

**Bachelor of Arts
(BA – Sociology – II)**

**Indian Society
(DBAPCO204T24)**

**Self-Learning Material
(SEM II)**



**Jaipur National University
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Course Introduction

Indian Society, 4 credit and having 8 units, is a comprehensive course that explores the rich tapestry of social structures, institutions, and cultural dynamics that have shaped India over millennia. This course examines the historical evolution of Indian society, the complex interplay of unity and diversity, and the foundational institutions that underpin social life in India. Students will gain a deep understanding of marriage, kinship, caste, and class, and their unique attributes within the Indian context. Through a critical analysis of these elements, the course aims to provide a nuanced perspective on the distinct characteristics and contemporary relevance of Indian society.

Students will have a comprehensive understanding of the evolution and current state of Indian society. They will be equipped with the analytical tools needed to critically evaluate the complex social structures and cultural dynamics that characterize India. This knowledge will enable students to appreciate the richness of Indian society and contribute to informed discussions on social issues and policies.

Course Outcomes

After studying this course, a student will be able to:

1. List the attributes that define Indian society, including collectivism, hierarchy, and the importance of religion and family.
2. Describe the roles and functions of basic institutions like marriage, kinship, caste, and class within Indian society.
3. Utilize the knowledge of Indian society's evolution to analyze current social issues and cultural practices.
4. Examine the influence of basic institutions on individual behavior and societal norms.
5. Assess the impact of historical events on the current structure and attributes of Indian society.
6. Develop strategies to promote social cohesion and address issues related to caste and class inequalities.

We hope you will enjoy the course.

Acknowledgement

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Unit - I

The Evolution of Indian Society

- Discuss the concept of society.
- Understand the types of society.
- Discuss the characteristics of rural society.
- Understand the features of urban society.

Objective

The basic objective of this chapter is to throw some light on the initial concepts of society so that the features of various types of Indian society can be learned.

1.1 Introduction

A society is a collection of people who regularly contact with one another or a sizable social group that inhabits the same physical or social territory physical or social territory and is usually under the control of the same governmental authority and prevailing cultural norms. Communities are defined by patterns of interaction (social interaction) between people who belong to the same institutions and culture; a society can be defined as the culmination of all of these ties between its constituent individuals. In the social sciences, subgroup dominance patterns or stratification within a border civilization are frequently observed.

By classifying particular behaviors for forms of communication as acceptable, societies create behavioral patterns. Societal norms are these behavioral patterns that are typical of a certain civilization. Social norms in societies go through progressive and constant.

A Collaborative society can help its members in ways that would be impossible for them to achieve on an individual basis; as a result, it is possible to discern between the advantages of the individual and the social (common) aspects, or in many circumstances, to find overlaps between them. Within a dominant, larger society can also be made up of like-minded individuals ruled by its own set of conventions and values. This is frequently called a “subculture,” a phrase that is widely used in criminology to refer to certain subsets of a border community.

In general, and particularly in the context of structuralism, a society may be defined as a

infrastructure of economic, social, industrial, or cultural aspects that is composed of, but separate from a diverse group of individuals. In the sense, society can refer to people's objective interactions with the material world and with one another, as opposed to "other people," who are persons outside of an individual's immediate social circle.

1.2 Rural Community

In general, a geographical area outside of towns and cities is referred to as a rural area or countryside. The U.S. Department of Health and Human Services' health resources and services Administration defines "rural" as bound. "U.S. Department of Health and Human Services define the word *rural* as encompassing «...all population, housing, and territory not included within an urban area. Whatever is not urban is considered rural.

Typical rural areas have a low population density and small settlements. Agricultural areas are commonly rural, as are other types of areas such as forests. Different countries have varying definitions of *rural* for statistical and administrative purposes.

1.2.1 Rural Community in India

In India, rural regions are often referred to as "countryside" or "village." There is hardly any population density there. The main sources of income in rural regions include agriculture, cottage industries, fishing, ceramics, etc.

The search for the true rural India is still ongoing. Today, virtually all economic organizations define rural India. Here are a few definitions: According to the Planning Commission, a town with a maximum population of 15,000 is deemed to be rural in nature. The panchayat makes all of the decisions in these regions. The panchayat is composed of five members. "Rural" is defined by the National Sample Survey Organization (NSSO) as follows:

- A region with 400 people per square kilometer or more in population;
- villages having measured bordered but no municipal board
- At least 75% of working-age males are employed in agriculture and allied pursuits. Less than 49,000 people live in rural regions, according to RBI definitions (tier-3 to tier-6 cites).

It is generally said that the rural areas house up to 70% of India's population. Rural India contributes a large chunk to India's GDP by way of agriculture, self-employment,

services, construction etc. As per a strict measure used by the National Sample Survey in its 63rd round, called monthly per capita expenditure, rural expenditure accounts for 55% of total national monthly expenditure. The rural population currently accounts for one-third of the total Indian FMCG sales.

1.3 Types of community

Communities may be roughly classified into five categories:

- **Interest-** groups of people with similar passions or interests.
- **Action.** Groups of individuals working to effect change.
- **Place.** Geographic limits bringing people together in communities
- **Practice.** Get in shape groups of individuals who work in the same industry or engage in similar activities.
- **Circumstance.** Situation communities of individuals united by circumstances or events outside of their control.

Different sorts of rural communities have emerged as a result of shifting economic patterns within the rural parts of industrialized nations, according to sociologists. The general tendency seems to be that towns must have an entrepreneurial spirit. People who don't possess the qualities listed below are compelled to either find their speciality or concede to ultimate financial failure. These towns bid for business and government operations, such as factories or off-site data processing, with a focus on marketing and public relations.

1.3.1 Academic Communities

In an academic community, boarding schools, colleges, universities, research labs, and colleges, universities, research labs, and corporate training centers are the main employers. People from other areas are drawn to these intellectual institutes, which in turn attracts fresh money to the area. In rural places, academic institutions resemble industries in their performance determines the community's economic prosperity. However, industries often employ low-skilled workers, whereas academic institutions tend to offer professional or medium-skilled positions.

1.3.2 Area Trade-Centers

The automobile allows rural residents to travel farther, in less time, for goods and services. This, along with decreasing rural population, reduces the importance of the rural store. As businesses relocate from other communities, one town will become the trade

center for its region, sometimes constructing a shopping mall. Generally, businesses in a trade-center town, except for those in competition with the mall, will benefit from the mall's presence as shoppers spill over. However, business in nearby towns will suffer as shoppers converge on the town with the greatest variety of stores.

1.3.3 Government Center

Government Rural dwellers can go farther and faster for products and services thanks to the vehicle. This lessens the significance of the rural shop along with the decline in rural population. When companies move to other town, one town will become the trade hub for the area, occasionally building a mall.

The existence of a mall tends to assist companies in a trade-center town, with the exception of those that compete tend to flow over. However, as customers congregate in the town with the largest variety of stores, business in other towns will suffer.

1.3.4 Recreation Communities

Recreation communities ("tourist towns") define some local feature, usually a historic site or scenic vista, as a "natural resource" and market this to tourists. Travelers will then spend money on food, hotels, and the like, which brings capital into the town.

1.3.5 Retirement Communities

Senior citizens who have retired from the employment are frequently seen living in retirement communities. The pensions, social security and savings that these retirees bring with them provide capital to the area. Many hospitals in remote areas lack sufficient patients to cover their operating costs proximity to elderly communities can compensate by emphasizing gerontology. Income disparities between locals and people who moved from cities are common in retirement communities.

1.4 Characteristics of the Rural Landscape

The essential characteristics of the rural community are as follows:

- Size of the Community
- Density of Population
- Agriculture is the Main Occupation
- Close Contact with Nature
- Homogeneity of Population

- Social Stratification
- Social Interaction
- Social Mobility
- Social Solidarity
- Joint Family.

1.4.1 Size of the Community:

Compared to urban communities, village communities have a lower total area. The population is minimal due to the modest size of the rural villages.

1.4.2 Density of Population:

People with this low population ties and interact with one another in person. Everyone knows everyone in a community.

1.4.3 Agriculture is the Main Occupation:

The rural economy is based on agriculture, which is the fundamental occupation of the rural population. A farmer engages in a variety of agricultural pursuits for which he requires the assistance of associates. These people are often members of his family. As a result, the whole family engages in agricultural pursuits. Lowry Nelson has stated that farming is a family business because of this.

1.4.4 Close Contact with Nature:

As the majority of their everyday activities center around the natural world, rural residents have frequent touch with the natural world. For this reason, compared to an urbanite, a realite is more impacted by nature. The locals view their property as their actual mother because they rely on it for their clothing, food, and housing.

1.4.5 Homogeneity of Population:

The village communities are homogenous in nature. Most of their inhabitants are connected with agriculture and its allied occupations, though there are people belonging to different castes, religions and classes.

1.4.6 Social Stratification:

In rural society, social stratification is a traditional characteristic, based on caste. The rural society is divided into various strata on the basis of caste.

1.4.7 Social Interaction:

The frequency of social interaction in rural areas is comparatively lower than in urban areas. However, the interaction level possesses more stability and continuity. The relationships and interactions in the primary groups are intimate. The family fulfils the needs of the members and exercises control over them.

It is the family, which introduces the members to the customs, traditions and culture of the society. Due to limited contacts, they do not develop individuality and their viewpoint towards the outside world is very narrow, which makes them oppose any kind of violent change.

1.4.8 Social Mobility:

In rural areas, mobility is rigid as all the occupations are based on caste. Shifting from one occupation to another is difficult as caste is determined by birth. Thus, caste hierarchy determines the social status of the rural people.

1.4.9 Social Solidarity:

The degree of social solidarity is greater in villages as compared to urban areas. Common experience, purposes, customs and traditions form the basis of unity in the villages.

1.4.10 Joint Family:

Another characteristic feature of the rural society is the joint family system. The family controls the behavior of the individuals. Generally, the father is the head of the family and is also responsible for maintaining the discipline among members. He manages the affairs of the family.

The varied part of the country's territory that is neither heavily developed nor densely populated, nor is it set aside for preservation in its natural condition, is referred to as the "rural landscape." A range of geological and geographical elements, including crops, woods, deserts, marshes, grasslands, pastures river, and lake are included in the rural landscape. Natural resources, food and fire, wildlife habitat, and inspiration may all be found in the complex ecology of the plant that enable human life.

Human uses, which constitute a major component of global socio-economic systems, must

continue to be accommodated in rural areas. But as other living forms also terrain, human uses must also allow for biodiversity. The rural environment under increasing strain to accurate a range of demands as the population grows. When uses are forced on a natural landscape without taking into account natural processes, aesthetic values, or holistic legacy, serious and irreparable harm may result. The unique characteristic of the rural environment may be lost or degraded as result of infrastructure, industrial land uses, bad farming methods, sprawl, and resource extraction.

Wise stewardship and land use planning of both urban and rural areas can reduce the pressures on the rural landscape, preserving its essential characteristics and supporting its diverse natural and managed functions.

1.5 Social Classes in Urban India:

In the urban areas social classes comprise principally.

- Capitalists (commercial and industrial),
- Professional classes,
- Petty traders and shopkeepers and
- Working

1.5.1 Commercial and Industrial Class:

There was an increase in the class of merchants involved in export-import trade during British Rule. As a result, a commercial middle class emerged and began making investments in the nation. Rich middle-class consumers then used their savings as capital to invest in contemporary enterprises and large scale manufactured products. Thus, the composition of Indian society included new groups like milk owners, mine owners, etc. Socially and economically, this class proved to be the most powerful in India.

After independence, the State sector took up the construction of infrastructure and the development of heavy industries, while the private sector was left in charge of the main industries, trade, and agriculture, this kind of economy caused the number of industries that capitalists owned and controlled to soar. Alongside the growth of the commercial classes. A small number of business families, like the Tatas, Birlas, Dalmias, and a few others, have a disproportionate amount of wealth, resources, and income concentrated in them.

1.5.2 Professional Classes:

During British rule there came into being an expanding professional class. Such social categories were linked up with modern industry, agriculture, commerce, finance, administration, press and other fields of social life. The professional classes comprised lawyers, doctors, teachers, managers and others working in the modern commercial and other enterprises, engineers, technologists, agricultural scientists and so on. Rapid industrialization and urbanization in post-independent India has opened the way for large-scale employment opportunities in industries, trade and commerce, construction, transport, service etc.

Similarly, the State has created a massive institutional set-up comprising a complex bureaucratic structure throughout the length and breadth of the country. Bureaucrats, management executives, technocrats, doctors, lawyers, teachers and journalists *etc.*, have grown considerably in size and scale ever since independence. 'But this class hardly constitutes a homogeneous category. Within this non-proprietary class of non-manual workers, a deep hierarchy exists. There are some high paid cadres at the top and low paid at the bottom. They differ in their style of life as well. In view of these they have not crystallized into a well-defined middle class.

1.5.3 Petty Traders, Shopkeepers and Unorganized Workers:

There has also been in existence in urban areas a class of petty traders and shopkeepers. These classes have developed with the growth of modern cities and towns. They constitute the link between the producers of goods and commodities and the mass of consumers. They make their living on the profit margin of the process on which they buy and sell their goods. "Like all other classes, this class has grown in large-scale in post-independent India. The unprecedented growth of the cities has stimulated the growth of this class. The growing urban population creates demands for various kinds of needs and services. Petty shop-keeping and trading caters to these needs of the urban population.

Besides these spheres of activities, urbanisation also offers opportunities for employment in the organised and unorganised sector of the economy. The bulk of rural migrants lacks educational qualification and hence the organised sector is closed to them. They fall back upon the unorganised sector of economy. They work in small-scale production units or crafts, industry or manual service occupations. They get low wages

and also are deprived of the benefits of the organised labour force.

This class also constitutes an amorphous category .It comprises on the one hand, self-employed petty shop-keepers, traders, vendor, hawkers and on the other; semi-skilled and unskilled workers in the informal sectors.

1.5.4 The Working Class:

This was another class which emerged during British rule in India. This was the modern working class which was the direct result of modern industries .railways and plantations. This Indian. Working class was formed predominantly out of the pauperized peasants and ruined artisans.

The working class has grown in volume in post-independent India. They have also been distributed in different parts and different sectors of the industry. Thus, the working class has become much more heterogeneous. This diversity in the working class has given rise to a complex set of relations among the different sectors. In the post-independent India, the Government's attitude towards the working class has become favorable. Several Acts were passed granting some facilities to the workers. Trade union movements have taken place in independent India. Yet considerable division exists among the trade unions in terms of control, sector and region of the industries.

