanujacharya started first Bhakti movement, which initiated the rise of social, cultural and religious life of women. Saints’ like Nanak, Meera, Chaitanya, Tulsi, Ramdas and Tukaram represented strongly for allowing women to offer prayer, to worship and for the other religious rituals. This movement paved the way for religious freedom of women. Saints’ inspired women to read and study religious books and to educate themselves.

Status of women during British period

Generally it is believed that during the British period there has been an important role of British rule an effort for improvement of the status of women initiated. But during this period the efforts made by the Indian to reform society did not receive any special and encouraging support from the British government. By this time all types of disqualifications were forced upon Indian women. K M Pannikar wrote about the Economic disqualifications in his book “Hindu Society at Cross Roads” that “...wife became a part of husband’s family and the widows were considered to be equivalent to dead”. Ultimately the social reformers of the country worked against these ineligibilities. In 1928 Raja Ram Mohan

Roy first established Bhramo Samaj and fought against Sati Pratha or Practice of Sati. He stated that ritual of Sati is not mentioned in any of the scriptures. With the help of rulers of local provinces 'Sati pratha' was almost stopped, but till long time it was not declared legally unlawful, ultimately in 1829 it was declared illegal by the law.

IshwarchandVidhyasagar started a movement for the remarriage of widows and has also advocated for women's education. Maharshi Karve also put in his efforts for widow remarriage and women's education. In 1916 he established S.N.D.T. University in Mahrashtra. The ruler of Baroda Sayaji Rao Giakwad made efforts to stop child marriages, polygamy (keeping multiple wives) and to give right of education to women.

Malpractice like child marriage was the medium to inflict physical, mental and all round damage to the women. To check this malpractice a law was enacted in 1929, this law decided minimum age for marriage of a girl at 14 years and that of boy as 18 years. In the words of freedom fighter and writer, Sarojani Naidu "All the Indians and particularly Indian women shall remain indebt to Harbilas Sharda because he with lots of courage and hard work did an important work in the field of progressive social reforms"

The efforts of social reformers of the 19th Century to elevate the status of women in Indian history, culminated in a various statutory arrangements. They played an important role in a gradual change in the status of Indian women.

1. Hindu Succession Act (Amendment Bill), 1929
2. Hindu Women's right for property Act, 1937.
3. Hindu Marriage Disabilities removal Act, 1946
4. Special Marriage Act, 1954
5. Hindu Marriage Act, 1955
6. Dowry Prohibition Act, 1961 and Maternity benefit Act
7. Equal Remuneration Act, 1976

Efforts to get an equal status for the Indian women are divided into three sections.

1. Efforts by Mahatma Gandhi during the National Movement.
2. Reform work by Women organisations.

3. Constitutional arrangements

Mahatma Gandhi included the reforms related to the improvement of women in National movement. After the establishment of National Congress, he kept on sending proposals related to the improvement of the conditions for women to British government. He inspired women to participate in National Movement.

Women organisations also put in tireless efforts to change the social status of Indian women. Though the Bang Mahila Samaj and Women Theosophical Society were trying to establish modern ideal for women, however their working area was restricted to local level. At National level 'Bharat MahilaParishad' (which was started in 1904 to fight for liberation of women) "Bharat Stree Mahamandal" established in 1910, Mahila Bhartiya Sangh organised by Annie Besant in 1917. Bhartiya Mahila Rashtriya Parishad started by lady Aberdon and Lady Tata in 1927 and "All India Women Conference" established in 1929 by Margret Cousins and others. The aim of all these organisations was to eradicate malpractices like – Pardha pratha (Parda system), Child marriage. To amend Hindu Acts and to raise issues like equal rights and opportunities for women.

Women in Post-Independence Period

After independence change could be seen in the condition of women. Though in the modern period new powers of social change has influenced the social position of women, however, it would be unfair to say that there had been positive radical change in their position. After independence special provisions were incorporated in the constitution to give women equitable position. The condition of women has changed considerably during the last decades, this change has occurred specially in some of the areas which were dominated by men, women has crossed the barrier, which were raised and has acted as the limiting boundary for them.

To assess the status of Indian women since Independence till present times we need to know their influence in social, economic and political spheres.

The analysis of the status of women in India

during last decades astonishes the social scientists reason being on one hand is that, women has started going out of their home to work, they look to be aware of their rights and legal protection, they have been expressing their views time and again from various platforms, yet they are suffering because of the double mind-set of society.

Since last two decades, there had been directly or indirectly continuous pressure on them to contribute financially towards economic strengthening of home and family, to earn money, to involve themselves in some work which generates money on the other hand the expectation remains from them that they will fulfil the domestic responsibilities as well, this has been a general belief right across the young generation to middle aged people. The research by “Children Movement for Civic Awareness (CMCA)” speaks that most of the youth of the country (57 percent) believe that the women should primarily take care of family and kids, but this thought accepts this and along with this they emphasised that women should move out of their homes for work because of this dual thinking, women of the country are becoming victims of depression.

The simplest and easiest way to determine the status of women in any society is by her capacity to take decisions. This capacity can only be developed when women are self-dependent, but this self-dependency has arisen as the biggest challenge. General consensus is that women have become more self-dependent during the last decades, but the various researches negates this fact. According to the study conducted by the World Bank, women share as a work force has registered sharp fall. This fall or drop was upto 12-14 percent between the years 2004-05 to 2010-11. The reason being that for the women involved in work other than agriculture has been no safe opportunity and prospects of employment for them near their homes. Nobody was able to give reasons for this decline, but it is evident that there has been a lack of sensitivity towards women at workplaces in India. The self-dependency of women is not only an initiative to strengthen family economically, but it is also the most important factor to maintain her self-confidence, there has been a

section of Indian male dominant Society, which is not only strongly opposed to this freedom and to maintain a false ego of their supremacy they do not hesitate to go to any extent, they know well that the women do not generally resist the physical, mental and vocal atrocities committed against them, as in Indian society the value of so called honour and prestige is more than the life.

From common to elite section of Indian society any of the problems of women are not dealt with sensitively. Only three percent of institutions pay attention towards the safety security of women in their offices. The surprising fact is to note that most of the working women in Mumbai, have no knowledge regarding a law against the Sexual Harassment at the work place. It has come to know from the research conducted by a private agency named “Comply karo” that 86% of institutions do not know about the Sexual Harassment of women at work place (**Prevention, Prohibition and Redressal Act-2013**) of central government.

The involvement of Indian women in the politics of the country speaks about their actual status. If we talk about Indian politics than when the first Loksabha was convened after independence in 1951 it had 22 women members and in 2014 parliamentary elections 66 women won and have reached parliament. The report of the Inter Parliamentary Union (IPU) informs that the presence of very less number of women public representatives in Indian parliament or Vidhan Sabha is an indication of discriminating political mentality.

It is true that women have got their rights, but they are not free to use them. Various researches tell us that women are stopped to use their right to enter politics in India. Efforts are being made to stop them through physical violence or by the threat of violence.

Since independence, many constitutional measures and schemes had been implemented to improve the status of women. In seventh five year plan, a concept of 27 beneficiaries oriented schemes started by the ministry of women and child development. Where in eighth plan (1992-97), it emphasised to ensure the free flow of funds for the correction of gender scenario and general

development areas for the women. In Ninth five year plan Female component schemes were adopted as major work policy and in Tenth five year plan, to end gender discrimination and to convert this commitment into budgetary commitment by emphasising towards “Gender Budgeting”. In the vision document of Eleventh five year plan a commitment to remove the disparity and sexual discrimination was made. The aim of twelfth five year plan is also to end sexual discrimination.

Indian women have been on endless (Journey) travel since the Vedic civilization till date passing through various stages lot has changed during this journey but the patience, tolerance, fighting spirit and vitality of women remained unchanged. Probably these are the reasons that despite of various obstacles women are establishing their own identity and this is their victory.

Position of Women in Rajasthan

Rajasthan had been associated with a special type of socio-political system that is feudalism. It was feudal society, developed on certain specific basis. Therefore the analysis of women of Rajasthan cannot be done keeping it away from the feudalistic environment which relates to the regional social structure.

To know about the status of women in Rajasthan three facts in view of the oretical and conceptual analysis. First fact being related to the unequal and the low status of women within the social structure. Second fact is related to the worldwide movement that wants to change the status of women through the process of empowerment and the third fact relates to the 73rd and 74th amendment of Indian constitution, which for the first time in the history has given Indian women specially schedule caste and schedule tribe women reservation in Panchayati Raj System.

Analysis of Women in Rajasthan in Historical perspective—Before analysing position of women in Rajasthan it is essential for us to understand the social structure and social life of Rajasthan. Basically the social structure of the country since the Vedic period has maintained its

existence on the basis of these arrangements which mainly include Varna Vyavastha, Joint family system, Varnashram, Sanskar. The basic structure of social and family life of the country was the basis of social and family structure of the state, many proofs in this regard are found by the approach of the Medieval period.

As we have learned from the study of status of women in India that during Vedic period the status of women was honourable by all the perspectives. During the long period of *Dharmasutra*, *Smruti* and *Mahakavya*, *Puraankal* (Puraan period) many social changes took place that has slowly brought the status of women down. She was unable to search her existence passing through various stages untill the 18th century.

In reference to Rajasthan, the medieval period was the time when on the one side feudalistic structure become stronger and the other side Muslim attacks took place and these two factors directly or indirectly had made the position of women more painful.

Family is a central unit of social structure. Social scientists and historians believed that in the past Rajasthan probably had matriarchal family structure. The information obtained from the remnants of Aahar and Kalibanga civilisations is behind this fact, but by the passage of time and with the start of the agricultural age patriarchal system took up its shape in the society. As in the whole of the country the patriarchal system has reduced the importance of women in Rajasthan.

Various researches inform that in the initial years of patriarchal system, though the birth of girl child was not an occasion of happiness and celebration yet she was not neglected after her birth. Slowly the birth of girl child was considered as bad luck and it was found that many a times the girl child was exterminated immediately after the birth in Rajasthan.

Since the Vedic period class system has its importance in our social structure and by the passage of time the distorted form of this class system became the caste system. The ample amount of proof regarding this fact is found in old literature and

literary documents of that time. In state the stratification of the caste system in hierarchical order is clearly visible. This system of social stratification in the state has influenced the status of women. The most powerful and influential ruler of the State in the Rajasthan state and their descendants or the descendants of other Rajput class holding jagirs or land ownership (provinces) This morality in this feudal system eyed women and land in same stature. During this feudal system, multiple marriages were on climax. The four walls of the house were decided to be the boundaries of the life of women. To stand for freedom, equality, rights was unimaginable for the women of the state.

If we discuss about the rights of women regarding property, we will find that the parameters decided by the religious scripture stands as such in Rajasthan. The main basis of an economic system in Rajasthan was agriculture and women work equally as men in the fields. Women of state were involved not only in agricultural work, but also in rearing of animals, sowing of the fields, spinning, making of clay pots etc.

In the Indian culture presence of Sanskar or sacrament makes a person or material useful for work, meaning that Sanskar, are those customs which make him qualified for the work. Women were deprived of all the rights for performing any sacraments related to knowledge about the development of intellect and the education which enlighten life like; *Vidhyarambh* (Initiation of Education), *Upnayan sanskar* (Thread ceremony), *Vedaadyan* (Study of Vedas), concurrence of vedic mantras for accomplishment. It is clear that the development of individual, progress and intellectual flourishing was related to the man only.