1.6 Important Features of Urban Community in India

By virtue of its size and population, the city cannot be a primary group. The inhabitants of a city do not come into primary contact with each other. Some of them interact with each other without even knowing each other's name. Superficial manners of politeness and mutual convenience may evolve in the city but they are mostly mechanical. The city dweller usually treats the other person as a stranger.

A person may live in the city for a long time but still may not being one-third of his/her neighborhood. Thus, anonymity is a common feature of a city life: is the urban world putting a premium on varied recognition and urban contacts that are segmental in nature. Therefore, Lee remark best describes urban anonymity; Anonymity is a loss of identity in a city teeming with millions. Many urbanites live in a social void or vacuum in which institutional norms are not effective in controlling or regulating their social behavior. Although they are aware of the existence of many institutional organizations and many

people around them, they do not feel a sense of belongingness to any one group or community. Socially, they are in the midst of plenty, but alone.’

Some of the important features of urban community are discussed as follows:

1.6.1 Social heterogeneity:

As the urban society is diverse and complex, it is considered as a heterogeneous society. In urban communities, there is a confluence of many cultures.

1.6.2 Secondary means of social control:

Formal means of social control such as police, law and courts are more powerful and are essential in regulating the behavior of the people.

1.6.3 Social mobility:

The urban community is more open. The chances for social mobility are higher. The achieved status of an individual is given more prominence than the ascribed one. The status of an individual is determined by his own works and economic status and not by his birth into a particular caste unlike the rural community. The barriers based on the caste are breaking down to an extent.

1.6.4 Lack of community feeling:

In urban societies, there is a lack of community feeling. People are so busy with their own personal works that they do not have time to think about others. Division of labor and specialization are important features of urban community. Nuclear families exist more in number than the joint families. Also, there is a lack of unity and harmony among the members of the families. Most of people in the cities are dissatisfied and discontented, which gradually leads to the social disorganization. Due to the heterogeneous nature of the cities, the chances of conflicts are more. They may arise in the form of class conflicts, communalism, factionalism, etc. People in the urban community are more progressive and broad-minded. They accept changes and are more exposed to the developments in science and technology.

1.7 Tribal Society

The origin and evolution of tribal religion is difficult to trace. From taboo and totemism to belief in the rebirth and the immortality of soul, in whatever rough form, are the features common in all tribal religions, all over the country. The primitive form of religion is seen in

the Totemism, Mana, Animism, Animation and taboo belief. It has dominant influence on all the tribals.

A tribe finds its origin in an animal. Some tribes find their origin from some plant as well. Mystical animal from which a tribe finds its origin is its Totem. This Totem is very sacred for the tribe. Its figure is usually inscribed on parts of body of the people belonging to that tribe. The tribe is not allowed to kill that animal except on very special and sacred occasions. If animal of Totem dies, its funeral is taken out. Its skin is worn out on all important occasions and used with care.

It is believed that totem animal protects the tribes in all difficult situations and at all hard times. It helps in keeping the tribes in bonds of unity and bestows dignity on the tribe as a whole. It helps in maintaining consciousness and brotherhood. Totem animal is considered to be the beginner of life of the tribe.

In the words of E.A. Hebbel, "Totem is an object, often an animal or a plant, held in special regard by the members of a social group who feel that there is a peculiar bond of emotional identity between themselves and the Totem". A Totem is the basis of religious organization among the tribes and helps in maintaining community consciousness.

It is described as a system of classification or cosmology where by a tribe adopts the species of nature and sees itself in relation to that order. It is according to Claude Levi-Strauss" a specific statement, a unique nomenclature composed of animals and plants names (in a certain code, as we should say today), which is only distinguishing feature, of associations and contradictions... it offers a "model that is objective and can be used by them to draw relationships of complementarity and cooperation among themselves." So the totem maintains the groups organization and serves as a symbol of the tribe's oneness.

According to Richard Lannoy, the second wave of immigrants in this country originated from localized clans, while the first wave had neither clan nor clan totemism. They "evolved group totemism" and "migrate and disperse clans" as a result of population growth.

The Birhor Tribe, in the Chota Nagpur district presents the illustration of strongly formed patrilineal totemism. Among the Oraon of Chota Nagpur, 67 totems as derived from animals or plants have been recorded.

The Munda speaking tribal group developed strong totemism from their earlier proto totemic organization. Among the Mundas the majority of the exogamous clans have animal or plant totem. There are in vogue other kinds of totems such as rainbow, umbrella or basket as well. The tatamis is regarded as the tribe's regarded as the tribe's progenitor, and every member is related to him. Members of the same totem are thought to have some sort of supernatural and mystic bond, and the totem is said of supernatural and mystic bond, and the totem is said to defend the social group during trying times, warn members of impending danger, and also make predictions about what will happen in the future.

The totem is thought to be sacred and is only worn on designated occasions. The totemic figure is tattooed on the body. On the anniversary of the animal of totem's death, mourning is observed and the funeral is conducted in full. Members of a totem group firmly adhere to the exogamy norm because they see themselves as being tied by blood relationships. The act of taking an animal or object and burning it is strictly forbidden

Summary

A society is a collection of people who regularly contact with one another or a sizable social group that inhabits the same physical or social territory and is usually under the control of the same governmental authority and prevailing cultural norms, patterns of relationship (social relations) between people who share a particular culture and set of institutions define societies; the whole of these relationships among a society's constituent members can be referred to as the society. In the social sciences, subgroup dominance patterns or stratification within a border civilization are frequently observed. By classifying particular behaviors or expressions as acceptable or unacceptable, societies create behavioral patterns.

When a community is cooperative, its members might gain advantages that would be challenging for them to obtain alone; as a result, gains that are social (or common) and individual can be distinguished, or in many situations discovered to overlap. Within a dominant, larger society, a society can also made-up of like-minded individuals governed by their own set of norms and values. This is frequently called a "subculture," a phrase that is widely used in criminology to refer to specific segments of a broader community. And particularly in the context of structuralism, a society can be described as an infrastructure of economic, social, industrial, or cultural aspects that is composed of, but separate from, a diverse group of individuals. Instead of referring to "other people" as the individual and their familiar social context, society can be understood here to refer to the objective relationships

people have with the material world and with other people

MCQ

1. What is the basic unit of Indian Rural Social Structure?
 - A Marriage
 - B Caste system
 - C Family
 - D Community

2. Point out the main duty of the family
 - A Agriculture
 - B Socialization
 - C Internalization
 - D Schooling

3. Caste system based on -----
 - A marriage
 - B Endogamy
 - C Religion
 - D Region

4. Economic system of the village is based on -----
 - A. Functional specialization
 - B. Political system
 - C. Training
 - D. Homogeneous

5. Buddhism was founded by _____
 - A. Mahaveer
 - B. Gautama Buddha
 - C. Allah
 - D. Prophets

6. Jainism was founded by _____
 - A. Mahaveer
 - B. Allah
 - C. Christ
 - D. Goutama Budda

7. Major feature of rural society.
- A. Social heterogeneity
 - B. Dynamic life
 - C. Homogeneity
 - D. Social mobility
8. Self sufficiency is a feature of _____
- A Rural society
 - B Urban society
 - C Tribal society
9. India is a land of -----
- A villages B Cities
 - C Township
 - D Rururbs

Answers:

1. C 2. B 3. A 4. A 5. B 6. A 7. C 8. A 9. A

Review Questions

1. Define rural community?
2. Define rural landscape?
3. Emphasis the types of rural community?
4. Discuss the characteristics of rural landscape?
5. Define Urban Society?
6. Define Tribal Society?

Unit - 2

Unity and Diversity in India

- Discuss unity as a concept.
- Infer diversity as a concept.
- Debate the sources of diversity in India.
- Speculate the socio-cultural diversity of Indian society.

Objective

This chapter's main goal is to shed some light on the foundational ideas of unity and diversity so that readers can understand the socio-cultural diversity of Indian culture.

2.1 Introduction

Unity implies oneness or a sense of wholeness, implying integration – the blending of formerly disparate people and cultures into a single, cohesive whole- as well as increased levels of collaboration, understanding, shared ideals, and most importantly, national awareness. Through the connections of artificial structures, norms, and values, it fits together the numerous interactions of ethnic groups or institutions. Another way to characterize it is as a social psychological disorder. Unity, however, does not imply uniformity, which suggests resemblance. Similarity may give rise to unity.

The reverse of the term 'unity' is 'diversity denoting collective differences so as to find out dissimilarities among groups of people: biological, religious linguistic etc. Ethnic diversity is perceived on the basis of biological diversity. Religious diversity is visualized on the basis of religion or faith. Linguistic diversity is marked on the basis of languages spoken by a group of people. Thus all these differences presuppose collective differences or prevalence of variety of groups and cultures.

India, a vast peninsular sub-continent, also known as 'Bharat Varsha', has a total land area of about 33 million sq.kms. and population exceeding 800 millions. The seventh largest and the second most populous nation of the world (with 2.4 percent of world's land area and 15.0 percent of the population of the world) India, possesses varieties of social, economic, geographical and ecological conditions.

Its hoary past stretching over five thousand years of human civilization provides the most

distinctive features in the coexistence of unity in diversity. “This overworked cliché has become a part of India’s self-identity. In the past, foreign travellers-among others Megasthenes (C.315 B.C.), like Fa- Hsien (A.D.405-11), Huan Tsang (A.D. 630-44), Alberuni (A.D. 1030) Marco polo (A.D. 1288-93) and Ibn Batuta (A.D. 1325-51) observed and recorded this” (1) The distinctive feature of India in its unity and diversity is also reflected in the social ethos. The causative factors leading to the emergence of this unique feature of the Indian polity are not far to seek. This trend of unity in diversity in India can be examined by identifying on the one hand, the factors that have led to regional differentiation and diversities and the factors operating as bonds of unity.

The sources of diversity in India may be traced through a variety of ways, the most obvious being the ethnic origins, religions, castes, tribes, languages, social customs, cultural and sub-cultural beliefs, political philosophies and ideologies, geographical variations etc.

India is an ethnological museum. The waves of immigration have drawn the ancestors of the majority of present population into India from the surrounding territories across the Himalayas. Their dispersal into this subcontinent has resulted in the consequent regional concentration of a variety of ethnic element and creation of a social mosaic along with ethnic distinctiveness.

Dr. B.S. Guha identifies the population of India into six main ethnic groups, namely:

- The Negrito,
- Proto-Austroloid,
- Mongoloids,
- Mediterranean or Dravidian,
- Western Brachycephals
- Nordic Aryans.

Herbert Risley had classified the people of India into seven racial types:

- Turko-Iranian,
- Indo-Aryan,
- Scytho-Dravidian,
- Aryo-Dravidian,
- Mongolo- Dravidian,

- Mongoloid,
- Dravidian.

However three basic types can be made by reducing Risley's seven racial types into the Indo-Aryan, the Mongolian and the Dravidian racial stocks. According to Risley the tribes in India may be said to have belonged to the Mongolian and Dravidian types.

Risley's seven fold classification may be reduced to a threefold division, i.e.

- The Dravidian,
- The Mongolian and
- The Indo-Aryan.

The Turko-Iranian type of racial stock inhabit in Baluchistan and Afghanistan, outside the Indian territory at present. The Indo-Iranian type live in Rajasthan, East Punjab and Kashmir. Generally the Rajput's, Khattris and Jats belong to their strain line. An intermixture of the Scythians and Dravidians constitute the Scytho-Dravidians who are found in the hilly traces of Madhya Pradesh, Coorgs and Saurashtra.

The Aryo-Dravidian category is a mixed social type of Indo-Aryan and the Dravidian races. This racial type is found in U.P. and Bihar. The high caste people such as the Brahmins and others consider themselves as Aryans, the Harijans and other lower caste people may be said to have contained the Dravidian element.

The inter-mixture of Dravidian and Mongolian races forms the Mongolo- Dravidian racial stock. It is said that the Brahmins and Kayasthas of Orissa and Bengal belong to this category. The Mongoloid racial element is generally seen among the North- Eastern frontier tribes and also in Assam.

In South India and Madhya Pradesh the Dravidian racial stock is found. However, Risley has not mentioned the presence of Negrito racial stock in India. Many anthropologists consider the racial classification of the Indian population to be defective. A noted anthropologist D.N. Majumdar criticises Risley's classification on the grounds that the terms used such as 'Dravidian,' Aryan', speak more about linguistic division rather than racial one.

A.C. Haddon has advanced a five-fold division of Indian races, such as the:

- Pre-Dravidian,
- The Dravidian,
- The Indo - Aryan,
- The Indo-Alpine
- Mongolian.

J.H. Hutton accounts for a succession list of the races in India. He describes the Negritos as the earliest occupants of India. Then came the Austroloid race. It is also believed that this 'Austroloid' is often referred to as the pre- Dravidian or Proto-Austroloid race. The lower castes and classes of Indian society may be said to have belonged to this race in a mixed form. Next came an earlier section of 'Mediterranean' race and thereafter another section of the same race migrated into India, in a more advanced form. Hutton believes that the later immigrants lived in the Indus Valley where the great civilization flourished.

The immigration of the Mediterranean was succeeded by the immigration of the Armenoids. The Armenoids belong to a branch of the Alpine race who had developed a high standard of civilization towards the last part of 4th millennium B.C. The Armenoids were superseded by the Brachycephalic race from the west and the southern Mongoloids from the East. After that in or around 1500 B.C. a dolico-cephalic Indo-Aryan race migrated into Punjab.

2.2 Indian Society:

History of Unity in Diversity:

The Indian cultural traditions are distinct. Fundamental of Indian culture are the concepts of dharma (normative order), karma (personal moral commitment] and jati (caste) which serve as the hierarchical foundation of social stratification. There hasn't been a significant breakdown in Indian culture because of the endurance and equilibrium that have been brought about by a certain configuration of these components and consensus in indian society. It is claimed that rather than the system, the shift is in the cultural system. Stated differently, fundamental cultural and social standereds and values persist, even with minor adjustments.

The principles of dharma, karma and jati still serve as a major framework for social and

cultural interactions. Change is in the system and not of the system. On the Other hand the contemporary India has witnessed basic structural changes in economic and political fields.

The traditional value system has lost its ground to a considerable extent as the jati has acquired a new form, and it is no more an effective mechanism of division of labour and status determination.

The uniqueness of the Indian culture does not simply refer to its esoteric nature. It requires a thorough study in terms of its history. Absorption and assimilation characterized social and cultural change. Aryans and Dravidians lived together. Hindus and Muslims lived in close proximity – socially and culturally.

Christians later came to joined them. In the public sphere today, Hindus, Jains, Muslims, Sikhs, Christians and members of other faiths coexist in the government, business, and other domains. Thus, despite the extreme difference, there has always remained unity.