In the absence of systematic, creditable research and data it is a very difficult job to analyse the ancient education system in Rajasthan. Education has been described as the source of infinite knowledge and livelihood in "Madhumalti". Many provinces of Rajasthan had schools for primary education; they were called UPPASSARA, POSAL, MAKTAB etc. In reference to education it was clear that with the approach of the medieval period the

right of education for women were withdrawn in Rajasthan, because of prevalence of lots of hindrance to the women. There were no separate schools for girls in Rajasthan, although the royal and middle class families called teachers at home for their women folk, but the subjects they studied were music and painting etc. One of the biggest obstacles in women's education was the malpractice of child marriage. Rajasthan was amongst the states which had very high figures of child marriage as compared to other states.

In medieval period practices like Child marriage, Pardha system, and Girl child foeticide were depriving women of their human rights, but Satipratha was a blotch on humanity. In the name of women chastity, character superiority and to maintain and carry the traditional Indian culture, the complete personality of women was hypnotised so that she herself terminates her life after the death of her husband. The practice of 'JOHAR' was declared glorious prideful tradition by the powerful, rich and the nurturer of the male dominant system and by all means women were compelled to leave widowhood and to burn herself along with a funeral pyre of her husband. It is noteworthy that Raja Ram Mohan Roy objected strongly to the system of Sati Pratha and has remarked that there has been no description regarding Sati Pratha or system in the Vedas and in any religious scripture, thus it will be wrong to call that Sati Prathais as per the Religious scriptures.

When we, discuss about the evil practices in relation to women during the medieval period the state's name is associated with a practice of branding woman as a witch known as the *Dakanpratha*. This practice was considered as superstition, but the fact of this practice has been much more than a well thought and planned design. Researches unveil that most of the time the women declared, a witch (Dakan) was the one who had been living alone as a single or a widower and the other member of her family, relatives or the influential, powerful man had an eye on her property and wants to grab her property. Such vulnerable women were branded and declared *Dakan* or witch through Pujaris, Priests or *Tantriks*, etc. and because of this cruel practice

ultimately the women were harassed to an extent that they die, unfortunately even today we get such news, time and again from the far flung backward areas of the state.

While analysing women of Rajasthan in historical perspective, it becomes mandatory to discuss in reference to Bhakti period. Bhakti movement was born against the malpractices prevalent in the society.

In this tradition of Bhakti movement there had also been many saints in Rajasthan. Some of the main saints were Sant Raidas, Jambhoji, Ramcharan Dadu, Dhanna, but to understand the position of women the most noteworthy name is that of *Meera Bai*. During the medieval period when women were compelled to spend their lives within the boundary wall of their homes, At that time, Meera Bai broke all the social bondage and dedicated herself in god's devotion and wrote poetries praising the lord. In her poetry reference of leaving behind social bondage, shame and to jump or to break the family limitations. Here her behaviour of devotions was based on spiritual equality, and it was a direct challenge to women's subjugation.

Efforts for Social Change

As a result of British rule in India there was a change in traditional feudal social structure. Establishment of English courts has greatly restricted the control and power of Feudal lords.

Arya Samaj has contributed remarkably as an initiator of change in Rajasthan. While they greatly emphasised on education and has started number of schools, which opened new doors for women's education.

Because of an effort of social reformers British government wrote letters to the then rulers, to end *Dayan Pratha* (Witch Practice) thus in 1853 the Udaipur State declared this practice illegal and to be punished by imprisonment to the people involved in such crimes. The then Jaipur, Kota States also declared this practice as illegal.

In 1877 against the malpractices such as polygamy, child marriage, widow marriage prohibition a meeting of 32 main feudal lords

(samants) and state officers was held and was decided to form rules regarding marriage and 'Desh Hiteshi Sabha' was formed. This was the organisation through which the rulers for the first time has taken steps for the welfare of women and has formulated rule related to the marriage.

In 1887 "Rajput Hitkarini Sabha" was formed by Walter and the resolutions and proposals of state representatives were passed. No central organisation could be formed in state, but many self-service institutions were formed Rajasthan Seva Sangh in Ajmer, Marudhar Hitkari Sabha of Marwar. The local State council institutions created public awareness. Only because of the pressure of social reformers the British officers compelled the rulers of Rajasthan to stop an inhuman practice like Sati Pratha, it resulted in the initial objections by the Rulers of Jodhpur and Udaipur but later gradually all the rulers of Rajasthan, the Rulers of Jodhpur, Udaipur and other rulers also joined and agreed. First of all, in 1822 at the Bundi burning of widows (Sati Pratha) was declared illegal, later in Alwar in 1830, in Jaipur in 1844, in Dungarpur Banswara and Pratapgarh in 1846, in Jodhpur and in Kota 1848 and in Udaipur in 1860.

Killing of girl child was also opposed by the State. According to "Khyat" of Bankidas, in 1836 Maharana Rattan Singh organised a summit meeting of all his administrators and made them take an oath that they will not kill their daughters, later on the British government has declared this as a murder and tried to stop the practice of killing Girl Child. Subsequently, in 1834 the then Kota State, after that in 1837 Bikaner, in between 1839 and 1844 Jodhpur, Jaipur and in 1857 the then Udaipur states declared it illegal.

Status of Women in State after Independence

After independence various constitutional arrangements and legal provisions were made keeping in view the equality, safety, security and welfare for women these provisions played an important role in raising the status of women, this doesn't mean that these legal and constitutional

provisions changed the status of women completely but this does make it easier for Indian women to get their rights. After independence, there has been a change in the status of women of Rajasthan. The indicative figures related to education, health, social justice show positive progress, but they are still less than the national level, for an example, according to the sex based data (SRS 2011) the female child death rate 533 per 1000 live birth. General sex ratio, which was 921 females per 1000 males in the year 2001 has improved to 926 in the year 2011. Sexual indiscrimination hurts the dignity of women. It is a bitter truth that right from the inception of an embryo in the mother's womb to every stage in the life of women question of position, safety and protection deepens. It is also true that with the economic development and technical progress thinking of most of the people has not changed.

As in other areas of India the sexual discrimination against women in every field of life is also reflected in Rajasthan even today, child marriages are performed in Rajasthan, there has been gradual improvement with the State efforts. The figures of age at marriage clearly indicate that one in every five women (21.09%) was married at the age lesser than the legal age of 18 years for marriage and this ratio was much higher in rural areas (26 percent) than urban areas (9 percent) Prohibition of child marriage has become the primary responsibility of State government. In addition to strict compliance of statutory rules effort are being made to stop this practice through public awareness in the state. It is not easier to eradicate this malpractice which has ingrained in the roots for the centuries, but with the consistent effort of state government the average age has risen to 19.7 years (According to AHS 2010-11), but still in the rural areas of Rajasthan every fourth girl child gets married at the age lesser than illegal marriageable age.

After independence, two important laws were enacted, they were formed for the safety and protection of women, first being Anti-Dowry Act and the second related to the protection from domestic violence. It has been unfortunate for a State that because of the prevalence of traditional practices and

patriarchal systems, there has been an increase in the matrimonial and other gender related matters. About 46.3 percent of married women have complained now and then regarding the violence by the husband. In Rajasthan the role of married women in their family decisions is only 22.8 per cent and lesser in rural areas. There has been an increase in decision making capacity regarding education, but it is a surprising fact that the 57.8% of highly educated women has not contributed in family decisions (NHFS III, National Health and Family Survey III)

After the analysis of the above conditions the fact becomes clear that with an increase of efforts at family, social and government levels for health and nutrition, welfare of women and girl child, there has been a positive change in the condition of women in the State, though with social and economic development the condition of women in the State has improved but the gender inequality is visible in every field. We need to think about the means through which we can stop all types of discrimination against women and along with this it can make them capable of taking their own decisions. This is also an important fact that the women of the state should have equal rights in the services available and should have power to judicious control over the resources. A comprehensive and coordinated work has to be done by the justice enforcement agencies, citizens, society, government, medical service providers, families and communities to fulfil these objectives.

Social Consciousness

In the beginning of this chapter we have understood well that, what was the condition of Indian women from Vedic period till present times? We did come to know about the struggles they went through and are able to find ways to get rid of every form of social and gender discrimination through constitutional and legal levels. But along with all this, an important question arises that, Do women are really able to utilize their rights? Do they know about the government policies formulated by the central and state governments for their overall development? Do they know that their health, nutrition and safety are the priorities of the nation? The answers to these

questions are not possible in 'Yes' or 'No'. To analyse this subject seriously, we have to look at such type of example, those are related to social consciousness.

Meaning of Social Consciousness—

Generally by the social consciousness, we mean that in any country during any particular time period the dynamic awakening manifested in human society. It originates against negative sentiments like social injustice, exploitation, immorality etc.

In this section of chapter we will be discussing about the social consciousness of women, that's why here the social consciousness is relates to the awareness of rights women has under constitutional arrangements, and the consciousness towards these rights. It means the half of the population of the country is aware of their own rights? A thought towards and around this ideology of the women is their consciousness.

Women and Social Consciousness—Before analysing the social consciousness of women, we need to understand that even today in male dominant patriarchal systems, the constitutional rights for women are being challenged by the men and efforts are being made by the men to not to incorporate them as front runners. In spite of all the half population of the country, women consciousness is developing slowly that it is their duty to get the rights conferred by the constitution as because this is also a success of policy makers of the country.

While discussing the social consciousness in women we will focus upon some of the important points.

Talking about equality for women, political rights acquired by women seem to be all important and decisive; therefore it is appropriate to discuss this point first.

Two important rights conferred to women by the constitution of India are the voting right and eligibility to be member of legislative assembly the demand for voting rights for women was first made in 1917, but in 1918 the South Burro franchise committee has turned down this demand. In 1919 the government has given power to the State governments to implement their own separate law

regarding the voting rights for women. Such types of legislative rules were passed in Rajkot in 1923, in Madras and Uttar Pradesh in 1925, in Bihar and Orrisa in 1929. Thus the initiative to give political rights to the women continued, but in 1993 the reservation for women in the Panchati Raj system proved to be the milestone. Women did get reservation, but presence of women even on the first step of democracy was not easily acceptable to the male authoritarian society. Since the ages, man has treated himself as self-proclaimed ruler of male authoritarian society and has left no stone unturned to keep this under his control. For him this situation becomes very comfortable because in Indian society and especially in rural background women consider herself inferior to her husband in all aspects.

There are many challenges in the path of women Sarpanchs, firstly the lack of knowledge regarding the functioning of Panchayat and because of this they had to accept the directions of her husband or of the powerful persons of the village. But gradually this practice is changing. Educated women are aware of their rights and are trying to change this picture, Mamta the Head (Pradhan) of village Sindhare of district Dehradun (Uttarakhand) is one of them, she complained against her husband of the misappropriation of money by forging her signatures and now she takes all the decisions in Panchayat at her own. In spite of being aware of their rights women like Mamta has to face physical and mental violence.

This is as a result of an excellent work done by women Sarpanchs of various Panchayats of the country, that in mid of year 2008 centre decided that no women Sarpanch can be removed by passing no confidence motion against her before one and half year of her tenure.

It was noticed that many cases have come to light that to keep women Sarpanch away from power nonsense allegation were made against them and were removed from the post. This decision of government reflects the faith in the working capacity and leadership of women.

Not only women holding a seat of power, but also the women using their voting right are aware of an importance of her vote. Various researches

indicate that women voter like to vote for the candidate who is against the social evils, this includes many issues like the ban on liquor, schools for education in far flung rural areas, water facilities etc.