Thousands of caste groupings, each with unique ceremonies rites, law and customs, show diversity. It can be observed in terms of linguistic, religious and other ethnic variations. The styles of life differ from region to region and vary even between different castes and religious groups within the same village. Some rulers made conscious efforts to ensure unity in diversity.

Ashoka, the emperor, prompted administrative efficiency, cultural and religious concord and national unity in India. One of the most influential Mughal rulers, Akbar, prompted the idea of Din-e-Illahi, a national religion that combined elements of Islam and Hinduism.

The social lives of most Muslims in villages were completely changed. They freely interacted with Hindus in practically every sphere of life. The Hindu rajas and Muslim kings recognized literary and artistic abilities in individuals from both the communities. Kabir and Nanak were greatly influenced by the teachings of Islam.

Conversion to Islam, and later on to Christianity, and today to Buddhism, has resulted in a ‘mixed’ culture. Mahatma Gandhi, known as the Father of the Nation, dedicated his life in promoting social justice, communal harmony and the upliftment of the impoverished and oppressed in order to bring about national unity and integrity.

The colonial India has two histories. One is of colonialism produced by the colonisers, and the other is of India's culture and civilization perpetrated through its intellectual and philosophical fervour. India's history, its architectural treasures, its literature, philosophy, music, drama, dance, and its other fine arts, all contributed to its social life, and could not be destroyed by alien rule. It is this history which remained neglected during British Raj.

Mahatma Gandhi desired radical changes. However, he wished to associate such changes with India's tradition and cultural heritage. Jawaharlal Nehru, the architect of modern India, with a modern and secular outlook, upheld India's past with reverence and a sense of pride. He (1956) writes: "Yet the past is ever with us and all that we are and that we have come from the past. We are its products and we live immersed in it. Not to understand it and feel it as something living within us is not to understand the present. To combine it with the present and extend it to the future, to break from it where it cannot be so united, to make all this the pulsating and vibrating material for thought and action – that is life."

Nehru highlights India's cultural heritage. He (ibid) writes: "The rising middle classes ... wanted some cultural roots to cling on to, something that gave them assurance of their own worth, something that would reduce the sense of frustration and humiliation that foreign conquest and rule had produced... The past of India, with all its cultural variety and greatness, was a common heritage of all the Indian people, Hindu, Muslim, Christian and others; and their ancestors had helped to build it."

But Nehru never wanted the deadwood of the past to dominate the present. He was, in fact, a man with a democratic spirit and modern outlook.

2.3 Forces of Unity in Modern India:

2.3.1 M.N. Srinivas (1952)

"The concept of unity is inherent in Hinduism. There are sacred centers of Hindu pilgrimage in every corner of the land. Certain salient aspects of Sanskrit culture are to be found all over the country. India is the sacred land not only of the Hindus but also of the Sikhs, Jains and Buddhists. The Muslims and Christians, too, have several sacred centers of pilgrimage in India. The institution of caste cuts across diverse religious groups and gives them all a common social idiom."

Srinivas adds that variety is tolerated in India since it is a secular state. Enough proof of India's plural character and unity may be found in the Five-Year Plans, the growth of egalitarian ideals, a single government and the shared corpus of civil and criminal laws. On the other hand, one can disagree with Srinivas' observations about caste systems in particular and Hinduism in general.

India's unity has occasionally been threatened by the orthodoxy of these two systems. The two have frequently been abused to oppress and exploitation of weaker sections of society, including women. Lately Amartya Sen, argued in favor of single civil code that would apply to all the communities, including Muslims.

The "rule of law" has been created across the nation of independent India under the Indian Constitution. Every citizen is equal and answerable to the same government. Privileges based on birth have been eliminated. Religion, language, geography, caste or group are no longer the foundation for exclusive rights and benefits.

To close the gap with the higher castes and classes, specific exemptions have been granted to the weaker segments of society the Scheduled Castes (SCs), the Scheduled Tribes (STs), and the Other Backward Classes (OBCs). No caste or social group experiences any form of social discrimination today. In every way, women and men have equal rights.

The british government no longer uses "divide and rule", strategy to maintain control over this nation. Equalitarian ideologies and development methods have taken the place of colonial exploitation. However, because of the deeply ingrained patriarchy and upper caste system, women and the lower parts of society continue to lag behind, despite constitutional and legal enactments.

2.3.2 Factors of Disunity:

Post-independence India has seen a rise in limited loyalties, local relationships, and primordial interests despite having a rich cultural legacy, equitable laws and program, and the "rule of law." In several sections, we detect dividing forces of the nation. India is a country of stark contrasts, with those from lower castes and classes living in crawling poverty.

There are minority groups according to many different factors, including area, language,

region, customs and traditions. Even, the so-called majority group, namely, the Hindus, are spit up into a number of language groups, castes, and clans collectives. These organizations hope to see improvements in education, employment, and living standards for their members.

Due to their lack of access and fair opportunity, members of other castes and communities are not afforded “distributive justice” This kind of uneven life possibilities, which are a result of socially structured disparities, which heighten tensions, mistrust, and annoyance between people.

Situations of hierarchy and inequality greatly hinder the consciousness of unity and the sense of Indianans. India is currently dealing with this issue as a result of the shape and substance of its social framework. Cutting down on the gap between the ideal and the real is crucial. This divide, which is actually between the rich and the poor, the learned and the ignorant, and between the upper caste and class and the lower caste and class people, can be bridged in order to achieve national cohesion.

2.3.3 Ethnicity

The word ethnic is derived from the word ethnos. Ethnicity is described as a grouping of individuals with unique racial, ethnic, and cultural characteristics. An ethnic group is a social collectivity that has a common history and characteristics, such race, tribe, language, religion, dress, diet, etc. A group is considered ethnic when a combination of these group is considered ethnic when a combination of these factors come together, and both members of the group and those from other groups agree.

This self-perception of ethnic awareness sealing status and acknowledgement as a unique social entity can be named after it. In a plural society, ethnicity is a manifestation static or pre-ordained category; it is a manifestation of shared economic, political, social, and cultural interests and the means by which some members of the community defied those interests. It is neither a fixed nor predetermined category. Therefore, ethnicity is occasionally mobilized to achieve social, economic, and political objectives.

Since ethnicity is a cultural construct, no culture is better or worse than another. A people's culture is theirs, and they cherish it just like any other. "That complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by

man as a member of society" is how E.B. Tylor describes culture. Man-made elements of the environment are called cultures.

Culture is social because it connects individuals in a range of contexts. Culture has an instrumental significance since it is a relational phenomenon. Since all ethnic groups are cultural groupings, they all have the same status with regard to various groups of people's normative orientations. India is a secular state, according to the Indian Constitution, and distinctions and discrimination on the basis of caste, creed, region, language, religion, and other factors are prohibited. According to the "fundamental rights" that the people have been granted, ancient ideas have no place in contemporary India.

It is possible for an ethnic group to believe it to be a special form of living creature. Members of this group typically consider actual or imagined similarities based on shared ancestry, cultural background, language, religion, or even economic interests. All ethnic groups profess to be similar in every way, but they are all stratified inside. The social fabric of India has become increasingly sensitive to ethnicity due to ethnic division, conflict, bloodshed, and hatred.

Ethnic, caste and class divisions would overlap in a poly or multi-ethnic country such as India. Understanding of these groupings is important to distinguish among ethnicity, caste and class as three bases of social ranking and identification.

In a country like India, the diverse communities within it provide insight into its historical development. With a population exceeding 1 billion, there has been a notable increase in the number of Hindu castes since Sir Herbert Risley's observation over a century ago, likely surpassing 3,000 due to societal changes and migrations.

Marriage customs are typically governed by caste endogamy, clan exogamy, and avoidance of certain familial relations, while other religious and tribal groups also maintain similar practices. However, inter-caste marriages, particularly among the educated urban middle and upper-middle classes, are becoming more common, indicating a gradual weakening of the caste system with minimal resistance.

2.3.4 Nature of Ethnic Conflict:

Occasionally, ethnic groups may find themselves in direct opposition to each other, driven by conflicts arising from their actual or perceived interests. This clash can manifest as communalism, where certain groups may exploit their numerical superiority or privileged social status to unfairly monopolize a significant portion of the country's resources.

The smaller-population communities can feel that their "legitimate claims" have been taken away from them. There may be instances of mistrust, disillusionment, and estrangement among different ethnic groups. One viewpoint holds that the underlying cause of all ethnic conflict is "relative deprivation." Ethnic difficulties have been attributed mostly to cultural differences, unequal access to resources, and a lack of distributive justice.

Disparities between "insiders" and "outsiders" can occasionally be the cause of ethnic strife. A mindset of "us" (insiders) against "them" (outsiders) permeates all cultures. 'Foreigners' are how immigrants are regarded. Speaking Assamese, Bengali, Gujarati, Oriya, Hindi, Kashmiri, Punjabi, Urdu, Marathi, and Sindhi differently from one another creates this kind of issue inside the national community.

Because of this, ethnic groups are sometimes called "primordial collectivises." Individuals from one state frequently view individuals from other states as outsiders. They would prefer that they not look for work in their state. It is common practice to construct boundaries between insiders and outsiders using sub-regions, cities, towns, and even villages. India is a multi-ethnic country with divisions according to region, language, caste, religion, and race.

2.4 Religion:

There are two types of values:

- Categorical or absolute values, and
- Instrumental values.

The first speaks of supernatural forces and associated beliefs and customs. The second speaks of standards and procedures pertaining to labour, effectiveness, output, etc. The first category of the value system includes religion.

Religion may be defined as "beliefs and practices related to supernatural entities, spirits and powers, which are considered as ultimate in shaping human relations".

2.4.1 Surjit Sinha refers to three components of the sociology of religion:

- Beliefs in supernatural entities,
- Specialists who create such beliefs, and
- Laity who receive these beliefs in various forms.

Since ancient times, religion has been a significant aspect of Indian society. It has taken on a variety of guises and names according to the many social groupings that it is linked with. India is known for its multi-religious society.

There have occasionally been shifts and modifications in many religions in relation to shifts in the social structure and intellectual atmosphere. India's religious landscape has always changed. It is now a part of both the political and economic spheres. Religious affinities are occasionally brought up in political campaigns as well as in commercial and financial dealings. Religious movements have always existed in India's sociocultural landscape. The dynamics of religion in Indian civilization are typified by theistic religions, which include the element of Bhakti, unorthodox religious currents led by Buddha and Mahavira, and pre-Vedic and Vedic religions. Religious movements like as Saivism, Vaishnavism, and Saktism became part of the mainstream of Brahmanism. Apart from these consequences of religion, people in different regions of India developed a number of folk cults and religious customs.

2.4.2 Religious Communities and Diversity in India:

In India, there were 10 different religious groups included in the 1931 census. Hindus, Jains, Buddhists, Zoroastrians, Muslims, Sikhs, Christians, Jews, and other religious groups, both tribal and non-tribal, were among them. Only seven religious groups were included in the 1961 census: Christians, Sikhs, Muslims, Jains, Buddhists, Hindus, and people of other faiths.

In India, religion is actually a complicated phenomenon. For instance, at different degrees, components of tribal and Sanskritic religion are mingled together. The relationship between the "big" and "little" traditions is also important. There is also integration between tribal religion and Sanskritic Hinduism. For instance, the Santhals celebrate a number of upper caste holidays. The lower castes and the "untouchable" castes are likewise affected by this. Shiva is worshipped by some tribal people.

2.5 M.N. Srinivas (1952) writes:

“Different tribes are Sanskritized in different degrees, and different sections of the same tribe may not be uniformly Sanskritized.” Conversion to Christianity and Islam has been a controversial issue over the past couple of decades.

It's reported that in several regions of the nation, especially in the 1920s and after independence, people from the lower classes and indigenous people have converted to Christianity, Islam, or Sikhism. Assam, Bengal, Bihar, and other regions have seen a significant influx of tribal people who have embraced Hindu customs and religious practices. Maharashtra and Uttar Pradesh have seen thousands of Harijans become Buddhists.

Forced or induced conversion is undoubtedly illegal in the country and against the spirit of the Indian Constitution. The reasons for a person's religious shift could be several. There has been a lot of discussion about religious conversions in recent years.

One theory holds that because Hinduism is so harsh, lesser castes and groups are turning to Islam and Christianity. The idea that supporters of Islam and Christianity are pressuring people to convert is in contrast to this.

There have been reports that the percentage of literate people in minority religions is higher than in majority religions. This pattern has been observed by Christians, Jews, Jains, and Parsis. More trade and business is conducted by these communities—aside from Christians—than by Hindus and Muslims. According to a study, the Parsis, Jews, and Jains are "advanced" in business, despite the lack of diversity in their endeavours. Owing to their vast numbers and geographic distribution throughout the nation, Hindus and Muslims have a varied range of occupations. Because they are concentrated in particular areas, cities, and subareas, minority groups enjoy a distinct advantage. Their advantageous positions in Kerala and Maharashtra have helped Syrian Christians, Moplas, Parsis, and a few other communities.

2.5.1 Role of Religion in Social Integration:

The importance of religion as a unifying factor between people and communities in social integration is examined by M.N. Srinivas (1952). It is more crucial to understand how religion works and how it accomplishes this, though. Karl Marx's statement that "religion is the opiate of the masses" may come to pass if a small group of people who consider themselves to be its defenders and caretakers use religion as a weapon for exploitation.

However, Srinivas views religious behavior as a component of social interactions.

He refers to three points:

- The relations between different castes and religious groups at the village and other local levels;
- The role of religion in the economic development of the country; and religion and socio-economic privileges.

Max Weber noted that a religious morality might be helpful to the growth of capitalism. Emile Durkheim observed that in times of crisis, white people may turn to religion as a stable and unifying force. In India, multi-caste villages are a more noticeable phenomena than multi-religious ones. But in Uttar Pradesh, landlords are Muslims and renters are Hindus, and vice versa. A few prominent Hindu landowners in a Karnataka village had Muslim tenants and servants, and Muslim landowners had Hindu servants.

Since the Muslims did not own a large amount of land, they were involved in a wide range of economic pursuits. Mango orchards were held by the Hindus, but the Muslims conducted the commerce. There were numerous instances when Hindus and Muslims interacted, such as during festivals and weddings. The clients of a specific religious group that specializes in any economic sector are drawn from a variety of other religions.

Muslims and Hindus have been wishing each other happy holidays in cities. They have rescued one another during riots and other emergencies. Hindus provided a great deal of refuge and protection for Sikhs during the November 1984 riots in Delhi and other cities.

Similarly, in recent Gujarat riots, many Muslim families took refuge in houses owned by Hindus. Hindus and Muslims have lived in amity in the country for centuries. Inter-community marriages in Punjab are a well-established practice.