We will be wrong if we say that even today the women are indifferent towards their political rights. Woman has consciousness, but proper guidance is required. It was said in a study conducted by the United Nations and Centre for Social Research on Violence against women that there has been an increase in the percentage of women voters and women candidates but there is a decline of percentage in National Political Institutions. It was found in a study that the women are not allowed to avail the right to participate in politics. Efforts are made to stop them either by physical violence, abuses or by threats of violence in our country.

The role of women in Indian politics is a challenge in itself, because it has not been acceptable in patriarchal system even today. In such conditions if women get more and more opportunity to lead it will gradually change the condition from uncomfortable to comfortable, example of this being the presence of women in Panchayats.

When we talk about the consciousness of women towards their rights then the crux of this talk rests on the fact that, Do women have the capacity to take decisions? The capability to take decisions is an important measure of women empowerment. The development of capacity to take decisions is possible only when there is self-confidence within women. This capacity only develops when the women are self-dependent, but this "self-dependency" has arisen as a biggest challenge for women.

It is more important to know, which are the barriers in the awareness of their economic rights? Than to know how much women know of their economic rights. Constitutionally men and women has same and equal rights thus to an extent that the women have been given equal right in the parental property and along with this law gives an equal right to women as shareholder or a partner when the division of a property is to be done. But inspite of having these many rights daughters are not considered as the Head of a family. In relations to this

Delhi High court in his decision (2016) said that wherever there is an elder daughter in the family, she will be the Head of the family, with this judgement two facts become clear that women are conscious about their rights and they do not hesitate in knocking the courts door to get them, but an another aspect of this is why these rights are not given to them naturally? Why do women have to fight and struggle for them? In fact, this entire context need to be seen from two perspectives, first of all the women who are holding important positions in the country, was this journey easy for them why only these women was it easier for those who are economically self-dependent and secondly why the women's rights are neglected within the family circles? The basis of these two questions lies in the pleasure of power if we consider the power as only the political positions then we are wrong. The comprehensive meaning of power is a right to take all types of decisions at home or outside, this capacity to take decisions was considered to be the monopoly of male for the last hundreds of years.

In Hindu undivided family decision of division or purchase of property is taken by the head of family, infact initiatives have been taken legally to give women, their rights in parental property, but there has been silent resistance in most of the families in our country and the girls that has consciousness regarding this right were given indirect indication that if she ever try to use her financial rights than she has to break all emotional relations with her family. The somewhat similar example was seen when the female makeup artists were not allowed to establish in Bollywood (Mumbai film industry) by the male makeup artists. It is noteworthy that in the beginning of 2015 Supreme Court showed its displeasure regarding this issue, and this has led to an opening of doors for female makeup artists, but to stop them indirectly the membership fee and the conditions were hiked and raised.

It has been an unfortunate fact that for their every right women have to approach the courts, but this has been clear that it may be a small section of women of the country but they are socially conscious. It is natural that in coming times the number of such

women will increase, they are going to challenge the male dominant system for their rights.

Indian women fighting for the Political and Economic rights are also aware of their social rights; they have been resisting the malpractices prevalent in society. Even today in many states of the country the child marriages are organised clandestinely, this being the obstacle in the path of all the developments in women's lives, but the women of our country have become intellectually conscious, mentally strong and brave. Purulia, the most backward districts of West Bengal where the women literacy rate is the lowest in the country a 12 year old bidi labour Rekha Kalindi from this place has refused to get married and has shown ways to many other girls which are being married at a very young age, after the courageous step of Rekha, other girls from the poor families of same district Rukhsana Khatoon, Sakina Khatoon, Afsana and Sumeet Mahato refused to marry they all were between 11 to 13 years of age. 12 years old Afsana not only stopped her own marriage, but along with her friends saved almost 40 other girls from child marriage. Similar to Purulia district small girls in Rajnandgaon in Chattisgarh and Karnal in Haryana started a campaign against child marriage. A group named "Ma Baleshwari Kishori Balika" in Rajnandgao district is going door to door to create public awareness to prevent child marriages.

Apart from child marriage, women are strongly opposed to the practice of defecating in open. It is a well-known fact that the practice of defecation in the open is an attack on the concept of empowerment. It is related to the health as well as to the respect of women and this being the reason that the voices of protest are also raised from the remote areas of the country.

In 2011 Janki Bai, who hails from the backward area of Chattisgarh started construction of toilets in every house of her village and established a model system of cleanliness. She was honoured by the Ministry of Rural Development for her work. In 2012 a woman of village Rattanpur of Madhya Pradesh left her husband's house after two days of her marriage because the house has no toilet. All these examples indicate that Indian women have

become aware and the level of social consciousness in them has increased.

The data by the National Family Survey (IV) verifies this fact. This survey showed that there has been a decline in the cases of marriage of daughters at the age of 18 years or less. Young girls are getting married between the ages of 20 to 24 years, whereas as per the survey of NFHS 2005-2006, 40% of girls were married at the age of 18 years or even less. Accordingly to this survey more than 60% or more daughters are getting married at the age of 24 to 25 years, this has become possible because since last 10 year the literacy rate has increased by 10 percent in Bihar. Similarly the marriage age of the daughters has improved in Haryana. According to the figures of NFHS (IV) the number of girls married before the age of 18 years is now less than 19%.

Having a bank account in her name is a major indicator of their social consciousness. An increase has also been registered in the age group of 15-49 years of women maintaining bank accounts. In the survey (NFHS) 2005-2006 it was 8.2 percent in Bihar which has increased to 26.4 per cent. In relation to empowerment of women Goa with 82.8 percent is ahead of all other states of the country. Tamil Nadu has surprisingly changed positively in this direction, now 77 percent of women hold bank accounts, whereas in NFHS 2005-06 survey their number registered was only 15.9 percent.

The most pleasant results which have come from the fourth NFHS survey is that the women as the owner of a house or land, defeating all the states, Bihar with women holding property being 58.8 percent ahead of all, where in Tripura the percentage is 57.3, this survey also revealed that women's participation in household decisions has increased. According to survey Sikkim in this matter by 95.3 percent is in the first place.

Survey of the NFHS IV shows that in the States where literacy level has increased, there has been an improvement in health, decisive capacity and decrease in malpractices like child marriage, domestic violence. As in Bihar the literacy rate was 37% in 2005-2006 survey, which has now increased to 49.6%. The apparent effect of this was that the

child marriages decreased. The number of women suffering from domestic violence between the age group of 15-49 years reduced down by 12 percent.

We have to accept that without education, women empowerment is not possible, that's why it becomes essential for us to discuss in detail the level of education of girl child in the State.

Girl child education in Rajasthan

Education is the only tool through which women can register her strong, equal and important role in the society. Education is the first and the fundamental means for social and economic empowerment. Radhakrishnan commission has said about the importance of women's education.

“Without a woman being educated, people of society cannot be educated.” If there is a compulsion to impart general education to either male or female, then this opportunity should be given to women only because by doing this it is certain that it will reach to the next generation through her. This statement of Radhakrishnan committee is literally true, that the women who is the axis of family, and she remains illiterate or uneducated. This is unfortunate for any country and Indian women in spite of struggle have always put in own efforts to educate herself. The country had a tradition of learned women like Maitrii, Ghosha, Apala, Gargi and Bharti whereas the doors of education for women were closed during the medieval period. Since then till today women has been struggling to get her historical status.

We have already discussed about the status of women's education, women's literacy during various stages in the first part of the chapter. Now we will know about the position of girl child education in Rajasthan.

Historical background of girl child education in Rajasthan—The decay of girl education in the State during the medieval period was very painful for the sensitive and intellectual people. Because of this, efforts for girl education started in the middle of the nineteenth century. The initial efforts for education before independence had no positive support from the British Government and the reason for it was also apparent. Whatever efforts were put in by the British

Government were to develop a lower class of worker for their administrative arrangements. The aim of that education was not a quest for knowledge, but to develop an army of workers who do have sufficient knowledge of English and can work as subordinates to their British officers.

In the then, Ajmer (Merwada) district in 1861 in Beawar and in 1863 in Ajmer, Vernacular Girl's schools was opened. Basically the Christian religious education was imparted in these schools. The opening and closing of schools because of negligible attendance continued until 1893.

Because of the negative attitude of British government towards the girl education, non-government schools were opened from 1878.

The British had put a ban on such schools in the then, Jodhpur and Alwar states and in some places refused to provide grants. Among all the obstacles, “Shri Savitri Kanya Pathshala” was opened on 4th February, 1914 in Ajmer. Founders of this school were Smt. Rampyari Chandrika and her husband Lalji Shrivastav. This educational institution started with two teachers and 15 students. A first primary school was opened in 1886-87 in the then, Bikaner State before the British administrated Ajmer Merwada region, there were 39 girls studying in 1889-90, 70 girls of Mahajan community were studying here in 1896-97. Hindi and sewing were taught in this school.

King of Jodhpur Raja Kumar Sardar Singh was sensitive towards women's education. He started Huson Girls School in 1866. There were 136 girls student in the year 1913. A school was opened in Bharatpur in 1919 but until 1930 there was not a single girl's school in Jaisalmer.

The position of women's education through schools became clear in the population survey of 1921. In spite of 46,59,493 women population out of these only 18,851 were educated. In the second decade of the 20th century the administrative reports of various States showed that the women education ratio was less than 0.1% percent. With the untiring incessant efforts of Smt Savitri Bhartiya the foundation of Maharani College was laid in Jaipur city in 1944.

Before independence Bherulal Gelda in 1916 established “Rajasthan Mahila Mahavidhyalaya” in the Mewar region. It was a revolutionary step towards the development of women. This school established in 1916 transformed into high school in 1944 by 1954 Bachelor Level education started. A Montessori school was also attached to this institution in 1943 and in 1976 Shri Durgawat Kala Evam Audhyogik Prashikshan Kendra was started.

It is an important landmark in the history of girl education in the State when Hiralal Shahstri established Banasthali Vidhyapeeth in 1935. Teaching started with six girls in rooms constructed of mud and without any basic infrastructure, passing through various phases it attained the status of University in 1983.

Along with the opening of girls’ schools there were noticeable efforts to create awareness regarding girl education in the state before independence. In the year 1935 Daya Shankar Shrotia organised 12 days “Charkha Dwadashi” programme to popularise Gandhi’s philosophy. During this meeting an announcement for the opening of an institution for women’s education was made and as a result of this announcement ‘Mahila Mandal’ was established.

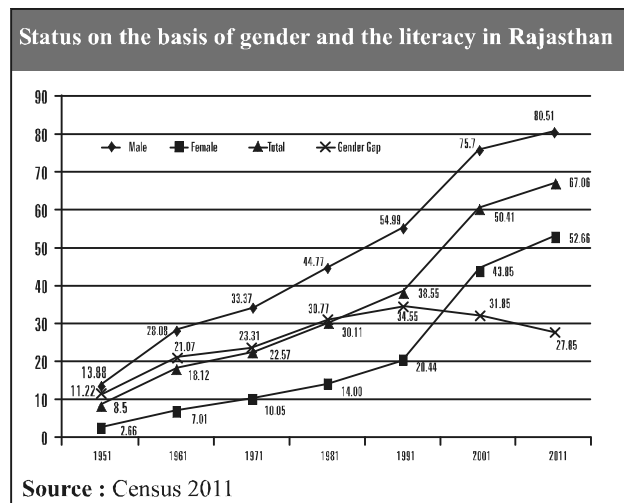
The unprecedented step taken by the Mandal was about starting high schools for women in which teaching and studies were free. In Udaipur during those days classes were conducted in eleven wards, and on 24th February 1941 library and reading room for women were also started.

Position of girl child education in Rajasthan after Independence—After independence the development of child education was the main central priority of the country. In first five year plan 2.29 crore were allocated for the state primary education. it was increased to Rs. 4.88 crore in second plan and Rs. 8.05 crore in third five year plan since then the government has been trying to develop and improve girl child education through various programmes and schemes this resulted in an remarkable increase in the enrolment of girls at the primary level. However, in the year 2010-11 where the girl child enrolment percentage was 45.9 at primary level, the boys were 54.1 percent. Among the age group of 11-14 years

girls in rural areas, leaving school in between or dropped out were 12.55 percent and the boys were 5.50 percent. It reflects the clear picture of gender discrimination.

Surveys indicate that there has been positive results in increase of women teachers, this has increased the enrolment of girls in school as it is between 2003-04 and 2011 there was an increase in ratio from 24.18 percent to 30.15 percent of women teachers, but there is an increase of 64.99 percent in the schools having at least one lady teacher.

To ensure education for all girls is a top most priority of the State government, but the deep rooted discrimination towards the daughters has obstructed its progress. The most unfortunate aspect is that this discrimination starts from their homes and it can be easily seen, among their parents, right from nutrition to the basic requirements parents differentiate between daughters and sons.



Child marriage and physical labour are the obstructive factors in the continuity of education of girls of the State and this being the reason that girls are not benefitted in that ratio from the present schemes and the various programmes run by the state government for girl child education as was expected and this being a worry for the State government that the women literacy rate is only 52.66 percent which is not only less than many States of India but also lesser than the Indian women literacy rate National average 65.54 percent. It will be wrong, if we say the conditions are completely disappointing because efforts achieve success, thus it is believed that in

coming time the government schemes and planning will culminate into positive results.

Government planning for girl child education in Rajasthan

Education is the basic mantra for human development this is an established universal truth known to everybody, since the medieval period and before independence, there has been no multidimensional efforts on the part of government towards the education of girl child because of this the girl child education couldn't progress speedily, accepting this fact the Central and the State governments has together put in many efforts to educate girls.

Some of the important schemes for girls' education implemented by the State government in the last decades for the girl child education are.

1. Special abled scholarship scheme—This scheme started in 1981 for the special abled students studying as a regular student in Government or Government approved educational institute, whose family yearly income is not more than 2 lakh rupees. The special abled students of these families and the special abled general and other backward class students studying in post matric classes gets the facility of fee reimbursement.

2. Gargi Puruskar (Gargi Award) (Junior Scheme)—This scheme started in 1998. Under this scheme the girls child securing highest marks in class VIII exam organised by DIET at Panchayat Samiti and district head quarter on continuing regular studies in class IX and X is awarded a certificate and 1000 Rs. every year.

3. Award for the Empowerment of the physically challenged girls—It started in 2005-06 under this scheme the physically handicapped, deaf, dumb and blind girls studying as a regular student in government school in class IX to XII are provided financial help of Rs. 2000/-.

4. Kasturba Gandhi Balika Awasiya Vidhyalaya (KGBV)—This programme started in the year 2001-06, presently 200 KGBV are running in the state, out of which 186 are in educationally backward blocks and 14 KGBV are functioning in

minority urban areas. In KGBV the girls from the schedule caste, schedule tribe, other backward classes, minorities and BPL families deprived of education are given higher primary level (Class 7, 8) quality education with residential facility free of cost.

5. Scheme of Transport Vouchers for Rural Girls—This scheme was launched in the year 2007-2008. The aim of this scheme was to provide transportation for the girls studying in government secondary and higher secondary schools in rural areas, Transport vouchers are given to them so that girls can use it for coming and going back from home to school. The distance between home and school should have to be more than 5 km and there should be a group of minimum five girls.

6. Encouragement Scheme for the girl students getting 75% or more Marks—This scheme started in 2008-09 under this scheme girls who score 75% or more marks in class XII gets one time Rs. 5000 from state government as encouragement award.

7. Chief Minister Higher Education Scholarship Scheme—This scheme was started in the year 2002 Under this scheme a scholarship for meritorious students belonging to lower income group and who has scored 60% or more marks in XII class of Rajasthan Board of Secondary Education and is not getting any other scholarship are given Rs. 500 per month or maximum Rs. 5000 per year for maximum 5 years.

8. Free cycle distribution scheme for girl student—In government schools, from the academic year 2015-16, all the rural or urban girl students taking admission in class IX will be given a bicycle, the aim of this scheme is to encourage girl education.

State government to encourage girl education is implementing various schemes, but inspite of this it is very essential to eradicate from the roots the feeling of discrimination towards girl child, which is still deep seated because without the progress of girl education we cannot imagine the progress of a country or society.

Different aspects of child labour, problems of child labour and remedies

Child labour is one such problem which is

being faced by the whole world. Children have been accepted as the builders of the future. UNICEF in its report accepts children as an important resource and emphasis that any investment in Human recourse or Development of Human Resource should begin with children but this is not happening on the ground reality. Even today large numbers of children are working as labourer to earn livelihood for their families.

Chairmen of United Nations Child Labour commission Homer Folks said defining child labour, “any work done by children that interferes with full physical development and the opportunities for a desirable minimum level of education or to their necessary recreation. (Labour inquiry committee report 1946)

As per United Nation Organisation a Labour below the age of 18 years in child labourer. According to International Labour Organisation a labourer of an age of 16 years or below is a child labourer. As per the American Law a labour of an age of 12 years or below is a child labourer whereas in England and other European countries a labourer of an age of 13 years or lesser is considered child labourer. According to Indian Constitution any child within the age group of 5 to 14 years if work as paid labourer or repay family loans by working as labour is a child labour.

Origin of Child Labour

The origin of child labour was the resultant of a mentality of the capitalistic class to earn more on minimum investment because children are easily available as a labourer on minimum wages, that’s why they have been put to work. The child labours were in dismal conditions, they were exploited physically and mentally. For the first time in 1853 this inhuman practice has come to light when the Chartist mission in England has drawn the attention of world to this. It was the time when writers Victor Hugo, Oscar Wilds etc., wrote on this issue and that has awakened the world. They emphasised the seriousness of this issue.

Sociologists have divided the practice of child labour broadly into four principles.

1. Neo-Conservative Principle—This principle says that the society considers children as material for use and investment and that’s why they utilize their labour for their benefits. Scholar’s like Huge, H.G. Levis, M.T.Fen, T.Akhtar, D.C. Couldwel etc. were the main supporters of this principle.

2. Principle of Socialisation—Social scientists like G. Rogers, Standing G. Mayor accepted this principle. According to this principle the child labour was incorporated as family activity, agriculture, domestic industry comes within this.

3. Principle of Disintegration of Labour Market—In the undeveloped countries the capitalist production system has divided labour market into two sections. Big farmer and small farmer the division of market on the basis of relation of owner and labour indicates the principle of disintegration of the labour market. This principle was supported by scholars like S.M. Gordan, C.Kate and Edwards.

4. Principle of Marxism—Marxs thought was that the child labour is an important part of the capitalist system. New technologies have increased the demand for unskilled and cheap labourers. Because of unemployment and to earn livelihood, children become part of group of Industrial labourers.

Figures of Child Labourers—The fresh statistics of 2011 in India depict that the 25.33 lakh children between the age group of 5 to 9 years works as a labourer for three to twelve months. According to census 2011 India has 25.96 crores of children in the age group of 5 to 14 years, out of these 1.01 crores are working as child labourer. If we analyse the number of child labourer per state we will find that Uttar Pradesh (21.76 lakh), Bihar (10.88 lakh), Rajasthan (8.48 lakh), Maharashtra (7.28 lakh) and Madhya Pradesh (7 lakh) including 5 major state has 55.41 lakh children involved in child labour. One of the child rights organisation claimed that by the child labour in India black money of 1.20 lakh crores rupees is generated every year. “Capital Corruption : Child Labour in India” a report by Bachpan Bachao movement reported that there are 6 crores child labour in India.

Expansion of Child Labour

The profession of Child Labour can be classified into four classes (a) Agricultural (b) Construction (c) Business (d) Household and personal services.

Most of the offences of child labour are found in unorganised industries and factories where mostly children are working. There are numerous such industries where the children are losing their innocence and childhood :

- Matchstick industries in Shivakashi (Tamilnadu)
- Precious stones polishing industries in Jaipur (Rajasthan)
- Tile industry in Jaggampeth (Andhra Pradesh)
- Fish industries in Kerala
- Handloom industries in Tiruvannatpuram, Virupur, Kanjipuram and Chinalampatti
- Bidi industries—Trishur (Kerela), Thiruchirapalli (Tamil Nadu)
- Carpet industry—Bhadoi, Mirzapur Patti area (UttarPradesh), Rajasthan and Jammu & Kashmir
- Glass Industry—Firozabad (Uttar Pradesh)
- Pottery work, Utensils of China Clay in Khurja (Uttar Pradesh)
- Lock industry—Aligarh (Uttar Pradesh)

Reasons of Child Labour

Numerous laws have been formulated to prevent child labour at national and international levels. Series of conventions and debates are being held to prevent this.

An important question arises. Why India, which has become an example of Economic Reinforcement on the world map is guilty of “Exploitation of Labour” of young children? There are some reasons for which child labour is still prevailing in the country even though there are numerous provisions to stop child labour.

(i) Economic Compulsions—Poverty which is widespread in developing countries is the primary root of this problem. There is a demand of child labourers in the labour market therefore, the parents send their children as a labourer to industries and for agriculture work.

(ii) Big size of Family—Families which comprises of a large number of members it is difficult to run a family with the income of a person, in such situation, the income of children becomes the source of livelihood of the family.

(iii) Cheap Labour—Many researches show that the expenditure incurred by the employer on hiring adult labour in comparison to that he spent lesser amount to get that work done by the child labour. Various studies show that by spending Rs. 20 per day on child labourer, their employers are earning lakhs of rupees. Above all the employers are free from the entire problem faced because of employing adult labour like that of labour unions, agitation and unrest against the exploitation faced.

(iv) Social Structure—In Indian society and especially in rural surrounding marriage takes place at an early age this leads to family responsibility, poverty and needs to earn for livelihood becomes the reasons for child labour.

Effects of Child Labour

Child labour has a direct impact on children’s health. Child labour engaged in Matches and Fireworks industries works among toxic and hazardous chemicals such as potassium chlorate, phosphorus and zinc oxide. Private quarries in Meghalaya where children work in deep holes of the size as small as 90cms in diameter. Children engaged in glass industry are forced to work around the kiln at the temperature of 700° Celsius, as a result of working in such a gruesome condition these child labourer, become a patient of T.B., Cancer, Pneumonia respiratory disease, Skin disease, Photophobia and Asthma.