Additionally, there is a correlation between religious communities and the particular economic tasks they carry out. Parsis, for instance, work in the liquor industry. Mumbai, Chennai, Mysore, Kerala, and other cities are home to moplah traders. There are Jain traders in Bengal, Karnataka, Rajasthan, Gujarat, and Mumbai.

Even at the local level, there is this kind of correlation. Gujarati Baniyas, Telugu Komatis, Tamil Chettiars, and Rajasthani Baniyas are among the Hindu groups that have made

significant contributions to the economy. But occasionally, a number of new caste groupings have joined the trade and business. Caste divisions have eroded, and there is now much more geographical mobility. The process of social integration has been reinforced by the dispersion of diverse populations around the nation and the variety of their economic endeavors.

The first person to discuss a Hindu ethic based on the concepts of karma (the philosophy of retribution) and samsara (the belief in the transmigration of souls) was the sociologist Max Weber. The caste system was founded on these two ideas combined.

As a result, Weber claimed, the caste system lacked an earthly, reasonable ethic. Weber's thesis was predicated on extrapolating Hindu concepts from the text. It is possible that he examined Hinduism's traditionalism and irrationality through the lens of the Protestant ethic and its connection to the rise of capitalism in his own community. Nonetheless, a number of academics have concluded that there is no indisputable conflict between religion and economic advancement. Milton Singer (1972) has found religious/ideological bases of the vama- jati order, sects and tribalism and their relationship as functional with the processes of modernization, nationalism, industrialization and bureaucracy. However, it would be quite absurd to draw the conclusion that the Hindu ethic and caste system have essentially contributed to economic development in a positive way, and therefore, there is no need to change these systems. This view simply explains the resilient character of Hinduism and the caste system vis-a-vis changes in India's economy and polity.

2.5.2 Social Organization of Hindu Religion:

Hinduism is an ever-evolving religion. The dissemination of scientific knowledge, the development of technology, the improvement of communication channels, and the secularization process have all contributed to significant changes in it. Hinduism is still a complicated phenomenon in spite of these developments. Secular ideals have been fostered at the pan-Indian level by migration, mass media, education, and the press. On the other hand, religious practices are mostly unaffected locally. The rural areas exhibit fundamental structural transformation in addition to a strong devotion to customs and religious convictions.

India's continuous history, in spite of foreign invasions and internal ruler conflicts, has led to

its classification as a "primary" or "orthogenetic" civilization. The interplay between various aspects of Indian heritage is the primary source of the civilization's power.

Written traditions can be found in religious books, scripts, and Hindu or Islamic literature. We refer to these as "great traditions." "Little traditions" are customs that are passed down verbally from one generation to the next and are not documented.

Universalization is the process by which the components of a little tradition merge to become a larger (Sanskritic) tradition. Since it is the people who are literate or not, calling a tradition big or small actually amounts to categorizing people as great or tiny. Traditions are standards of conduct and social interactions.

Although they are symbiotic, their hierarchy alludes to the human hierarchy. Even implicitly making the literate people large and the ignorant people little would be a value judgment. Religion is therefore an extremely complicated phenomenon. It must be made simpler by elucidating those canons that, regardless of caste, geography, cultural background, economic standing, educational attainment, etc., place all believers on the same wavelength and prohibit any form of discrimination.

2.5.3 Use of Religion in Fulfilling Narrow Ends:

As an integrating vehicle, religion has also been employed to further certain social and political objectives. In an effort to elicit religious feelings, a variety of clubs and groups have been founded using religious titles.

Language: "A language is a system of arbitrary vocal symbols by which members of a social group cooperate and interact" [Gazetteer of India, Vol. I]. Language as a system consists of a series of symbols, the meanings of which must be learned by all those who use that language. Language is an aspect of culture.... "by means of which the learning process is effectuated and a given way of life achieves both continuity and change" (ibid).

The building-up of knowledge is not possible without language. As such language is not simply a construction comprising of words, phrases and sentences based on certain rules (grammar), it is a means of communication, and a mode of social relationship. Language is not monolithic, it is differentiated and hierarchical vis-a-vis ramifications of people in society. Because language has varying associations with different social strata, it is therefore also a social phenomena.

Certain individuals possess proficiency in both written and spoken forms of a certain language, but others, who are more straightforward, are limited to solely the spoken form. Some people may find that knowing Sanskrit or any other language is a resource, while not knowing it may impede one's ability to move across social and cultural boundaries. Sometimes a language group or collectivity becomes a powerful primal entity; it can also become an ethnic or communal group opposing another group of that kind.

2.5.4 Role of Language in Social Integration:

Language is not a static phenomenon, but rather a dynamic force. It has evolved in response to needs from certain historical contexts as well as shifts in governing clans and social structures. In ancient India, the Pali and Prakrit languages were widely used. Sanskrit has the honor of dispersing Hindu Sanskrit culture over the nation. Modern Indo-Aryan languages such as Assamese, Bengali, Gujarati, Hindi, Kashmiri, Marathi, Oriya, Punjabi, Sindhi, and Urdu took their place after these. All of the languages spoken in the Indian peninsula are Dravidian (Marathi excepted). Kannada, Tamil, Telugu, and Malayalam are among them. There are various varieties of both of these languages that are spoken by speakers in various linguistic regions.

The orthogenetic culture and civilization were replaced by new religions, languages, customs, and manners brought by the medieval Indian kings. To a great measure, the institutional foundations of both social order and economic organization did not change. Throughout the medieval era, the village economy and the caste structure remained largely intact. However, language, culture, and religion were all impacted by the upheaval of Indian politics and culture. In northern India, a "Hindustani" manner of life developed. The Arabic and Persian languages were fostered by the writings and narratives of foreign travelers from Islamic nations. Despite foreign dominance, the caste structure, village economy, and Hindu culture all remained substantially intact, but the Indo-Aryan languages quickly advanced to become literary languages.

With the emergence of these languages, cultural changes occurred, including diminishing upper caste domination, the decline of Sanskrit language, and waves of religious and social reforms, using popular idioms and the language of laity. The confrontation of Hindu and Muslim cultures led to interesting results and a mixed culture, particularly in North India.

2.5.5 Linguistic Structure of India:

According to Grierson claims that there are 544 dialects and 179 languages spoken in India. Nevertheless, since the dialects were counted under the heading of "languages," this estimate cannot be regarded as legitimate. There are 22 national languages and two official languages recognized by the Indian Constitution under its Eighth Schedule.

The two official languages are English and Hindi (Devanagri script), whereas national languages include Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu, Urdu, Konkani, Manipuri, Nepali, Bodo, Maithali, Dogri and Santhali. In undivided India, over 73 per cent of the people spoke the Indo-Aryan languages, 20 per cent the Dravidian languages, 1.3 per cent the Austric languages and only 0.85 per cent spoke the Sino-Tibetan languages.

2.5.6 Language as the Basis of States Reorganization:

The current state-by-state division of India reflects the country's linguistic landscape. The States Reorganisation Commission (SRC) divided the states according to the continuity and uniformity of their languages. But among the eleven states that speak Hindi—Bihar, Jharkhand, Madhya Pradesh, Chhattisgarh, Uttar Pradesh, Uttranchal, Rajasthan, Himachal Pradesh, Haryana, and Punjab—there is an exception. All of these states' spoken languages are included together under the general heading of Hindi. The bulk of people speak Assamese, Bengali, Oriya, Telugu, Gujarati, Marathi, Kannada, Tamil, and Malayalam in the remaining states, which are Assam, Bengal, Orissa, Andhra Pradesh, Gujarat, Maharashtra, Karnataka, Tamil Nadu, and Kerala.

Uttar Pradesh, Bihar, Madhya Pradesh and Rajasthan were large states. A demand for smaller states came up from time to time from the people of these states. The Adivasis of Chotanagpur, the Santhal Parganas of Bihar and the tribals of the adjoining areas of Bengal, Orissa and Madhya Pradesh demanded formation of a separate state of Jharkhand on the basis of not only their distinct language, culture, administrative viability and geographical contiguity but also their exploitation by the Dikkus (non-Adivasi zamindars, moneylenders and other exploiters). Consequently, three new states were carved out, namely, Jharkhand from Bihar, Uttranchal from Uttar Pradesh and Chhattisgarh from Madhya Pradesh.

The Language Problem: It seems that the root cause of the present language problem in India is the imposition of English by the British Raj in the country. Lord Macaulay said:

“We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect.” He continued: “To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population.” The English-only schooling strategy worked well for the Raj, but not for the majority of Indians. Colleges and universities were founded specifically to prepare students for lower positions.

Nationalist leaders viewed this policy as a device of the British to produce a ‘baboo (clerks) class’. Jawaharlal Nehru (1956) writes: “The British had created a new caste or class in India; the English-educated class, which lived in a world of its own, cut off from the mass of the population, and looked always, even when protesting, towards its rulers.” The indigenous elite were thus transformed into a class of clerks by Macaulay’s policy of English education in India in the first half of the last century.

There is a counter argument, meanwhile, that India could only become a global citizen by means of its English-language education. The unity of India would have been threatened by the promotion of vernaculars. English proficiency allowed for the study of science and technology. Some of the viewpoint's shortcomings, which cast doubt on indigenous languages' contributions to "emotional integration" and "national consolidation," have already been mentioned. "A language is like the living skin itself; it is not like an umbrella or an overcoat, that can be borrowed by unconscious or deliberate mistake," writes Rabindranath Tagore.

Throughout its history, India has embraced a diverse array of languages, including prestigious elite languages, alongside ongoing interactions among local, regional, and nationwide linguistic traditions. Unity and integration across various levels of interaction have been distinctive characteristics of the Indian subcontinent. Despite its rich diversity, the notion of a singular language as crucial for national identity, cohesion, and unity has faced periodic challenges.

In contrast to European nations, which typically have a single dominant language, the challenge of fostering unity and cohesion differs in India due to its multitude of cultures, languages, and religions. While India is a single nation-state, it encompasses a diverse array of cultures and languages. The unity of India is found in the collective essence of all these varied cultures and languages that have developed across different parts and regions.

Approximately 90 percent of the population identifies national languages as their mother tongues. However, according to the Eighth Schedule of India's Constitution, the official national languages are Hindi and English. It's worth noting that even these national languages have regional significance. Presently, English proficiency is often seen as essential for securing lucrative and prestigious employment opportunities, creating a divide between the elite and the general populace.

At times, regional leaders have advocated for "linguistic autonomy," aiming to replace English with Hindi or another national or regional language. The creation of states based on linguistic considerations has indeed advanced regional linguistic autonomy.

To address the push for "Hindi only" and promote the use of a national or regional language alongside Hindi and English, the "three-language formula" was introduced. This formula encourages the use of three languages: Hindi, English, and the regional language, such as Telugu or Tamil, in a given state.

Proposing to designate Hindi as the official language of the entire nation has provoked strong opposition in regions where Hindi is not spoken, including Andhra Pradesh, Tamil Nadu, Kerala, Karnataka, Bengal, and Assam. However, the indigenous languages have gotten the support needed to continue being preserved and enhanced. According to one perspective, the increased use of native languages can promote emotional integration and the unification of the country because it would directly target the small upper class that is ingrained in government, law enforcement, business, and industry (all of which rely on English as their primary language of communication).

The elected members of a State Assembly or Parliament cannot be regarded as legitimate representatives of their constituents if debates take place in English. It is therefore proposed that planning and administration should employ indigenous languages. This appears to be a workable solution, but it might obstruct effective communication between speakers of

different national languages. Rivals between languages may also emerge.

It is evident that India's linguistic issue is highly problematic for the country's progress and unity. In India, linguistic states came into being following a great deal of conflict and animosity. We vividly remember the language riots in the then-undivided state of Bombay and the anti-Hindi riots in Tamil Nadu.

The first Prime Minister of India, Jawaharlal Nehru, once suggested that the people in the north should learn one of the South Indian languages, and the people of the south should learn Hindi voluntarily. This has not happened. On the contrary, linguistic insulation is admired and used for political gains and cultural domination and identity.

After sixty years of independence, candidates who speak English are given preference for white-collar employment, even in the Hindi heartland of northern India. It makes sense to promote native languages while demeaning the English language. The reality is that regional languages are gaining importance on the political and cultural fronts, but English nevertheless maintains its dominant position.

The creation of linguistic states has led the nation toward limited sectionalism, provincialism, and parochialism in the lack of an all-Indian language as a unifying force, jeopardizing national unification. In India, caste, geography, and language typically correspond quite well. The caste system is largely localized and follows linguistic distinctions. For instance, Andhra Pradesh has a specific number of sub-castes.

They avoid getting married to people from other Andhra Pradesh who belong to the same caste. They speak other languages as well. As a result, caste, geography, and language coexist and are somewhat homogeneous. The fact that India does not have a single script has occasionally made the linguistic unrest more apparent. One of the most delicate aspects of people's life is language.

On January 26, 1965, violent protests began in Tamil Nadu when Hindi was designated as the official language of India under the Official Languages Act of 1963. These protests quickly expanded to other areas where Hindi is not spoken. As a result, English was kept as a second language for those who did not understand Hindi, provided they so desired. At this point, the three-language formula was presented.

To summarize, language is fundamental to collectively, just like ethnicity and geography, and as such, it influences many facets of social life, such as politics, economic growth, social hierarchy, and education. Since language is a cultural phenomenon, it frequently becomes a very delicate topic. National unity and solidarity have occasionally been challenged by riots and language disagreements.

The three-language formula was implemented as a tool to lessen these issues and bolster the forces of integrity and national unity. Language, as a means of communication and accretion of knowledge, should not be allowed to become an instrument of power in a few hands. Everyone who wants to learn as a talent and a way to advance socially should have access to it.

2.6 India as a Pluralistic Society



A society, political structure, or organization that is pluralistic is one in which various groups coexist alongside one another or with a dominating group while maintaining their own identities. Pluralism acknowledges a greater number of rival interest groups that share power rather than having one group, subgroup, or culture controlling how things are done. Democracy is modelled around pluralism, in which various groups are able to express their thoughts and opinions. Learn more by looking at some instances of pluralist democracy and other pluralistic examples.

2.6.1 Pluralism

Pluralism occurs when different groups attempt to shape practices, policies, and other aspects of daily life.

- A pluralistic business or group engages its staff or members in Decision-making should take place rather than having management dictate all decisions.
- A pluralistic democracy is one in which democratic elections are held and separation of powers exists, so that no one individual or political party has too much authority.
- A pluralistic society is one in which joining the group does not require giving up one's cultural heritage or identity.

Example:-There are many examples of pluralism in everyday life throughout locations and Organizations round the world.

2.6.2 Maintaining Culture as Immigrants

Countries that welcome immigrants are often referred to as melting pots where people of different cultural backgrounds have come to live but are able to keep alive their own cultural traditions.

- Little Italy and Chinatown are neighborhoods in many American cities where immigrants from those nations maintain their cultural customs.
- Despite having grown up in the US, JoAnne cherishes her Lebanese heritage because her parents are from Lebanon. She has resided in Lebanon and frequently prepares authentic Lebanese cuisine. Flor arrived in the US as a teenager, having been born and raised in Mexico.
- She continued to commemorate and carry on the customs of her childhood, even though she was keen to pick up English and blend in with the local culture.
- Olga's family came to the United States from Czechoslovakia, and though she and her siblings learned English at school, they maintained their native language at home.
- In India, Hindus and Hindi-speaking people are the majority, but people of other backgrounds, religions and languages also live there.
- Teresa grew up in China but came to New York as a child. It is important to her that her son learns about his heritage, so he attends Chinese school every Saturday.

2.6.3 Subcultures in a Pluralistic Society

Not all cultural groups of people in a particular country or other geographic location relocated there from another country. In a pluralistic society, many subcultures exist, each

with their own beliefs and practices.

- Native American tribes have their own governments, schools, schools, and communities where they practice and live out their histories and customs.
- Amish people coexist with non-Amish people, but they travel by horse and buggy, live without electricity, and have established stores, schools, and other organizations that are used by the Amish community.
- People from diverse backgrounds (religion, caste, culture, language, and ethnicity) coexist in Indonesia's pluralistic society.
- The city of Bethlehem in the Middle East exhibits pluralism when families of Christian, Muslim and Jewish faiths desire to live peacefully in the midst of the fighting around them.
- Historically, when one nation invaded another, a pluralistic society emerged if the invading nation's citizens were permitted to maintain their customs alongside those of the invaded nation.

2.6.4 Religious Practices in Pluralistic Democracies

Some countries are theocracies, which means that citizens don't have freedom of religion. However, in countries where the government isn't allowed to establish official religions, which is the case with pluralistic democracies, there is not a single, dominant religious belief.

- In a pluralistic democracy where there is no establishment of religion, people are free to practice any religion they want or choose to practice no religion at all. New religions can be formed and practiced.
- Couples of differing religious faiths may decide to celebrate the practices of both of their religions.
- In ancient Rome, people worshipped many gods and were left to their own religious practices if they were not considered threats to the Roman rulers.
- When Britain occupied India, both British Christian and Indian Hindu traditions were practiced side by side.
- In the United States many religions and denominations within religions are practiced side by side, with each group allowed to voice their concerns and thoughts.

2.6.5 The Legislative Process in a Pluralistic Democracy

Decisions that are made according to the principles of democracy are pluralistic in nature, including passing new laws or amending existing laws. Prior to a law being passed in a

country with democracy, various groups have an opportunity to speak up and lobby for their point of view. This is an exercise in pluralism.

Even though there are elected legislators in each state within the United States, for example, there are limits to what they can change without a vote of the people.

- When considering new environmental regulations, environmental groups, business and industry, and the Environmental Protection Agency (EPA) can all be heard.
- When a regulatory agency, such as the Department of Labor (DOL) wants to update regulations, a call for a comment period is required before changes can be made.

2.6.6 Pluralism at Work in Organizations

Pluralism isn't limited to geographic areas, society as a whole or politics. Some businesses and other organizations have embraced a pluralistic approach to operations. Rather than maintaining an old-school centralized structure, employees or members are consulted and listened to regarding important decisions.

- Labor unions and employers share in meeting the needs of employees within organizations where certain employees are represented by a union.
- Companies seeking to gain competitive advantage through innovation use a participative approach, encouraging employees to contribute ideas and to speak up with suggestions.
- The director of a nonprofit organization is required to seek approval from the board of directors before making major changes or decisions.
- A volunteer organization holds elections for officers and directors so all members have a change to be considered for office and to vote for who the representatives will be.

Summary

Unity implies oneness or a sense of wholeness, meaning integration wherein hitherto divisive people and culture are synthesized into a united whole, along with higher levels of cooperation, mutual understanding, shared values, common identity and above all national consciousness. It holds tightly together the various relationships of ethnic groups or institutions in a dovetailed manner through the bonds of contrived structures, norms and values. It has also been described as a social psychological condition. However, unity does not mean uniformity which implies similarity. Unity may be born out of similarity. The

reverse of the term 'unity' is 'diversity denoting collective differences so as to find out dissimilarities among groups of people: biological, religious linguistic etc. Ethnic diversity is perceived on the basis of biological diversity. Religious diversity is visualized on the basis of religion or faith. Linguistic diversity is marked on the basis of languages spoken by a group of people. Thus all these differences presuppose collective differences or prevalence of variety of groups and cultures. India, a vast peninsular sub-continent, also known as 'Bharat Varsha', has a total land area of about 33 million sq.kms. and population exceeding 800 millions. The seventh largest and the second most populous nation of the world (with 2.4 percent of world's land area and 15.0 percent of the population of the world) India, possesses varieties of social, economic, geographical and ecological conditions.

Review Questions

1. What is unity?
2. Define diversity?
3. Define disunity?
4. Discuss language?
5. Explain unity and diversity in Indian society?
6. Discuss the factors of disunity in Indian society?
7. Write a short note on India as a pluralistic society?

Unit - 3

Basic Institutions of Indian Society

- Understand the concept of family.
- Understand the importance of family.
- Understand the limitations of family.
- Discuss the types of family.
- Discuss the nature of family.

Objective

The basic objective of this chapter is to through some light on the initial concepts of family so that the characteristics and types of family can be learned.

3.1 Introduction

The family forms the basic unit of social organization and it is difficult to imagine how human society could function without it. The family has been seen as an universal social institution and it is an inevitable part of the society.

Definition :- The family is a group of persons united by ties of marriage, blood or adoption constituting a single household interacting with each other in their respective social role of husband and wife, mother and father, brother and sister creating a common culture -Burgess and Lock

Family is a more or less durable association of husband and wife with or without child or of a man or woman alone with children. -*Nimkoff*

3.2 The origin & Division of Family

Morgan - He has listed to successive forms of family. He has postulated a sequential growth of the division and origin of family. He has divided on the basis of distinctive type of marriage.

1. Consanguine - How this family originated and developed. This type of marriage was not well organized because at that time institutions of marriage were not well developed. It was based on system of promiscuity or sex communism. Men were free to have sex-relationship with any woman.

2. Punabran family - It succeeds the consanguine. In this type of marriage, group of boys married a group of girl. In one way it is a type of pair marriage. In this type of family it was not well organized. Any girl could have sex relationship with any boy of the same group. This existed for a long time.
3. Syndiasmian Family – It succeeds 2. Here one female married one male in a family but the man was allowed to have sex-relationship with anyone he wants. Woman also had permission to have sex-relationship with others outside the family.
4. Patriarchal Family - Male dominated family. Authority gives to male especially the eldest male of the family. Dominated by the eldest male. Here male can have more than one wife but female can have only one husband and they unlike men can't have sex-relationship with other men.
5. Monogamous – (Modern family) one male can marry only one female. According to Vnkevouic there are 2 types of marriages. The males were allowed to marry again if his first wife died. According to Vnkevouic Monogamous family is that family in which males are allowed to marry only once even if his wife died he cannot marry again. Prefour in Book Mother the first form of family was matriarchal family. In this the full responsibility of a family was on mother. Later on every required the help of males as they could not fulfill their families desires alone and hence slowly the males group began to dominate the women group by giving their support and help. They began to think themselves as superior in a family.
6. Westermarck – In his book “History of Marriage” said that first form of family was patriarchal because only sex was considered more important. Males group felt jealousy that their wife cannot have sex with other males. They must be satisfied with one male. Thus in this way they were dominated very much in the family.
7. Tylor was the supporter. Before there was only sex and hence a family was not well organized at all. But males were allowed to have sex with other female group even though the bad wives already.

3.2.1 Needs for Origin:

It originated to fulfill the needs of one self. The various needs can only be fulfilled in a family. Everyone is a member of a family in one way or the other. To exist a family or a

society reproductive usage or sexual relationship is very necessary.

There are some needs to form a family they are

- Reproductive urge: that is to have sexual relationship to have a family of our own. Unless there is sexual relationship, family cannot exist. To have children and for this sex is necessary. This is a psychological aspect. People want to continue their family tradition, name etc.
- Biological needs – sexual urge varies according to age. If one wants to have sex he cannot have anywhere or at any time he wants so to have sex or to satisfy sexual urge marriage is very necessary.
- Economic provision - when a child is born he is fully dependent on a family (especially for a biological needs like hunger etc.) economically.

3.2.2 Definition of Family

Mac Iver & Page – In their book “The society family is a group defined by sex relationship, sufficiently precise and enduring to provide for the procreation and upbringing of the children.”

Dgbourn & Nimkoff – In their book A hand book of sociology “Family is more or less a durable association of husband and wife with or without children or of a man or woman along with their children.”

Kingsley Davis – In his book Human society – defines family as “Family is a group of persons whose relation to one another are based upon cons equinity and who are therefore kin to one another”. He means where there is blood relationship although hubby and wife have sex relation.”

Gisbert – “Family of ordinarily a man and woman permanently united with one or more children.”

Biesenz & Biesenz – “The family in one sense may be defined as a woman with a child and a man to look after them.”

Burguess & Locke – In his book Family “Family is a group of persons united by ties of marriage, blood or adoption, constituting a single household, interacting and intercommunicating with each other in their respective social roles of husband & wife, mother and father, son & daughter, brother & sister creating a common culture.”

3.3.3 Nature of Family (distinctive characteristics)

1. Universality – family is found in each stage of society and everywhere. There is no society without family. There is not a single man who does not belong to one or other kind of family”. Anderson.
2. Emotional basis – There should be an emotional relationship – love, affection, sympathy, co-operation. If there is no such basis the family breaks up.
3. Formative influence – Each family has a certain form. Orientation and Procreations (Mac Iver). If you are a member of one family you inherit your parents characteristic. Frand said “In adulthood man has the characteristic of parents”. In pro you give birth to children and they are influenced by your personality.
4. Limited in size – Gisbert “Husband, wife and children”. Family is limited in size in comparison to other groups. Joint family is large whereas nuclear family is small.
5. Nuclear position in the society – According to Charles Cooley “Family is a primary group and is the fundamental unit of society (the network of social relationship we call it society)”. It is the primary cell of society. Society is an aggregation of families.
6. Sense of Responsibility-The function of the family is to provider economic needs of the children. It is the responsibility of the parents to look after the children of the family. At the time of crisis man is ready to die for country but for his family he is always ready to protect the family’s prestige etc.
7. Social control – family is a mechanism of social control. When one is small he does not know what’s wrong or right. If you follow good you are praised otherwise you are punished. This makes you think that you must relate to the good and when you grow up you relate to the good of society.
8. Permanent and Temporary in nature – Family is an institution as well as association. As an institution family is permanent because it’s found everywhere and at every stage of history. As association family is or close kint group (when the child has his own family he separates from the original & so temporary) one family consists of father, mother and children. Generally the children make their own family and the family disintegrates. This happens in case of divorce or death of a parent.

3.3 Types of The Family

- **Family of Orientation:** The family in which an individual is born is his family of orientation his family of orientation.
- **Family of Procreation:** The family where an individual sets up after his/her marriage is his/her family of procreation.
- **Monogamous Family:** This family consists of one husband and wife, including children and is based on monogamous marriages.
- **Polygynous Family:** A family consisting of one husband, and more than one wife, and all the children born to all the wives or adopted by each of them.
- **Polyandrous Family:** A family made up of one wife and more than one husband, and the children, either born or adopted with each one of them.
- **Family of Matrilocal Residence:** When a couple stays in the wife’s house, the family is known as family of matrilocal residence.
- **Family of Patrilocal Residence:** When a family stays in the house of husband, the family is known as family of patrilocal residence.
- **Family of Changing Residence:** When a family stays in the husband’s house for some time, and moves to wife’s house, stays there for a period of time, and then moves back to husband’s parents, or starts living in another place, the family is called a family of changing residence.

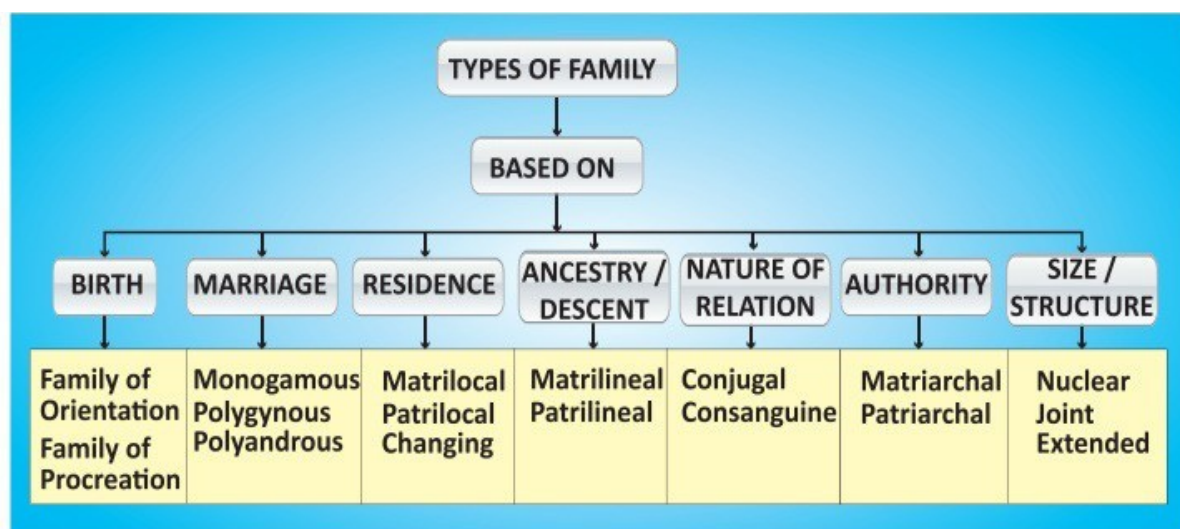


Figure 3.1 : Types of family

- **Matrilineal Family:** When ancestry or descent is traced through the female line, or through the mother’s side, the family is called matrilineal family.

- **Patrilineal Family:** A family in which the authority is carried down the male line, and descent is traced through the male line or the father's side, is called a patrilineal family.
- **Matriarchal Family:** In these families, a woman is the head of the family, and authority is vested in her.
- **The matriarchal family** is known as mother centered or mother dominated family. The mother or the woman is the head of the family.
- **Patriarchal Family:** In patriarchal families, the head of the family is a male, and authority is vested with him.
- **The patriarchal family** is also known as father centered or father dominated family.
- **Conjugal Family:** A conjugal family includes only the husband, wife and unmarried children who are not adults. This is also referred as nuclear family.
- **Consanguine Family:** A consanguine family consists of a parent, his or her children and other relatives
- **Nuclear Family:** A nuclear family is a small group consisting of a husband, a wife and children, natural or adopted.
- **Joint Family:** A joint family consists of three generation, living together under the same roof, sharing the same kitchen and purse or economic expenses.