The children involved as child labour are not only at a loss of their health, but along with this their social and mental development also gets damaged. Merrill believed that because of the low income of family, children also has to work, thus they remain uneducated, because of the poverty the desires of these child labourers are not fulfilled, thus they take refuge in crime. All the psychologists and criminologists believe that there has been close relation between child labour and crimes committed by children

Government Policy on the Issue of Child Labour :

Child Labour Committee—For the first time in 1979 the government formed a Gurupadswami committee to study the problems of child labour and ways to overcome them. The committee studied the problems in depth and has suggested some long term recommendation; the committee was of the opinion that as long the poverty persists in the country it won't be easy to eradicate child labour completely. It was also thought that the only option to ban child labour in certain dangerous areas and to monitor and control the conditions and to bring improvement in it. The committee has recommended that to deal with the working children's problems, legal policy point of view is required. On the basis of Gurupadswami committee recommendations in 1986 Child Labour (Prohibition and Regulation) Act was implemented, as per the point of view of committee in 1987 a National Policy on Child Labour was prepared. Child Labour Committee in their report has specially emphasised on this that to solve the problems of the children involved in work it is necessary to adopt a policy of holistic point of view. Committee recommended that in the place of present prevalent law to check and regulate Child Labour a detailed and comprehensive law is to be made and for child to do any work the minimum age should be raised to 15 years.

In September 1990 the Ministry of Labour with the help of UNICEF has started a Child Labour cell in National Labour Institute its aim is to collect information related to Child Labour and to work for their liberation.

Government constitutional policy for eradication of child labour

Prevention

- Child Labour Act 1986 : Prohibits the employment of children below 14 years of age in 18 occupations and 65 processing activities.
- A technical advisory committee was constituted to suggest the inclusion of profession/business and processing in the scheduled list.
- A person infringing the provisions and

employing any child will be subjected to imprisonment along with fine, the duration of imprisonment will not be less than 3 months and can be extended upto one year, or a penalty not less than Rs. 10000 which can be increased to Rs. 20000 or imprisonment and a penalty together (Section 14)

Provisions : By the following articles in the Constitution of India attempts have been made by the nation to liberate child labour from the hellish life.

§ Article 23 : Prohibition of trafficking in human beings and forced labour : Through this article trafficking of Human beings and any type of forced labour is prohibited.

§ Article 24 : Prohibition of employment of children in factories : Any child labour below the age of 14 years is not allowed to be employed in any factory or mine.

§ Factory Act 1922 : As per this act anybody below the age of 15 years is considered as a child and the working duration (with half an hour break for rest) is decided to be 6 hours.

§ Factory Act 1948 : Anybody who is 14 years of age can be kept on work and working hours has been amended 4.5 hours and with interval 5 hours.

§ Mine Act 1962 : Under this act a child below the age of 15 years is not allowed to be employed for digging underground or in open mine.

§ Begging Act 1959 : to prevent begging by the children and if found begging can be detained up to three years in beggar's home. Under the provisions of this act a person who solicited or exploited a child to beg for alms, can be sent to prison for a minimum of one year and maximum of three years.

§ Plantation Labour Act 1951 : Under this act the minimum age for employment was considered as 21 years.

Child Labour (Prohibition and Regulations) Act 1986—The main aim of this act is to prevent children put to work in some of the jobs those who had not completed 14 years of age and to regulate the conditions for working of children in other jobs. There has been provision in this act that no child can

be put to work between 7 P.M. to 8 A.M. Under this act except the family occupation or the work at a recognised school based activities, children are prohibited to work in the following occupations :

- (a) Transportation of goods and post by railways.
- (b) To pick coal pieces from the ashes in the railway premises, cleaning of ash pits.
- (c) Food management agencies in railways.
- (d) Construction related work very near to or at railway stations or on railway lines.
- (e) Dockyards.

It is also prohibited to put children for work in following industry/occupations—Bidi manufacturing, carpet weaving, cement manufacturing and packing in sacks, cloth printing, painting, extracting and cutting of mica, match manufacturing, explosives and firework material, soap material, building industry, colouring of leather and cleaning of woollen.

Child labour (prohibition and control) amendment May 2015—Child labour act (prohibition and control) 1986 was amended on May 2015. After this amendment, children are to be employed only in the risk free family enterprises. They are allowed to work in television serials, films, advertisement, games and sports with a condition that this should be after time duration of the school.

Child Labour : An Analytical Point of view

In spite of numerous constitutional provisions in relation to child labour it is still prevalent in India. This is a matter of concern for this sensitive class of a country. Usually on the question of child labour a finger is raised towards the slow speed of legal Redressal and administrative lethargy, but only having a law cannot solve the problem or will make the future of child secure. During the decade of 1990, America has put a prohibition on import of carpets from Nepal. This resulted in the children employed in carpet manufacturing business become unemployed and was diverted to shady businesses. Same is the case of children employed by the cloth industry in Bangladesh, they started working on the dangerous job at stone quarry and breaking of stones. This is certain, that whenever the efforts to remove children

from their work by ignoring the aspects associated with them, there will be negative results.

The problem of child labour cannot be tackled merely by formulating laws because poverty and the large size of families are two reasons which compel the small kids to unwilling labour. An important fact is that almost all the child labours had consent of their parents more than that they are rather providing financial support to their parents. The fact is that the financial and emotional compulsions are so deep that it is difficult to refuse the earning opportunities. Actually a working policy which is preventive, deterrent, remedial, rehabilitating, curative is required to make a Child labour-free India, A large section of intelligentsia assumes that if child labour is educated then the problem of child labour can be solved, but the truth is beyond this, because only bookish education will not guarantee employment to the children fighting economic problems as the need of today is of employment oriented programmes which along with education can make the child a skilful, in a nutshell which makes their prospective future bright. But this education should continue uninterrupted. It is essential that during this period their parents should be provided with employment, otherwise under the load of economic compulsions they will transfer this responsibility on the shoulder of their children.

To increase awareness regarding child labour community participation, alternative and efficient social economic rehabilitation are required.

Important Point :

In this chapter, we came to know about the status of women and social consciousness in India and Rajasthan and the state of girl child education in Rajasthan; along with this the problems of child labour.

The important points are as under :

- Since the birth of Indian culture, the position and respect of women were considered equal to man.
- During medieval period all the rights of women were denied. Women were deprived of all the rights during the medieval period. The medieval period was the period during which women were deprived of all the rights.

- Social reformers like Raja Ram Mohan Roy, IshwarchandraVidyasagar worked towards the improvement of the status of women.
- During the Medieval period in Rajasthan, malpractices like child marriage, purdah system, and girl child foeticide deprived women of human rights.
- In 1887 Walter formed Rajput Hitkarini Sabha an organisation was formed of the state representatives. A proposal was passed to ban polygamy and to decide the age of marriage.
- With the constant and continuous efforts of State governments, the average age of marriage has gone up to 19.7 years as per the report of ASH 2010-11.
- In 1993 women got reservation in Panchayati Raj system.
- As per NFHS IV data, there has been a fall in the marriages of girls less than 18 years of age. According to this survey, there has been an increase in the number of women maintaining a bank account in the age group 15-49 years.
- Between 2003-04 and 2011 there has been an increase from 24.18 percent to 30.15percent in the number of women teacher. The state women literacy rate is 52.66 percent is not only lesser than other states of India, but also lesser than national women literacy rate which is 65.64 percent.
- As per the data of 2011, 25.33 percent of children between 5-9 years of age work for 2-3 months per year.
- According to Indian Constitution, child labour is, a child between 5-14 years of age who works as paid labour or contributes through work to repay family loans.
- The big size of families, cheap labour and the social structure are the main reasons of child labour.
- In 1986 Child Labour (prohibition and regulation) Act was implemented.
- In May 2015 Child Labour (Prohibition and Regulation) Act was amended.

Questions for Practice

Objective Type Question

1. When was Brahma Samaj established?
(a) 1828 (b) 1820
(c) 1819 (d) 1825
2. When was Hindu Marriage Act passed?
(a) 1976 (b) 1966
(c) 1937 (d) 1955
3. "Desh Hiteshani Sabha" was established under the chairmanship of
(a) Maharaja Sajjan Singh
(b) Maharana Rattan Singh
(c) Maharana Jai Singh
(d) None of the above
4. In which year "All India Women's Conference" was established?
(a) 1929 (b) 1920
(c) 1919 (d) 1918
5. In 1866 Huson Girl's school was started by the—
(a) Maharaja Sajjan Singh
(b) Raja Kumar Sardar Singh
(c) Maharana Jai Singh
(d) Maharana Rattan Singh
6. The profession of child labourer is divided into how many classes.
(a) Five (b) Four
(c) Three (d) Six
7. Human trafficking and forced labour is prohibited by which Article?
(a) Article 24 (b) Article 23
(c) Article 28 (d) None of the above

Very Short Answer Type Questions

1. During which period the status of women was considered equal to man in Indian culture?
2. Write name of K.M. Pannikar's book.
3. Who established Brahma Samaj?
4. When was child marriage Act. (Sharda Act) passed?
5. By which amendment of constitution of India women got reservation in Panchayati Raj system?
6. According to the National Family Health

- Survey (IV) women of which State has the largest number of bank accounts in their name?
7. What is the present “women literacy rate” of the State?
 8. When and where “Shree Savitri Kanya Pathshala” was established?
 9. Who established “Rajasthan Mahila Vidhyalaya”?
 10. Children of which age are considered as Child labour according to constitution of India.
 11. In which year child labour (Prohibition and regulation) was implemented?

Short Answer Type Questions

1. In what words the status of women has been discussed in AtharvVeda?
2. Who and when was the First Bhakti Movement Started?
3. Write the name of important women organisations?
4. In tenth five years plan what are main provisions for women?
5. Which states declared burning of widow as illegal in Rajasthan at that time?
6. Which king, where and to whom has administered the oath to not to kill the girls?
7. When was the demand for voting rights to women accepted?

8. When and where the initially two girls’ schools were started in Rajasthan?
9. What is Chief Minister’s Higher Education scholarship?
10. What are the main principles of Child Labour?
11. When and which committee was constituted for the first time for the problems of child labour?
12. What is Factory Act, 1948?

Essay Type Questions

1. Analyse the status of women in India according to the historical point of view?
2. What were the efforts undertaken to improve the status of women in Rajasthan?
3. What do you understand by social consciousness? Do women of India are aware of their political and social rights?
4. What are the schemes for girl education in Rajasthan? Write in detail.
5. Write about the position of girl education in Rajasthan after independence.
6. Discuss the reasons of child labour and its ill effects.

Answers

1. (a) 2. (d) 3. (a) 4. (a) 5. (b)
6. (b) 7. (b)

Chapter 9

Mass Communication, Social Change and Social Movement

Points of Study : Part I

- Conceptual Aspect of Mass Communication
- Structure of Mass Communication
- Mass Communication and Social Change
- Significance of Mass Communication

Points of Study : Part II

- Social Movement
- Peasant Movement of Bijoliya in Rajasthan
- Tribal Movement in Rajasthan (Bhagat Movement)
- Environmental Movement in Rajasthan (Khejadly)
- Other Social Movements

Present chapter is divided in two parts. In part-I we shall discuss about mass communication and social change and in part-II Social Movements shall be discussed. You shall be able to understand by this chapter that—

- What is mass communication? What is its meaning
- Why mass communication is called as a significant aspect social change?
- What is the meaning of social movement and what are its necessary elements?
- Would be able to understand about three important movements of Rajasthan.
- Would be able to learn about other social movements in brief.

Now we shall discuss part I of this chapter in detail. At the outset it is necessary to learn that mass communication and social movements play significant role in bringing social change. Hence there is an inter relationship among mass communication, social movement and social change. All of these three are dependent on each other. We can say that social movement and mass communication have its significance while discussing the different dimensions of social change.

Mass communication is a means through which communication, information and thoughts are sent to the masses. With the influence of that people are made awakened towards social movement. Similarly when the social movements happen then we observe its results in the form of social change. The same matter may be expressed in other words also.

Means public participation is required regarding certain significant issue to bring social change. For such participation there is a need to contact people. This is also important that the contact may be direct or indirect. But without contact participation become impossible.