3.4 Function of Family

According to Mac Iver and Page - There are 3 functions of family

1. Gratification of family
2. Procreation
3. provision of economic means (needs)

3.4.1 Functions in General:

1. Satisfaction of sex urges through the institution of marriage.
2. Procreation – for psychological satisfaction of having children to succeed them.
3. Provision of food, clothes and shelter give the diff. of Mac Iver and Page.

3.4.2 Social Functions:

1. Socialization
 2. Social control
-
1. When the child is born he is just a biological entity. His character is moulded by his family. He learns the customs, manners etc. Farm is a process of socialization. There is the education function. Family is the 1st school for the child. He 1st learns the long of his family.
 2. Farm is a mechanism of social control. Farm has particular customs & traditions, some rules & regulations & if the child follows them he is praised or punished if he doesn't follow. This gives him an idea of the difference of good & bad. Sometimes the family removes bad habits & sometimes even bad habits. Extreme control is there in a joint family because there are too many people of higher status (cha-cha, mama etc)

3.4.3 Economic Function

1. Unit of production & consumption
 2. Division of labour
-
1. India is a country of village. In these simple farms there is unit of production like those in agriculture. They produce consumption is in both type of farm. Much as well as joint. According to Anderson each man is a member of family & every man is a consumer.
 2. Labor is divided in the Farms on the basis of age & sex usually the female has the household work & the man the outside work. The head is the oldest in the farm.

3.4.4 Cultural Functions

1st School is the family. He learns the long and customs & traditions of his family. Culture is different from one family to another. This culture is passed on from one generation to the next generation. To exist in society culture is very important to distinguish the society from another. Culture also provides physical security. The duty of the family is to take care of children who are physical & mentally handicapped. Also the old & ill are too the liability of the families. The general notion is that the young ones take care of the old.

3.4.5 Recreational Function

Family is the center of recreation in a simple family or for the joint farm in this there are journal relations the that of Bhabi & Dewar etc., When the tired member (usually men) return home these are met with a smile & kindness. This gives them pleasure and makes life easy as well as pleasurable.

3.5 Modern Family

In modern family the emergence of industrialisation & urbanization, it is increasing & developing with these why is it due to industrialisation & urbanization. People go to industrial & urban areas for work or so this locates up the patriarchal farm. Everyone seems to want to stay in these areas but the space is less & the rent high. This leads to a two room home & this is one of the problems of med. Farm. In Urban areas there are many facilities like education, water supply electricity & various other things which attracts people. For this they are breaking their joint families & make a nuclear farm.

This leads to congestion and the Problems of stability arises (Farm – is a compact close kind group, in general, in which each member's psychologically related. In the patriarchal farm there is a sense of stability because they know they got stay there no matter what, for her parents are not going to accept her for she's married off to that man (In these areas there are job opportunity). But today women feel they are equal partners with equal rights & so they are not going to bear all up silently.

1. Now women too have the right to divorce (1955 marriage act) if he teachers her or does anything disagreeable in the eyes of laws.
2. In 1956 the Hindu succession act gives the girl the right to get an equal share of the parents property this poses danger to the stability of the farm & disintegrates. Problem of adjustment disciplining the family due to urbanization- & industrialisation. (This is for equal jobs opportunity).

All these were for the good but this had some disadvantages too because families broke up all the more easily. An old custom was to entertain one's guest, this has changed and guests are considered more of a burden. Now people would rather go to others place than entertain people themselves.

3.5.1 Problem of Adjustment (Mal. Adjustment)

Economic independence of women: Equal opportunity of job to both men & women, she has equal rights. This makes the women feel she is a wage earner than why should she listen to her hubby, instead he should listen to her. This cause conflict because the hubby does not care how much the wife earns but she must obey him because she is an inferior.

Now the children try to get their own by persuading the parent that is most sympathetic on that matter. Now one parent may disagree & this causes conflict because both hubby & wife are important. & so insist on being obeyed or at least get yes.

Changes in values & attitudes of Farm: Earlier marriage was in front of a God taking the oath to remain together for this birth & the coming ones. But now you can just go to court on an hour's decision & get married.

Problems or working Women: Now people think that if both hubby & wife work they will be happier but the poor wife has to work as well as look after, the house and children. The hubby's ego does not allow him to do all this. This causes unhappiness & ill feeling.

Problems of Aging Parents: Earlier it was the function of the family to take care of the dependents (those dependent on them). It was one's duty to take care of the parents. The married son was supposed to care for his aging parents but now this is going. Now the son lives separately. This creates an emotional problem for the old.

Problems of neglected children: As both parents work children hardly have any emotional support and there is no one to look after them. The parents are too lived to listen to all their problem. This also results in practical delinquency.

Sex relationship: In this one's free to have sexual relationship i.e. women too can have extra- marital relationship as the men. This again leads to the breaking up of the family. However this is not very much prevalent in our society i.e in India.

Future of the Farm: The med. Families concept is increasing day –by- day and joint farm's loosing group. Family has changed its farm & structure don't is not disintegrating. There is also a change in the functions of the farm. The concept of religious rituals too is changing. Also the function of providing security is changing (like old part –in old homes etc). Also these days one can't think of having a baby born in the house. It must be in a hospital. Also the family is hardly the 1st school because children when hardly grown are put in schools. But the main function of the family which is procreation is restored.

3.6 Needs of the Family

According to psychologist Abraham Maslow, the needs of family can be divided into following:

Basic needs: The most rudimentary human needs, associated with the survival of human beings, are called basic needs. Human beings cannot survive in the absence of these things. One needs of food to eat, water to drink and house to live.

Physiological needs: Physiological needs are associated with the function of body organ. Sex is biological needs of the youth. After this, human being moves to safety needs. After one's stomach is full, she/ he need a safe environment. Cloth and shelter provide security from the general environmental torments and the foes.

Additional needs: The secondary human needs, associated with career development and better living standard, are termed as additional needs. He needs love, care, affection, respect, freedom and eventually self-fulfillment.

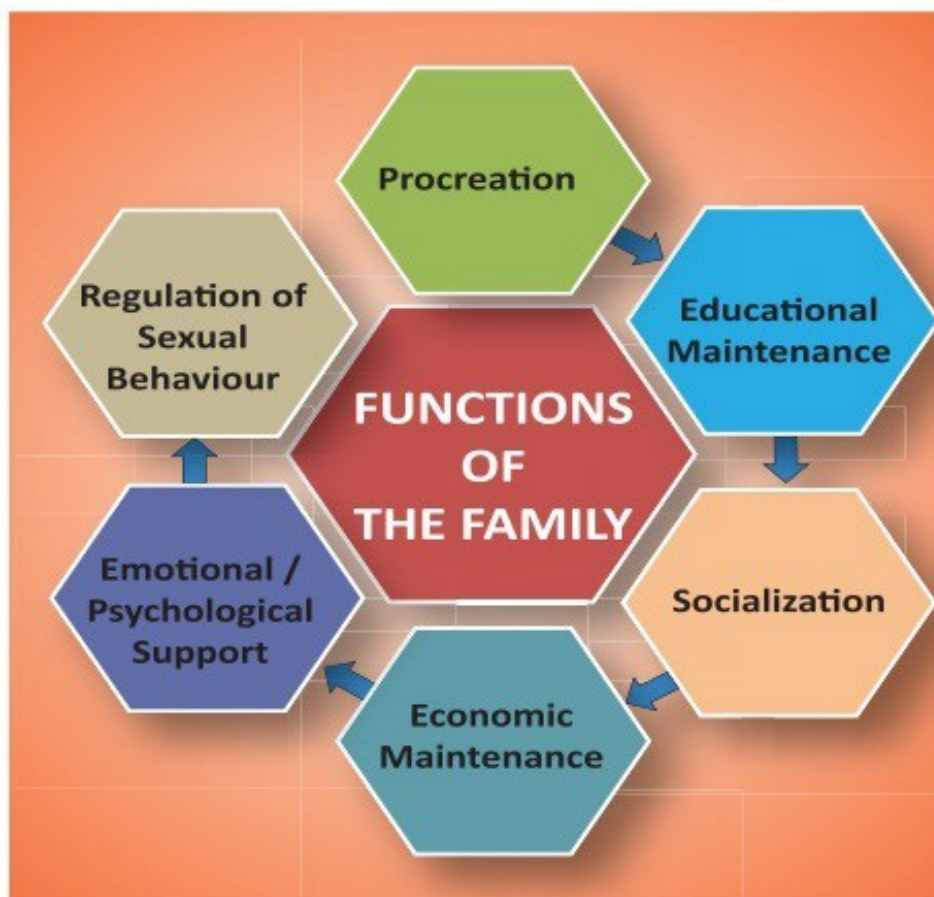


Figure 3.2 :Functions of a Family

FAMILY LIFE CYCLE

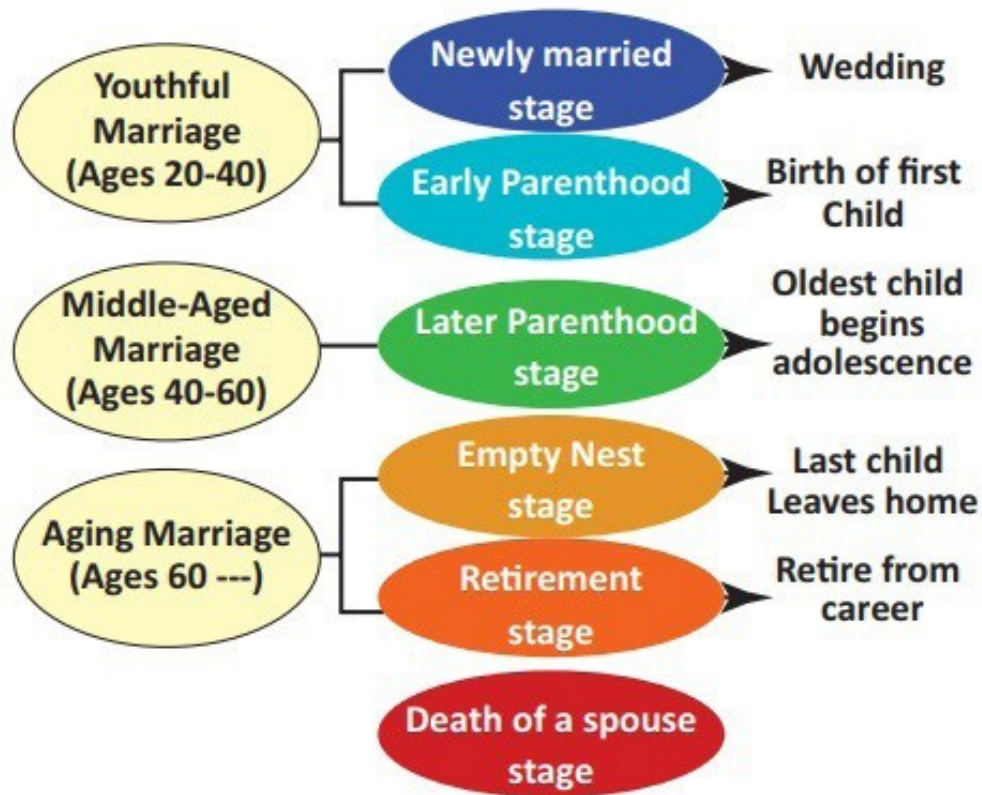


Figure 3.3 : The Family Life Cycle

Summary

The family forms the basic unit of social organization and it is difficult to imagine how human society could function without it. The family has been seen as an universal social institution and it is an inevitable part of the society. The family is a group of persons united by ties of marriage, blood or adoption constituting a single household interacting with each other in their respective social role of husband and wife, mother and father, brother and sister creating a common culture. Family is a more or less durable association of husband and wife with or without child or of a man or woman alone with children. According to psychologist Abraham Maslow, the needs of family can be divided into following: The most rudimentary human needs, associated with the survival of human beings, are called basic needs. Human beings cannot survive in the absence of these things. One needs of food to eat, water to drink and house to live. Physiological needs are associated with the function of body organ. Sex is biological needs of the youth. After this, human being moves to safety needs. After one's stomach is full, she/ he need a safe environment. Cloth and shelter provide security from the general environmental torments

and the foes. Malinowski writes the typical family a group consisting of mother, father and their progeny is found in all communities, savage, barbarians and civilized. It is built upon sentiments of love, affection, sympathy, cooperation and friendship. The family is smaller in size. It is a smallest social unit.

MCQ

1. Who defined “family as more or less durable association of husband and wife with or without children or of a man or woman alone with children”?
 - A. Ogburn & Nimcoff
 - B. MacIver & Page
 - C. Karve & Desai
 - D. Srinivas &Yogendra Singh
2. The term family derived from Latin word.....
 - A. Familis
 - B. Famli
 - C. Famulus
 - D. Family
3. The term *famulus* derived from which language?
 - A. Latin
 - B. German
 - C. British
 - D. Greek
4. What is the meaning of the term *Famulus*?
 - A. Owner
 - B. Servant
 - C. Collection
 - D. Group

5. What is the base of classification of family as matriarchal and patriarchal?
- A. lineage
 - B. residence
 - C. Descent
 - D. Authority
6. What is the term for family in which authority is held females?
- A. Matriarchal
 - B. Monarchy
 - C. Polygamy
 - D. Patriarchy

Answers

1. A, 2. C, 3. A, 4. B, 5. D, 6. A

Review Questions

1. Define family?
2. Discuss the characteristics of family?
3. Explain the functions of family?
4. Discuss the needs of family?
5. Explain the types of family?

Unit - 4

Marriage

- Understand the concept of marriage.
- Discuss the relation between society and marriage.
- Discuss the characteristics of marriage.

Objectives

The basic objective of this chapter is to through some light on the initial concepts of marriage so that the relation between society and marriage can be learned.

4.1 Introduction

Marriage is one of the most ancient, important, universal and indispensable social relationship which has been in existence since the inception of human civilization.



Definition of Marriage

- According to Encyclopedia Britannica, Marriage is a physical, legal and moral union between man and woman in complete community life for the establishment of a family.
- According to Malinowski, Marriage is a contract for the production and maintenance of children.

4.2 Characteristics of Marriage

- Marriage is a permanent bond between husband and wife. It is designed to fulfill the social, psychological, biological and religious aims.
- Marriage is a specific relationship between two individuals of opposite sex and

based on mutual rights and obligations. Relationship is enduring.