In these days because of science and technology, the revolutionary changes have been made in the means of communication and mass communication, hence, their speed has become very fast. The speed of communication has become of global level. Within a few moments all kinds of messages, information and thoughts can be sent everywhere. When the speed of communication has become so fast then social movements also show its effect in a shortest time. We can also say that means of mass communication are the carriers of social change. Therefore mass communication, social movement and social change are interrelated phenomena.

First of we shall try to understand the conceptual aspect of mass communication.

Conceptual Aspect of Mass Communication

When any message or news is communicated to the masses, it is known as mass communication. From sociological point of view mass communication is a social process through which messages and information are sent from one place to another place.

George Simmel explained the concept of mass communication and wrote that these resources of the

means of communication influence the values and attitudes of those people who do make use of them. On the other hand the values and attitudes of common men also influence the means of communication. Larsen explained that to send a message to exceptionally several people at a time through impersonal means. Through all these impersonal means- technique (press, radio, television, cinema)- they give their message to their listeners, readers and viewers. These messages are regular and urgent also.

Three important matters of mass communication—

(1) People should mind their attention towards the given message (2) People should be capable to understand the message and (3) People should be capable to react the message.

It is clear from the concept of mass communication that mass communication is significant concept. General public may be influenced by ideology. Change in their attitudes and behaviour may be expected to change.

Structure of Mass Communication—We shall discuss the structure of mass communication process to understand it systematically. There is a particular structure of mass communication. This structure is built by different units. First unit of mass communication is source. Source means emergence of idea. Happening of the incident or manifestation is a source. For instance, some religious priest preaches, lecture of a political leader, a rousing speech of a separatist, or any undesirable or anti-social act. These are all may be called as source of mass communication and that is the place of origin of certain thought or information. This is the first unit of mass communication.

Second unit of mass communication is message, that may be symbolic or in the form of language. This is known as a content. This is in the form of a statement or may be a real incident. For example to talk about social values in a preaching, to listen motivational experience, may be to mention the future welfare plans in a speech of a political leader. Similarly to comment against a particular community, to instigate for violence, indecent behaviour and

beating someone, taking the law in hands and create chaos etc. All these are the examples of message and that is the second unit of mass communication.

Now we come to the third unit which is in the form of destiny means the goal. Destiny or goal means that mass for which the message has been sent and for which the thought emerged. We can understand it that started from the source and to reach at the goal through the message. To influence the thoughts, actions, interactions and behaviours and to send it up to destiny to bring change is mass communication. It is built through, in order of, the following three units.

The structural aspect of mass communication may be followed as under—

Source	Message	Goal/destiny
Thought, order, Incident	content Real incident Publication in news paper Telecast on TV	Reaching up to masses To read/ To watch

Mass Communication and Social Change

Communication is a process developed after the origin of human society on the basis of social interactions and social relations.

Mass communications have been developing with different forms of human interactions. But the science and technology has made revolutionary changes in the means of communication and made them highly advanced.

If we look at the order of the development of the means of communications then we learn that printing press was invented first of all. By that efforts were made to send the message, information and thoughts through the books, magazines and newspapers up to the common man. That was called as print media. Several changes were made in it with the development of technology. Today the technology of printing is so advanced that maximum matter can be published in minimum time.

After print media there is electronic media and radio was the first means. But in the later stage of twentieth century science and technology has developed new techniques, new items, in electronic media. Television was one of the significant means.

Then after in 21st century electronics, computer and communication became more advanced at large scale. The resources which we make use today; internet is the most powerful resource among all these.

At global level some countries are developed, some are developing and some are trailing behind in the race of development, however from communication point of view almost all countries have been connected to each other. When we shall talk about change, then no much difference could be observed in many fields in the speed of change.

Significance of Mass Communication—As we have said that means of communication are also related with social change. Hence means of communications are significant for social change. Because of that to study means of communications is necessary for the students of Sociology.

You have learned about the concepts of social and cultural change and other aspects in previous chapters. In order to that we could follow that human actions and reactions are the basis of socio-cultural change. Means the means of communication may influence human action and reactions. They may also bring change in it. We can also say that means of communication have been influencing the human behaviour.

Our country is the country of cultural diversities. Any incident happening at some place influences the whole country, due to merely by the means of communication. Means of communication play its role in instigation of sentiments also and send message and information for the solidarity of national unity. At the time of freedom movement means of communication played very significant role in awakening of the sentiments of patriotism among all the citizens. Many times we see difference of ideologies on contemporary subjects of national interest. Common men also change their notions due to means of communications and take decision for the change in proper direction.

Significance of the role of means of communication has been increasing regularly. On one hand negative thoughts, news or message are announced through means of communications, while

on the other hand positive thoughts, news or message are disseminated. Social change happens in both the situations. As social change is indispensable, hence the significance of communication may be followed according to the country, time and situation.

Social Change

Social change is a significant phenomenon in context to the causes and effects of social change. When many people in society make joint efforts to bring the desired change then it is called as social movement. Consecutive social system is affected directly or indirectly by such kind of changes through joint efforts.

In order to understand the conceptual aspect of social movement we shall discuss its essential elements. After that we shall discuss about some notable social movements of Rajasthan and some other social reform movements.

Essential Elements of Social Movement

We shall try to show some essential elements of social movement to understand it in detail. All these elements clarify the origin and the process of social movement.

1. Source—The situations or conditions in which the social movement takes birth, is known as source. Generally Aggression starts because of the expression of unrest and public sentiment against the situation affecting the prevailing system in society. Collective effort is made to challenge the prevailing system. At the same time collective consciousness start developing to change that system. Belief starts developing to change that situation by collective efforts. That becomes the source of social movement. That is known as an element of social movement.

2. Ideology—Ideology is the basis of social movement. Ideology understands the situation of social movement and presents its design. On the basis of ideology, objectives and the ways to achieve them are presented. Because of faith towards it mutual understandings among people develops and are collectively motivated for the movement.

3. Charismatic Leadership—Charismatic leadership is an essential element to communicate the

ideology of social movement to the common men. To move forward with the maximum number of people according to the aims of the movement depends on the leadership. In a movement belief and faith develops towards the foremost leader. Consequently they accept its leadership and become active after getting directions from him.

4. Committed followers—Social movements do not get success merely by charismatic leadership. The committed followers, recognising the leadership, make the movement successful. Social movement is also opposed by different reasons. Hurdles come to run it. But because of charismatic leadership and committed followers collective efforts get success in removing all kinds of hurdles.

5. Organisation—Ideology, leadership, and followers are interdependent. All these elements unite and get organised. With that one of the significant elements of social movement is seen in the form of organisation. Organisation may be called as a central element of social movement. According to strategy, move forward towards the goal through the organisation. In absence of leadership, followers and organisation the movement becomes directionless and weakens.

6. Strategy—Every element related to movement is important. In this sequence strategy is also very needful. Strategy is a plan to conduct the whole movement in a staged manner. In it several provisions are included such as; demands of revolutionaries, plan to make favourable decision in view of the demands, preparation to face the opposition of the movement, recount of any change to be made at any stage, and the provisions to maintain the continuity of movement till the achievement of the goal. In brief, strategy of social movement is the axis of social movement. Leadership and followers make presentation of their eligibility and capabilities around it.

The elements of social movement, which we have discussed, are different components of social movement. On the basis of all these we can properly understand the conceptual aspect of social movement.

Now we shall discuss different types of social

movements. Prior to social movement, what is the situation, problems and systems, the objectives of the social movements are decided on the basis of these conditions. And the social movements are classified according to the nature of social conditions. Similarly all kinds of social movements may be discussed in detail. However we shall discuss three important movements of Rajasthan- Peasant movement, tribal movement and environment movement. At the end of the chapter we shall put brief notes on other social movements.

1. Peasant Movement of Bijoliya in Rajasthan—Peasant movement not merely in Rajasthan, it is a common phenomenon throughout India. We know that our country is an agriculture dominant country. There have been different types of arrangements regarding land holding tenancy, agriculture labour and to collect tax related to agricultural land. There have been structural changes also in peasant relations. In such conditions peasant unrest has been a significant issue. Here, we have been discussing about peasant movement, but the focal point of our discussion is the peasant movement of Bijoliya in Rajasthan. This movement is related to the freedom of India. Hence we shall try to understand this movement in historical perspective. We shall also learn that what was the source of this movement? Who lead this movement? What were the main issues of the movement and what was the result of that?

Source of Movement—Peasant movement of Rajasthan started because of the great famine during 1899-1900. The farmers of Bijoliya, in Mewar region of Rajasthan, were surrounded by the clouds of crisis. Britishers were ruling the country at that time. Ruling system had been governed by *Zagir* tradition. In this situation the peasants were beaten in double ways. On one hand there was natural calamity means the great famine and on the hand heavy levy charged by *Thikanedars* and exploitation. People started migrating from the affected area. After migration from Bijoliya area the remaining peasants rebelled against exploitation and heavy levy. This rebel spread in nearby *Zagirs*.

Leadership—Any movement needs able

leadership to conduct right from the beginning of the movement till the achievement of the goal. The idea of starting the movement and strategy are related to leadership. The father of Bijoliya movement was Vijay Singh Pathik. His real name was Bhoop Singh Gurjar. Before Vijay Singh Pathik a *Sadhu*-Sitaram Das lead the peasant movement of Bijoliya. The time when Sitaram Das initiated this movement at that time Vijay Singh Pathik (Bhoop Singh Gurjar) was detained in the prison of Tatgarh. The reason was that he was involved in Lahore conspiracy of 1915. Basically he was very active in the freedom movement of our country, therefore he was jail birded. During this period he changed his name and it was converted from Bhoop Singh Gurjar to the other name- Vijay Singh Pathik. He changed his dress and ran away from the prison of Tatgarh and came in Chittorgarh area. The originator of Bijoliya peasant movement- Sitaram Das came in contact to Vijay Singh Pathik and invited to Pathik to take over the leadership of Bijoliya movement. Vijay Singh Pathik arrived at Bijoliya in 1916 and took over the leadership of the movement. Pathik made united the peasants of Bijoliya and awakened public conscience against that time of feudal system. ManikyalalVerma also came in contact with Pathik and made aware the peasants against feudal exploitation and oppression.

In this manner Sitaram Das, Vijay Singh Pathik and ManikyalalVerma were in the chief leadership of Bijoliya Peasant movement. The role of Vijay Singh Pathik is considered more notable.

Main Events—During British period Zagir tradition and feudalism were at the highest. The incidents of the movement were mainly, the natural calamity and exploitation of farmers by the contractors. Efforts were made to create awakening among the peasants and to organise them. Because of the conditions of that time peasants had to face double crisis. Peasants were very much in trouble due to very heavy levy. Vijay Singh Pathik opened the branches of farmer panchayat in each village. The main aim of the movement was to get rid from land revenue and farmers' begaar (forced labour without payment) through kisan panchayats. Payment of land revenue was denied and it was decided in kishan

panchayats. Peasant movement of Bijoliya also became a source of motivation for the farmers of the other areas.

It has been mentioned that 84 kinds of taxes had been charged by the farmers. Sahukars were also exploiting the farmers. There was protection and cooperation of Zamindars to the Sahukars. However, peasant movement continuously got strengthened. With the efforts of Vijay Singh Pathik, 'Rajsathan Seva Sangh' was established in 1920 in Ajmer. Consequently the movement got further momentum. Movement became effective. British government agreed to have a talk with the leaders of the movement and the organisation. A.G.G. Holland of Rajasthan was appointed for the talk. The representative of British government had a talk with kisan panchayat board and Rajasthan Seva Sangh. Immediately an agreement was made between both the parties. It was a historical victory of the peasants.

The Result of Peasant Movement—The peasant movement, started from Bijoliya, spread in several parts. In the nearby area of Begun the movement got accelerated. As described in incident that the result of the movement had been in favour of peasants. Many of the demands of farmers were accepted. Mainly the 84 kinds of taxes had been charged from the framers, out of these 35 levies were exempted. Many officials, involved in exploitation, were terminated. Farmers got relief up to a large extent from the exploitation of Zamindars, oppression and the increased load of levy. But looking to the aggressiveness of the movement in other areas also, then government of Mewar arrested to Vijay Singh Pathik. After a punishment of 5 years he was released from the prison.

Peasant movement of Bijoliya became a significant movement along with the freedom movement of the country. It was the most effective and successful movement in context to peasant movement.

Tribal Movement in Rajasthan : Bhagat Movement

General Background—Like the peasant movements, tribal movements also have its significant

place as a factor of social change. Hitherto we have learned that any social movement originates because of certain social situation. With the discussion of tribal movement it would be clarified that every component has remarkable place in the structure of larger society. Tribal community is also a component of the structure of the larger society, but because of certain features this community has its identity. Therefore leadership of tribal movement, its sources, causes of movement main issues and related incidents are also specific in itself.

When we discuss about tribal movement from general perspective then tribal movement may be divided in three parts on the basis of historical incidents. K.S. Singh is an Anthropologist. On the basis of period the first period is from 1795 to 1860. That was the period of preparing a background for the tribal movement. Means British rule was established in India. Tribal community was also affected. According to K.S. Singh second period was from 1860 to 1920. During this period the roots of colonialism became strong in India. Unrest was emerged among tribal community because of the policies of British rule like; natural habitat of tribal community means the policies towards forest and forest land. Tribal community motivated for movement. In third period, from 1920 till the attainment of independence, tribal community opposed the executed policies of exploitation. It is also worthy to mention that social reform movements happened during different periods. Along with these reform movement happened in tribal community also.

That way broadly there is two types of movements in tribal community. First those movements which happened to be based on the issues of land and forest, second those movements which happened on the issues of evils prevailing in tribal community and to remove them. We shall discuss about the 'Bhagat Movement' of Rajasthan based on the issue of the renouncement of the social evils.

Source and Leadership of Bhagat Movement—Bhagat movement also began due to then socio-political situations. This movement may be explained on the basis of two very important sources. First source is significant from socio-religious and

cultural perspective. It means that up-lifting the people of tribal community. Uplifting the tribal people in Rajasthan and at the border of Gujarat from socio-religious and cultural point of view. To encourage the people for giving up the bad habits are the main objectives and enhancement towards the religion and culture. Main activities are related particularly to give up non-vegetarian, alcohol and all kinds of addictions and to follow merely vegetarian and to become teetotaler.

Second source of Bhagat movement is the repressive policies of British rule and exploitation by local rulers. It is related particularly to the people of Bhil tribe of south Rajasthan in the area of Banswara, Dungarpur, and Kushalgarh. The aim was to oppose and to do movement against exploitation, repression and beggar and to create awareness and collective consciousness.

So far we have mentioned about some main social, cultural and political conditions in context to the source of Bhagat movement. Now we shall discuss about the leadership of this movement, means about the person who played the chief role, to initiate the movement and carried it forward.

Govind Guru was the originator and operator of the tribal movement of Rajasthan, which is called as Bhagat movement. Govind Guru was from Banjara community. He was from a place named as Vedsa near Dungarpur in south Rajasthan. The same Govind Guru operated the Bhagat movement in the end of 19th century. The movement was mainly around the area of Banswara, Pachmahal, and Dungarpur.

Govind Guru wished to create awareness among the people of tribal community for their religious and cultural uplifting. It is believed that Govind Guru made tribal people to learn to do *Havan*—that was called as *Dhuni*. In 1903 Govind Guru established a *Dhuni* at the hill of Mangarh. For inculcation of sacraments among the people Govind Guru made them to adopt purification. Main activities which were emphasised are; to give up non-vegetarian, addiction and to practice regular bath, to do *havan* (offering prayers to God in front of fire) remain pure, to adopt vegetarian etc.

Those persons from tribal community who accepted Govind Guru as their Guru they became fanatic follower of him. They were identified separately and called as *Bhagat*. For instance 'Bhagat Bhil' and normal Bhil (who is not Bhagat), 'Ujala Bhil', means who practices regular bath, perform Havan, and is vegetarian. The other who is not in consonance with that is called as 'Mela Bhil' (impure) Govind Guru made efforts to bring great changes among the tribal community through his preaching. This is known as 'Bhagat movement'.

Main Aims of Bhagat Movement—It has been clarified by hitherto discussion that Bhagat movement was led by Govind Guru. This movement was confined particularly to Banswara, Dungarpur, Kushalgarh and Pavmahal- up to the border of the Gujarat state. The focal point of the movement was the tribal community-particularly the Bhil tribe. There were two main objectives of this movement. First, religious and cultural uplifting of tribal community and second was movement against exploitation, repression and Begaar, made by the British rulers and the local rulers. And provide relief to the tribal community.

One of the aims of this movement was also to establish a socio-religious organisation at village level. For this purpose Govind Guru constituted a village level unit that was named as village assembly (Gram Sabha)

A 33 point demand note was also put before the British rulers. In 1910 Govind Guru motivated his followers for this purpose. To struggle for justice, get rid from 'Bet Begaar' means to get rid from the forced labour without wage, were the main issues.

Incidents Related to Movement—The incidents related to Bhagat movement may also be viewed from two different perspectives. As it has been clarified in the objectives that first aim was related to socio-cultural uplifting, hence we shall try to understand incidents related to this aim in that context. Similarly the other aim of Bhagat movement was to oppose the policies of British rulers related to exploitation and repression; hence the discussion shall be in context of those incidents. It should also be made clear that both the aims and perspectives are

different, however, coordination had been observed in between the occurrences.

The important incident related to Bhagat movement occurred in 1890. At that time this movement was a reformative movement. In the beginning stage efforts were made to convince the people of tribal community to give up the vices and to adopt the goodness. Steadily reformative efforts moved further. The number of the followers of Govind Guru started increasing.

Establishment of main 'Dhuni' in 1903 is also a notable incident. Govind Guru established the 'Dhuni' at the hill of Mangarh during the same year. This place of Mangarh became a point of attraction. Reformative preaching happened to made at this place only. Along with the review of the policies of British government also happened to made.

People of Bhil community united together against the repressive policies of British government. Govind Guru became a motivator and guide for this community. In the year 1910 with the motivation of Guru a 33 point demand letter was prepared. The main issues of the demand letter were; to oppose the forced labour, end of the heavy taxes imposed on the tribal community and to oppose the oppression of people. To oppose the repressive behaviour against the followers of Govind Guru, end of the 'Bet Begaar' (forced labour without wage) freedom from the British rule were the main demands.

Under the leadership of Govind Guru, struggle for justice became more serious. On the other hand British rulers and local regional rulers denied the demands of the followers of Govind Guru. It is believed that British rulers made all efforts to crack and crush the Bhagat movement. People of Bhil community became more aggressive. It is also believed that aggressive followers of Govind Guru attacked on a police station of then Santrampur state and one police inspector died during the attack. British rulers became stricter and tried to repress the movement.

The focal place of Bhagat movement was only Mangarh. Hundreds of persons assembled, equipped with local arms, at Mangarh hill. British rulers had a talk with the assembled people at Mangarh hill.

British rulers wanted to vacate the Mangarh hill. But the agitators turned down the proposal of the rulers. The dialogue failed. Movement became violent. The agitators gave the shape of force at Mangarh. All were equipped with local arms like; swords and guns.

Mangarh was surrounded by the British police and the police of Mewar Bhil Core all around. It is believed that British rulers arranged a lot of weapons to crush the agitators. Donkeys and mules were used to carry the weapons at Mangarh and nearby hill tops.

Air guns were used by British police for threatening and intimidation to the agitators. But the agitators were bent upon to fight. They became more aggressive and offensive. Violence started. Hundreds of agitators became the victim of bullets. Shooting continued. About 1500 agitators died. Many were wounded. It is also assumed that about 900 agitators were caught alive from Mangarh. They were asked to leave Mangarh, but agitators continued fighting and at last all of them were killed by bullets.

The violence happened at Mangarh was like the incident of JaliyanWala Garden. Some people believe that a warning was issued for the agitators to vacate Mangarh till 15th of November, 1913. But the agitators did not agree and turned down the proposal. Therefore the movement became violent. This violence continued for a long. Regarding the end of the violence it is mentioned that during the shooting heaps of dead bodies were made, at that time British officers looked at a female dead body. One kid was trying to get feeding from the breast of the dead mother by joining its chest. It is assumed that when the British officer looked this type of scene, they asked to stop shooting. The motivational source of the movement, Govind Guru, was arrested. He was punished by life time imprisonment and remained in Hyderabad Jail till 1919. When he was released from the Jail, he was prohibited to move at those places where his followers were there. During last phase of his life Govind Guru lived in Kamboi near Lymbadi in Gujarat and died in 1931.

Impact of Bhagat Movement—Bhagat movement was a successful tribal movement from

many angles. If we look this movement from positive view then we learn that there was a considerable contribution in bringing socio-religious or socio-cultural change. Due to the impact of Bhagat movement there was a radical change in food and drink, standard of living and puritan ethic. Those who became the followers of Govind Guru they consider themselves the best from socio-cultural view. Bhagat movement took initiative in removing the gap between wider society and tribal community.

Similarly Bhagat movement created a very positive atmosphere by creating awareness among the tribal community and connecting it with the national mainstream during the period of struggle for independence throughout the country. To oppose the repressive policies of British rule, to oppose exploitation of the tribal community, to oppose the Begaar (forced labour without wage), to oppose the policy of right to forest and land, and active participation in freedom movement, are all seen as positive effects of Bhagat movement. Along with all these effects the most significant effect was related to strengthen the national unity. Bhagat movement has brought the tribal community in the national mainstream and maintained its solidarity.

Environment Movement of Rajasthan (Khejadly)

Protection of environment and enrichment of environment are the significant aspect of Indian traditions. Since the ancient period we find references of respect towards natural resources. Steadily when there has been growth of population the process of industrialisation got accelerated, then the pressure on natural resources started increasing. Over exploitation of natural resources increased. In this situation to save environment became a pre-condition for the process of development. Environment movement started at global level. Environment movements were named as new movements. In India there has been environment movements, which are known as environmental movements. In fact those movements were related to the movement for people's right on natural resources. From sociological point of view these movements are called as public

movements for natural resources. It means the movements related to the right to natural resources, their exploitation, conservation and protection are generally said to be the environment movements. Now we shall discuss environment movement of Rajasthan that is known as the movement of 'Khejadly'.

Source of Khejadly Movement—The movement about which we are discussing that is related to a village- Khejadly. This village is located at 26 kilometres distance in south east from Jodhpur city. It was named after a tree- Khejadi. It is believed that there were in-numerable trees of Khejadi around this village. The tree of Khejadi is considered to be very pure, so that this tree has been looked at with full respect since old time. There have been multidimensional utility also of this tree.