- Marriage requires social approval. The relationship between men and women must have social approval without which marriage is not valid.
- Marriage establishes family. Family helps in providing facilities for the procreation and upbringing of children.
- Marriage creates mutual obligations between husband and wife. The couple
- Fulfills their mutual obligations on the basis of customs or rules.
- Marriage is always associated with some civil and religious ceremony. This social and religious ceremony provides validity to marriage. Though modern marriage performed in courts still it requires certain religious or customary practices.
- Marriage regulates sex relationship according to prescribed customs and laws.
- Marriage has certain symbols like ring, vermilion, special cloths, special sign before the house etc.

4.3 Functions of marriage

- Regulation of sex life and inheritance or procreation
- Marriage leads establishment of family
- Provides economic cooperation
- Marriage contributes to emotional and intellectual inter-stimulation of the partners
- Marriage aims at social solidarity

4.4 Social Benefits of Marriage

Marriage and Health

- On average, husbands and wives are healthier, happier and enjoy longer lives than those who are not married.
- Men appear to reap the most physical health benefits from marriage and suffer the greatest health consequences if they divorce.
- Married mothers have lower rates of depression than single or cohabiting mothers, probably because they are more likely to receive practical and emotional support from their husband and his family.

Marriage and Wealth

- Married couples build more wealth on average than singles or cohabiting couples.

- Married men earn more money than do single men with similar education and job histories.
- Married women are economically better off than divorced, cohabiting or never-married women.

Marriage and Children

- Less likely to be poor or to experience persistent economic insecurity.
- More likely to stay in school, have fewer behavioral and attendance problems, and earn four-year college degrees.
- Less vulnerable to serious emotional illness, depression and suicide attempts.
- More likely to have positive attitudes towards marriage and greater success in forming lasting marriages.

Marriage and Crime/Domestic Violence

- Married women are at lower risk for domestic violence than women in cohabiting or dating relationships.
- Boys raised in single-parent homes are more likely to engage in criminal and delinquent behaviors than those raised by two married biological parents.
- Married women are significantly less likely to be the victims of violent crime than single or divorced women. Married men are less likely to perpetrate violent crimes than unmarried men.

Marriage and Society

- The institution of marriage reliably creates the social, economic and affective conditions for effective parenting.
- Being married changes people's lifestyles and habits in ways that are personally and socially beneficial. Marriage is a seedbed of pro-social behavior.
- Marriage generates social capital. The social bonds created through marriage yield benefits, not only for the family, but for others as well, including the larger society.

4.5 Forms of Marriage:

Societies evolved mannerism and method for selection of the spouses, according to their peculiar socio-economic and political conditions, and in accordance with their levels of cultural advancement. This explains on the one hand the origin of the various forms, of

marriage and on the other the differences in the attitude of societies towards the institution of marriage.

Some have accepted it as purely a contractual arrangement between weds, while others hold it as the sacred union between man, and woman. Forms of marriage vary from society to society. Marriage can be broadly divided into two types, (1) monogamy and (2) polygamy.

4.5.1 Monogamy:

Monogamy is that form of marriage in which at a given period of time one man has marital relations with one woman. On the death of the spouse or one of the partners seek divorce then they can establish such relationship with other persons but at a given period of time, one cannot have two or more wives or two or more husbands.

This one to one relationship is the most modern civilized way of living. In most of the societies it is this form, which is found and recognized. It should be noted that on a societal basis, only about 20 per cent of the societies are designated as strictly monogamous, that is, monogamy is the required form.

When monogamy does not achieve stability, certain married persons end their relationship and remarry. Thus, the second spouse, although not existing simultaneously with the first, is sometimes referred to as fitting into a pattern of sequential monogamy, serial monogamy or remarriage.

Advantages: Keeping in view the advantages of monogamy the world has granted recognition to monogamous form of marriage. The following are its advantages:

Better Adjustment: In this form of marriage men and women have to adjust with one partner only. In this way there is better adjustment between them.

Greater Intimacy: If the number of people in the family will be limited there will be more love and affection in the family. Because of which they will have friendly and deep relations.

Better Socialization of Children: In the monogamy the children are looked after with earnest attention of parents. The development of modes of children will be done nicely. There will be no jealousy between the parents for looking after their children.

Happy Family: Family happiness is maintained under monogamy which is completely destroyed in other forms of marriage because of jealousy and other reasons. Thus, in this form of marriage, family is defined as happy family.

Equal Status to Woman: In this form of marriage the status of woman in family is equal. If

husband works she looks after the house or both of them work for strengthening the economic condition of the family.

Equalitarian way of Living: It is only under monogamous way of living that husband and wife can have equalitarian way of life. Under this system husband and wife not only share the familial role and obligations but also have joint decisions. The decision making process becomes a joint venture.

Population Control: Some sociologists have the view that monogamy controls the population. Because of one wife children in the family will be limited.

Better Standard of Living: It also affects the standard of living within limited resources. One can manage easily to live a better life. It helps in the development of independent personality without much constraint and pressure.

Respect to old Parents: Old parents receive favoring care by their children but under polygamy their days are full of bitterness.

Law is in favor: Monogamy is legally sanctioned form of marriage while some are legally prohibited.

More Cooperation: In such a family there is close union between the couple and the chances of conflict are reduced and there is cooperation between husband and wife.

Stability: It is more stable form of marriage. There is better division of property after the death of parents.

Disadvantages:

Adjustment: Monogamy is a marriage between one husband and one wife. So if the partner is not of choice then life loses its charm. They have to adjust between themselves but now-a-days divorce is the answer to their problem.

Monopoly: According to Sumner and Keller, "Monogamy is monopoly." Wherever there is monopoly, there is bound to be both 'ins and outs'.

Childlessness: Some inpatients can't have kids or some barren cannot have kids. If one of the partners has some problem couples cannot have children. They have to suffer from childlessness.

Economic Factors: Marriage in monogamy does not play part of income. They have to depend upon their own occupation for living. If they are poor they will remain poor. So monogamy affects the economic condition of man and woman.

Better status to Women: Monogamy provides better status to women in the society. They are counted equal to men. Some people do not like this form of marriage.

4.5.2 Adultery: When they do not get partner of their own choice they start sexual relations with other people. This also leads to the problem of prostitution.

4.5.3 Polygamy: Distinguished from monogamy is polygamy. Polygamy refer to the marriage of several or many. Polygamy is the form of marriage in which one man marries two or more women or one woman marries two or more men or a number of men many a number of women. According to F.N. Balasara, “The form of marriage in which there is plurality of partners is called polygamy”.

Polygamy, like other forms of marriage is highly regulated and normatively controlled. It is likely to be supported by the attitudes and values of both the sexes. Polygamy itself has many forms and variations. Polygamy is of three types: (i) Polygyny, (ii) Polyandry and (iii) Group marriage.

4.6 Polygyny: Polygyny is a form of marriage in which a man has more than one .wife at a time. In other words it is a form of marriage in which one man marries more than one woman at a given time. It is the prevalent form of marriage among the tribes, Polygyny also appears to be the privilege of the wealthy. In many African societies the rich usually have more than one wife.

This type of marriage is found in Ghana, Nigeria, Kenya and Uganda. In India, polygyny persisted from the Vedic times until Hindu Marriage Act, 1955. Now polygyny is visible among many tribes of India.

Viewing polygyny cross-culturally, poiygynous families evidence specific features:

1. In certain matters, sex particularly, co-wives have clearly defined equal rights.
2. Each wife is set up in a separate establishment.
3. The senior wife is given special powers and privileges.

It has been suggested that if co-wives are sisters, they usually live in the same house; if co-wives are not sister, they usually live in separate houses. It is believed that sibling can better tolerate, suppress and live with a situation of sexual rivalry than can non-siblings.

Polygyny may be of two types:

- (i) Sororal polygyny and
- (ii) Non-sororal polygyny.

Sororal polygyny is one in which all the wives are sisters. Non-sororal polygyny means the marriage of one man with many women who are not sisters.

4.6.1 Causes of Polygyny:

Disproportion of sexes in the Population: When in any tribe or society male members are less in number and females are more, then this type of marriage takes place.

Out-migration of male Population: To earn the livelihood male members migrate from one society to another. This way there is a decrease in the number of males than females and polygyny takes place.

Hypergamy: Hypergamy also gives rise to polygyny. Under this system the parents of lower castes or classes want to improve their social status by marrying their daughters in the higher caste or classes.

Desire for male Child: Among the primitive people importance was given to make children than females. Thus man was free to have as many marriages as he liked on the ground to get male children.

Social Status: In some societies the number of wives represented greater authority and status. Particularly the leaders of primitive society increased number of wives in order to prove their superiority. A single marriage was considered a sign of poverty. So where marriage is taken as sign of prestige and prosperity the custom of polygyny is natural.

Economic Reason: Where the people of the poor families were unable to find suitable husbands for their daughters they started marrying their daughters to rich married males.

Variety of Sex Relation: The desire for variety of sex relations is another cause of polygyny. The sexual instincts become dull by more familiarity. It is stimulated by novelty.

Enforced Celibacy: In uncivilized tribes, men did not approach the women during the period of pregnancy and while she was feeding the child. Thus, a long period of enforced celibacy gave birth to a second marriage.

More Children: In uncivilized society more children were needed for agriculture, war and status recognition. Moreover, in some tribes the birth rate was low and death rate was high. In such tribes polygyny was followed to obtain more children.

Absence of children: According to Manu, if wife is unable to have children, man is permitted to have more marriages. He further says if a wife takes her husband then he should live with her one year and take another wife.

Religious Reasons: Polygyny was permitted in the past if wife was incapable of forming

religious duties in her periodic sickness because religion was given significant place in social life.

Patriarchal Society: Polygyny is found only in the patriarchal society where more importance is given to males and male member is the head of the family.

Advantages:

Better status of children: In polygyny children enjoy better status. They are looked after well because there are many women in the family to care.

Rapid growth of Population: In those societies where population is very less and birth rate is almost zero, for those societies polygyny is best suited, as it increases the population at faster rate.

Importance of Males: In polygyny males occupy higher status. More importance is given to husband by several wives.

Division of Work: In polygyny there are several wives. Therefore, there is a proper division of work at home.

Variety of Sex Relations: Instead of going for extra marital relations husband stays at home because his desire for variety of sex relations is fulfilled within polygyny.

Continuity of Family: Polygyny came into existence mainly because of inability of a wife to produce children. Polygyny provides continuity to the family tree. In absence of one wife other women in the family produce children.

Disadvantage:

Lower status of Women: In this form of marriage women have very low status; they are regarded as an object of pleasure for their husbands. They generally do not have a right to take decisions about their welfare; they have to depend upon their husband for fulfillment of their basic needs.

Jealousy as stated by Shakespeare: “Woman thy name is jealousy”. When several wives have to share one husband, there is bound to be jealousy among co-wives. Jealousy leads to inefficiency in their work. They are not able to socialize their children in a proper manner in such atmosphere.

Low Economic Status: Polygyny increases economic burden on the family because in many cases only husband is the bread winner and whole of the family is dependent on him.

Population Growth: This type of marriage is harmful for developing society and poor nations because they have limited resources. Further , increase in the population deteriorates

progress and development of that society.

Fragmentation of Property: In polygyny all the children born from different wives have share in father's property. Jealousy among mothers leads to property conflicts among children as a result property is divided and income per capita decreases.

Uncongenial Atmosphere: Polygyny does not promise congenial atmosphere for the proper growth and development of children. There is lack of affection among the members. As such families have large number of members. They fail to provide proper attention to all of them. This gives rise to many immoral practices in the society.

4.7 Polyandry: It is a form of marriage in which one woman has more than one husband at a given time. According to K.M. Kapadia, Polyandry is a form of union in which a woman has more than one husband at a time or in which brothers share a wife or wives in common. This type marriage is prevalent in few places such as tribes of Malaya and some tribes of India like Toda, Khasi and Kota etc. Polyandry is of two types:

- (i) Fraternal Polyandry and
- (ii) Non-Fraternal Polyandry.

(i) Fraternal Polyandry:

In this form of polyandry one wife is regarded as the wife of all brothers. All the brothers in a family share the same woman as their wife. The children are treated as the offspring of the eldest brother, it is found in some Indian tribes like Toda and Khasis. This type of marriage was popular in Ceylon (Srilanka at present).

(ii) Non-Fraternal Polyandry:

In this type of polyandry one woman has more than one husband who is not brothers. They belong to different families. The wife cohabits with husbands in turn. In case of Fraternal Polyandry, the wife lives in the family of her husbands, while in case of non-fraternal polyandry, the wife continues to stay in the family of her mother. This type of polyandry is found among Nayars of Kerala.

4.7.1 Causes of Polyandry:

Lesser number of Women: According to Westermarck, when the number of women is lesser than the number of males in a society, polyandry is found, for example, among Todas of Nilgiri. According to Brifficult however, polyandry can exist even when the

number of women is not lesser e.g. in Tibet, Sikkim and Laddakh polyandry is found even though there is not much disparity in the number of men and women.

Infanticide: In some tribal societies female infanticide is present; as a result the female population is less than male population. Further males do not enjoy good status. Therefore, one female is married to a group of brothers and polyandry exists.

Matrilineal System: Just in contrast to above noted point, it has also been argued that polyandry exists in matrilineal system where one woman can have relationship with more than one man and the children instead of getting the name of father are known by mother's name.

Poverty: Polyandry exists in such areas where there is scarcity of natural resources. It is for this reason many men support one woman and her children.

Bride Price: In societies where there is bride price, polyandry exists. Brothers pay for one bride who becomes wife of all of them.

Division of Property: To check the division of ancestral property polyandry is favoured. When all the brothers have one wife then the question of division of property does not arise.

Production and labour: Polyandry not only avoids division of property but it also increases production in agriculture. All the brothers work together because they have to support only one family. Thus production and income increases, further there is no expenditure with regard to labour because all the husbands contribute their share of work.

Social Custom: Polyandry exists in some societies mainly because of customs and traditions of that particular society. Generally, polyandry is found in such areas which are situated far away from modern developed areas.

Advantages:

Checks Population Growth: It checks population growth because all the male members of the family share one wife. As a result population does not increase at that rapid rate, the way in which it occurs in polygyny therefore, it limits the size of the family.

Economic Standard: Polyandry helps to unfold the economic standard of the family. It strengthens the economic position of the family because all the members work for the improvement of the family.

Greater Security: With large number of males working after the family affairs, other members of the family especially women and children feel quite secure. Greater security among the members develops a sense of we feeling among the members of the family.

Property is kept Intact: In polyandry family does not get divided. The property of the

family is held jointly and thus it is kept intact.