Khejadly movement happened in the year 1730 in the same village. This movement is also known as the first 'Chipko movement'. A courageous lady was the leader of this movement to protect the green trees. She was Amrita Devi. She had three daughters respectively named as; Ashu, Ratni and Bhagubai. The movement was led by Amrita Devi. Several persons, of Khejadly area, who were from Vishnoi community, joined the movement. This movement is an example of a tradition of human sacrifice for the protection of green trees and forest animals.

This movement began with the firmness and courage of Amrita Devi. The strong lady herself clung to the green tree of Khejadi and beheaded. Motivated by Amrita Devi, 294 male and 69 female in all 363 members of Bishnoi community sacrificed their life for the protection of green trees.

Main Incident—Main incident of Khejadly movement happened in September, 1730. According to history it is believed as the day of sacrifice for the protection environment, that was tenth day of *shuklapax* of *Bhadrapad* month (Bhadrapad shukla dashmi) in the Indian Calendar. It was Tuesday on that day. Amrita Devi was at her residence along with her three daughters. Suddenly it came to the notice of Amrita Devi that several people of Jodhpur his-highness (Maharaja) arrived at village-Khejadly. That was a very large group of people. All of them came

over there by the order of the secretary of Maharaja with a special purpose. The purpose was to cut the green trees of Khejadi at large scale. The woods of green trees were to be used for making lime. The lime was to be used to construct a palace for the Maharaja. The trees of Khejadi were easily available. Although it was a part of desert, but because of the in-numerable trees of Khejadi lot of greenery was there in that area.

The people came by the order of Maharaja, with the purpose of cutting the green trees and to carry it with them were present in the village. Abhay Singh was the then Maharaja of Jodhpur. Amrita Devi emphatically opposed to cut the green trees.

According to religious belief of Bishnoi community the tree of Khejadi happens to be very pure. And secondly there was a complete social prohibition to cut the green tree of Khejadi. Amrita Devi also opposed on the basis of religious belief and logic to cut the green trees. Looking to the logical opposition of Amrita Devi, the group who came with feudal intention, re-thought for a while. The group did put a proposal before Amrita Devi that if there is harm in cutting the green trees than they will change their mind. They will not harm in case of getting the amount as bribe. It was made clear that Amrita Devi had to pay the money for the protection of green trees, otherwise get ready for the loss. Amrita Devi rejected the proposal. Amrita Devi said that this kind of bargaining is a black spot. According to the religious belief such type of act is malleable.

Amrita Devi firmly determined that in any case she would not allow cutting even a single green tree. For that purpose she was ready to sacrifice her life also. The statement made by Amrita Devi is, "*Sar santé roonkh kate to bhi sasto jaan*" (Beheaded in place of tree is cheap), in place of saving tree, head is cut, although it is cheap. Proposal of sacrifice itself for the protection of trees is the highest value of life.

Amrita Devi agreed to sacrifice her life according to that highest value of life. Along with Amrita Devi her three daughters also determined to their life to save the trees. Amrita Devi and her three daughters embraced one tree each in their arms all

together. The servants of Maharaja cut the trees along with Amrita Devi and her three daughters.

The message of sacrifice of Amrita Devi and her three daughters spread all around like fire in jungle. People of Vishnoi community started assembling. The message was communicated in 83 villages of the community. All decided for a collective action.

One by one members of Bishnoi community clung at each tree. In this manner trees were cut one by one. Human sacrifice was going on along with the trees. None kept behind, even old, youth, children, women, married and unmarried, poor and rich all were represented.

Impact of Movement—The sacrifice made by the people to save the green trees was a notable incident. The message of such kind of sacrifice reached to the then Maharaja Abhay Singh. Maharaja expressed his sorrow on the act of his officers. He admitted his mistake and expressing grief he issued an order on a copper- paper. The text of the order was like this :

- Cutting of all kinds of green trees and hunting of animals are strictly prohibited within the revenue borders of Bishnoi villages.
- It was also ordered that if any individual violates the order by mistake then that would be punished seriously.
- With the impact of such type of incident none of the family members of rulers did not committed any act of hunting.
- Khejadli movement was an uncommon incident, to establish a high ideal, regarding the protection and conservation of natural resources.

Other Social Reform Movements

When social evils considered as hurdles for social system in the society then there is a need of reform is felt. We can also say that whenever the abnormalities occur in social system and the social structure comes under the influence of controversial behaviours then the emergence of social reforms happens.

Time to time social reform movements

happened in Indian society also. The movements conducted for awakening of public conscience against social evils, social vices, social inequalities, social discrimination, injustice and exploitation, are called as social movements. Efforts have been made to remove then social conditions, evil customs, traditions and blind faiths and to establish the new system. Here we shall discuss in brief about some particular social reform movements.

Brahma Samaj—This movement began after the establishment of British rule in India. Raja Ram Mohan Roy established Brhma Samaj on 20th August 1828. There was no place for apartheid, religion, sect, and caste in the philosophy of Raja Ram Mohan Roy. These elements were the basic elements of the movement.

Features of the Movement

- To oppose idol worship and rituals.
- Establishment of monotheism on the basis of the principle of Vedanta, Upnishad, and Bhagwat Gita.
- To remove the evils of the caste system.
- Priority for uplifting women. End of the tradition of Sati.
- To oppose child marriage and to support widow re-marriage.
- To oppose polygamy.
- Role of Devendra Nath Tagore, Ishwar Chandra Vidhya Sagar, Akshay Kumar Das and Keshav Chandra Sen were significant.
- Movement remained active for about 30 years.

Prarthana Samaj—This movement was also started on the basis of the ideology of Raja Ram Mohan Roy. In the year 1857 Prarthana Samaj was established in Mumbai. This movement was led by Keshav Chandra Sen. Along with him Mahdev Govind Randey also carried forward this movement.

Main Features—

- To oppose caste system and child marriage.
- To support widow re-marriage and publicity of women education.
- To be very close to common public.
- The end of Hindu bigotry and the end of social evils.

Arya Samaj—Swami Dayanand Saraswati established Arya Samaj in Mumbai on 10th April, 1875. His motto was ‘to return back to Vedas’. Swami Dayanand Saraswati made analysis of Vedas in his book ‘Satyarth Prakash’ and clarified his ideological view point.

Features of Arya Samaj Movement—

- To develop the sentiment of brotherhood among human-human.
- To remove inequality between man and women.
- Establishment of social justice in the society and to provide opportunities for the achievement of eligibility on the basis of merit and function of each individual. To develop the sentiment of love and affection for all.
- To oppose polytheism and worship of idol.
- To oppose child marriage and caste system.
- To promote inter-caste marriage and widow re-marriage.
- Publicity of education among women.
- ‘Purification movement’ for the religiously converted Hindus to bring them back in Hindu religion.
- Establishment of social religious and national unity.

Ramkrishna Mission—Ramkrishna Mission was established in 1897 by Swami Vivekananda.

Swami Vivekananda established this mission in memory of his Guru Ramkrishna Param Hansa at Belur in Bengal state. Philosophy and activities of Ram Krishna ParamHansa is the reflection of the synthesis of the culture of east and west. It was believed that life is guided only by the spiritual values.

Features of Ramkrishna Movement—

- Owner of all is only one God. All religions talk to achieve him by different ways.
- To oppose caste system and to oppose monopoly of Brahmins.
- To run public welfare programmes by humanitarian approach.
- To oppose untouchability.
- To oppose the blind imitation of Europe and America in public life.

- Service to humanity on the basis of the ideal and of ‘Bahujan Hitay Bahujan Sukhay’ (Interest of all and Pleasure of all)

There have been many more movements with the aim of social reform. For instance; Shrimati Annabesant conducted a movement through Theosophical Society for renaissance, secularism, nationality and to improve world fraternity.

Gopal Krishna Gokhale opened women schools for the poor and illiterates, schools and legal aid centres in the year 1905 through ‘Bharat Sevak Samaj’.

Similarly Mahatma Jyotiba Phule established Satya Shodhak Samaj for the liberation and to pay attention for the education of women in 1873.

Social Reform Movements among Minority Communities

There have been movements for the publicity and expansion of modern education and to develop the sentiment of world fraternity in India among Muslims. Among these movements, Ahmediya movement, Aligarh movement, the movement initiated by Sir Mahmood Iqbal and the movement of Sheikh Abdul Hamil Shah, are the chief movements.

In India the programmes, run for the poor people of Persian community and for the help to educate women, were in the form of movement. ‘Persian Panchayat’ is the chief among these. Through those efforts to reform the complex social traditions have been made.

In Sikh community several programmes have been governed, for social-religious reform through Gurudwara, were as social reform movements.

In this manner awareness has been created according to social situations in India. Movements have been happened to remove social evils, social vices and for the establishment and protection of moral values. With the impact of all these movements there have been changes as per the ages. Consequently with that impact the exclusive global identity of Indian society has been strengthened.

Important Point :

- Role of mass communication and social

- movement is significant to bring social change.
- Mass communication is a social process, through which information and messages are sent from one place to another place.
 - Source, message and goal are the structural aspect of mass communication.
 - Collective effort, to bring desired change or to oppose the change to be happened, is social movement.
 - Vijay Singh Pathik (Bhoop Singh Gurjar) was the father of Bijoliya Kisan Movement.
 - With the impact of peasant movement farmers got relief from the exploitation by *Zamindars*, repression and heavy load of tax.
 - Bhagat movement was run by Govind Guru for the socio-cultural uplifting of tribal community and because of the exploitation, repression and *begaar* (forced labour without wage) by the local rulers and British rulers.
 - Khejadly movement happened for the conservation of natural resource- trees of *Khejadi* and forest animals.
 - Amrita Devi led the Khejadly movement.
 - Other social reform movements in India happened mainly against social evils, social discrimination, injustice and exploitation.

Questions for Practice

Objective Type Question

1. Which of the following unit is related to mass communication?
(A) Time (B) Message
(C) Institution (D) Community
2. Which of the following element is not related to social movement?
(A) Ideology
(B) Charismatic leadership
(C) Structure (D) Organisation
3. Sitaram Das was associated with which movement?
(A) Bijoliya (B) Bhagat
(C) Khejadly (D) AryaSamaj
4. Which was the centre of Bhagat movement?

- (A) Tatgarh (B) Mangarh
(C) Khejadly (D) Bijoliya

Very Short Answer Type Questions

1. What is the meaning of mass communication?
2. Write the names of the main units of mass communication.
3. Give the meaning of message.
4. Give the meaning of social movement.
5. Write any two elements of social movement.
6. When the Bijoliya movement did begin?
7. Who conducted the Bhagat movement?
8. What was the main reason of Khejadly movement?
9. Who established Brahma Samaj?
10. Which institution was established by Swami Vivekananda?

Short Answer Type Questions

1. Explain mass communication and social change.
2. Write the significance of mass communication.
3. Explain the structural aspect of mass communication.
4. What was the source of Bijoliya movement? Explain.
5. Write a note on the consequence of Bijoliya peasant movement.
6. Write about the background of Bhagat movement.
7. Tell about the main aims of Bhagat movement.
8. Why did Khejadly movement happen? Explain.
9. What was the impact of Khejadly movement?
10. Write the main features of Arya Samaj.
11. Write the aims of establishment of Ramkrishna Mission.

Essay Type Questions

1. Discuss conceptual aspect of mass communication and its structure.
2. Describe the main elements of social movement.
3. Discuss the incident of Bijoliya peasant movement.
4. Describe the incident of Khejadly movement. What was the message of it? Explain

Answers

1. (B) 2. (C) 3. (A) 4. (B)