Status of Women: In polyandry one woman is wife of large number of husbands. As a result she gets attention of all the members and thus enjoys a good status in the family. She feels quite secure because in the absence of one husband other males are there to fulfill her basic needs.

Disadvantages:

Jealousy: When all the men have to share one woman, family quarrels and tensions are ought to be there. Husbands feel jealous of one another which adversely affect congenial atmosphere of the family.

Lack of Model: When children have large number of fathers they fail to select appropriate model for themselves. This adversely effects their personality configuration.

Health of the Woman: It adversely affects health of a woman because she has to satisfy several husbands. It not only has negative effect on the physical health but also on mental health of the woman.

Sterility: According to biologists if the same woman cohabits with several men, it may lead to sterility, further lack of sex gratification give rise to extra-marital relationship of husbands.

Status of Men: In matrilineal system where polyandry is found husbands do not enjoy high status. They do not give their name to the children.

Lack of Attachment: In many tribes where polyandry exists husbands do not live permanently with their families. They are visiting husband who visit the family for a specific period. They do not get love and affection of their children because children feel unattached to their fathers.

Less Population: This form of marriage decreases population growth. In some tribal societies where polyandry continues to exist may get extinct after a gap of few years.

Loose Morality: This is another outcome of this practice.

Group Marriage: Group marriage is that type of marriage in which a group of men marry a group of women. Each man of male group is considered to be the husband of every woman of female group. Similarly, every woman is the wife of every man of male group. Pair bonded or Multilateral marriage are the substitute term for group marriages.

This form of marriage is found among some tribes of New Guinea and Africa. In India group marriage is practised by the Toda Tribe of Nilgiri Hills. Except on an experimental basis it is an extremely rare occurrence and may never have existed as a viable form of marriage for any society in the world.

The Oneida community of New York State has been frequently cited as an example of group marriage experiment. It involved economic and sexual sharing based on spiritual and religious principles. Like most group marriage on record, its time span was limited. Rarely do they endure beyond one or two generations.

4.7.2 Levirate and Sororate:

Levirate: In levirate the wife marries the brother of the dead husband. If a man dies, his wife marries the brother of her dead husband. Marriage of the widow with the dead husband's elder brother is called Senior Levirate. But when she marries to the younger brother of the dead husband, it is called Junior Levirate.

Sororate: In Sororate the husband marries the sister of his wife. Sororate is again divided into two types namely restricted Sororate and simultaneous Sororate. In restricted sororate, after the death of one's wife, the man marries the sister of his wife. In simultaneous sororate, the sister of one's wife automatically becomes his wife.

Concubinage: Concubinage is a state of living together as husband and wife without being married. It is cohabitation with one or more women who are distinct from wife or wives. Concubinage is sometimes recognised by various societies as an accepted institution. A concubine has a lower social status than that of a wife. The children of a concubine enjoy a lower status in the society.

4.8 The Aims of Hindu Marriage:

The aims of Hindu marriage according to K.M. Kapadia are:

- (i) Dharma
- (ii) Praja
- (iii) Rati

Fulfillment of Dharma: According to Hindu scriptures marriage is the basis of religious duties. This religious duty can be performed only when a man is accompanied by his wife. So marriage is necessary for fulfillment of Dharma.

Praja Progeny: The second aim of Hindu marriage is the continuity of the race. Hence getting a son is necessary and important in Hindu family. Manu says that the chief aim of marriage is procreation.

Rati (Satisfaction of sex instinct): The last aim of the Hindu marriage is the satisfaction of sex instinct with the realization of divine bliss. It is the chief aim of Hindu marriage.

4.9 Ideals of Hindu Marriage:

- (i) Marriage among the Hindus is a religious sacrament. It is not a social contract. It is mainly intended for the fulfillment of Dharma.
- (ii) Pre-marital chastity and marital fidelity of both husband and wife are the most valued ideals of Hindu marriage.
- (iii) Hindus believe that marriage is a bond that binds a man and his wife not only in this life but also in their future lives.
- (iv) Hindu marriage is indissoluble. Hindu couple wants to live together till their death.
- (v) Hindus like to adopt monogamy form of marriage although polygyny is permitted under certain circumstances like sterility' of the wife, absence of a male issue etc.
- (vi) Marriage for the Hindus is a sacred institution because it is the source of not only. Dhanna, Artha and Kama but also of mokha (liberation)
- (vii) Marriage it-self is an ideal for the Hindus to attain because a man is considered in-complete unless he is married.
- (viii) Finally though Dharma, procreation and sexual pleasure are the main aim of Hindu marriage, observance of Dharma is primary and sexual pleasure is secondary.

It is a means to control the growth of population and strengthens the economic position of the family. However it adversely affects the health of woman because the same woman has to satisfy the sexual desire of several husbands. Polyandry is generally considered an obstacle in the way of social progress. It causes harm to married life and creates several other psychological problems. It is on this account that polyandry has gradually come to end in those societies where in it once prevailed.

Summary

Marriage is one of the most ancient, important, universal and indispensable social relationship which has been in existence since the inception of human civilization. Marriage is a physical, legal and moral union between man and woman in complete community life for the establishment of a family. According to Malinowski, "Marriage is a contract for the production and maintenance of children." Marriage is a permanent bond between husband

and wife. It is designed to fulfill the social, psychological, biological and religious aims. Marriage is a specific relationship between two individuals of opposite sex and based on mutual rights and obligations. Relationship is enduring. Marriage requires social approval. The relationship between men and women must have social approval without which marriage is not valid. On average, husbands and wives are healthier, happier and enjoy longer lives than those who are not married. Men appear to reap the most physical health benefits from marriage and suffer the greatest health consequences if they divorce. Married mothers have lower rates of depression than single or cohabiting mothers, probably because they are more likely to receive practical and emotional support from their husband and his family.

MCQ

1. What is the prime function of marriage?
 - A. Regulation of sex life
 - B. Regulation of communication
 - C. Regulation of behavior
 - D. Regulation of residence
2. is a general type of marriage with one man and one woman.
 - A. Single marriage
 - B. Polygamy
 - C. Monogamy
 - D. Polygyny
3. What is known as the marriage of one man or woman marries more than one man or woman?
 - A. Polygamy
 - B. Bigamy
 - C. Isogamy
 - D. Monogamy
4. What is the base of classification of marriage as hypergamy and hypogamy?
 - A. Peculiarity of social status
 - B. Peculiarity of authority
 - C. Peculiarity of group
 - D. Peculiarity of culture

5.is a lower class man marries higher class woman
- A. Hypergamy
 - B. Sororate
 - C. Hypogamy
 - D. Levirate

Answers

1. A 2. C 3. A 4. A 5. C

Review Questions

1. Define marriage?
2. Discuss the characteristics of marriage?
3. Explain the functions of marriage?
4. Discuss the social benefits of marriage?

Unit - 5

Kinship

- Understand the concept of kinship.
- Understand the importance of kinship.
- Understand the limitations of kinship.
- Discuss the types of kinship.
- Discuss the nature of kinship.

Objective

The basic objective of this chapter is to throw some light on the initial concepts of kinship so that the characteristics and types of kinship can be learned.

5.1 Introduction

Kinship is one of the main organizing principles of society. It is one of the basic social institutions found in every society. This institution establishes relationships between individuals and groups. People in all societies are bound together by various kinds of bonds. The most basic bonds are those based on marriage and reproduction. Kinship refers to these bonds, and all other relationships resulting from them. Thus, the institution of kinship refers to a set of relationships and relatives formed thereof, based on blood relationships (consanguineal), or marriage (affinal).

There are different definitions of kinship. A few definitions are ‘The social relationships deriving from blood ties (real and supposed) and marriage are collectively referred to as kinship.’ – Abercrombie et al.

‘Kinship is the socially recognized relationships between people in a culture, who are either held to be biologically related or given the status of relatives by marriage, adoption, or other rituals. Kinship is a broad-ranging term for all the relationships that people are born into or create later in life that are considered binding in the eyes of their society. Although customs vary as to which bonds are accorded more weight, their very acknowledgement defines individuals and roles that society expects them to

play.’

‘Kinship is the recognition of relationships between persons based on descent or marriage. If the relationship between one person and another is considered by them to involve descent, the two are consanguine (“blood”) relatives. If the relationship has been established through marriage, it is affinal.’ – L.Stone

‘Kinship is a system of social relationships that is expressed in biological idiom using terms like “mother”, “son”, and so on. It is best visualized as a mass of networks of related-ness, not two of which are identical, that radiate from each individual. Kinship is the basic organizing principle in small-scale societies like those of the Aborigines and provides a model for interpersonal behaviour.’– R. Tonkinson.

‘Kinship encompasses the norms, roles, institutions and cognitive processes referring to all the social relationships that people are born into, or create later in life, and that are expressed through, but not limited to a biological idiom.’ – Laurent Dousset.

5.2 Types of Kinship:

In any society, kin relationships are based either on birth (blood relations), or marriage. These two aspects of human life are the basis for the two main types of kinship in society.

Consanguineal Kinship: It refers to the relationships based on blood, i.e., the relationship between parents and children, and between siblings are the most basic and universal kin relations.

Affinal Kinship: It refers to the relationships formed on the basis of marriage. The most basic relationship that results from marriage is that between husband and wife.

5.2.1 Degree of Kinship:

Any relationship between two individuals is based on the degree of closeness or distance of that relationship. This closeness or distance of any relationship depends upon how individuals are related to each other.

Kinship basically has three degrees, which can be explained in the following ways (Figure 3):

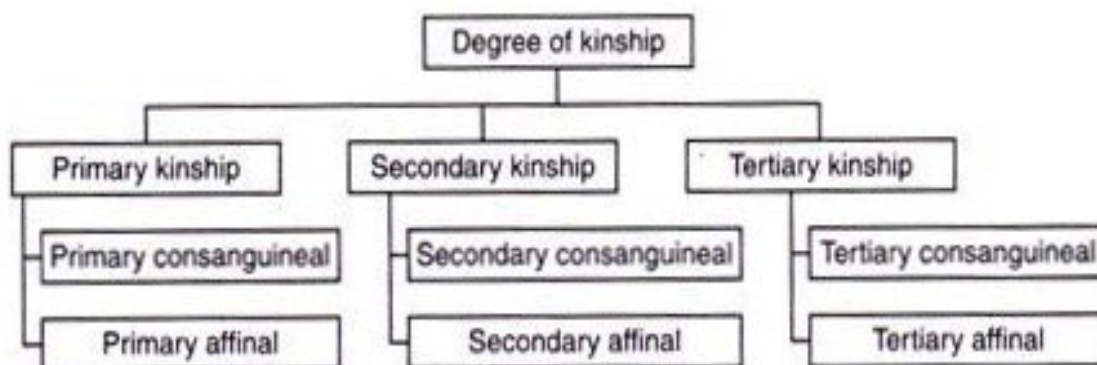


Figure 5.1: Degrees of kinship

5.2.1.1 Primary Kinship:

Primary kinship refers to direct relations. People who are directly related to each other are known as primary kin. There are basically eight primary kins—wife father son, father daughter mother son, wife; father son, father daughter, mother son, mother daughter; brother sister; and younger brother/sister older brother/ sister.

Primary kinship is of two kinds:

Primary Consanguineal Kinship: Primary consanguineal kin are those kin, who are directly related to each other by birth. The relationships between parents and children and between siblings form primary kinship. These are the only primary consanguineal kin found in societies all over the world.

Primary Affinal Kinship: Primary affinal kinship refers, to the direct relationship formed as a result of marriage. The only direct affinal kinship is the relationship between husband and wife.

5.2.1.2 Secondary Kinship: Secondary kinship refers to the primary kin's of primary kin. In other words, those who are directly related to primary kin (primary kin's primary kin) become one's secondary kin. There are 33 secondary kin.

Secondary kinship is also of two kinds:

Secondary Consanguineal kinship: This type of kinship refers to the primary consanguineal kin's primary consanguineal kin. The most basic type of secondary consanguineal kinship is the relationship between grandparents and grandchildren. In the Figure 3, there is a direct consanguineal relationship between Ego and his parents. For Ego, his parents are his primary consanguineal kin. However, for Ego's parents, their parents are their primary consanguineal kin. Therefore, for Ego, his grandparents are his primary consanguineal kin's (his parents) primary kin. For him, they become secondary consanguineal kin.

Secondary Affinal Kinship: Secondary affinal kinship refers to one's primary affinal kin's primary kin. This kinship includes the relationships between an individual and all his/her sisters-in-law, brothers-in-law, and parents-in-law. For an individual, his/her spouse is his/her primary affinal kin, and for the spouse, his/her parents and siblings are his/her primary kin. Therefore, for the individual, the parents of brother/sister-in-law will become his/her secondary affinal kin. Similarly, any sibling's spouse or sibling's parents-in-law will become secondary affinal kin for an individual.

5.2.1.3 Tertiary Kinship: Tertiary kinship refers to the primary kin of primary kin's primary kin or secondary kin of primary kin's primary kin of secondary kin. Roughly 151 tertiary kin have been identified.

Like other two degrees of kinship, tertiary kinship also has two categories:

Tertiary Consanguineal Kinship: Tertiary consanguineal kinship refers to an individual's primary consanguineal kin (parents), their primary kin (parents' parents), and their primary kin (parent's parent's parents). Thus, the relationship is between great grandchildren and great grandparents, and great grand aunts and uncles, and consequently the relationship between great grand uncles and aunts and great grand nieces and nephews.

In Figure 3, Ego's primary kin are his parents, their primary kin are his grandparents and his grandparent's primary kin (who are Ego's primary kin's primary kin's primary kin) are his great grandparents. Thus, tertiary kin are primary kin's primary kin's primary kin.

This relationship can be seen in different ways – Ego's tertiary kin are his primary kin's (parents) secondary kin (father's grandparents), thus showing that tertiary kin are primary kin's secondary kin. Another way of looking at this same relationship is by showing that Ego's tertiary kin are his secondary consanguineal kin's (his grandparents) primary kin (grandfather's parents), which proves that tertiary kin can be secondary kin's primary kin.

Tertiary Affinal Kinship:

Tertiary affinal kinship refers to primary affinal kin's primary kin's primary kin, or secondary affinal kin's primary kin, or primary affinal kin's secondary kin. These relationships are many, and some examples will suffice at this stage of tertiary affinal kin can be spouse's grandparents, or grand uncles and aunts, or they can be brother or sister-in-law's spouses or their children. Let us try and understand these relationships with the help of an illustration.

5.2.2 Descent: Descent refers to the existence of socially recognized biological relationship between individuals in society. In general, every society recognizes the fact that all offspring or children descend from parents and that a biological relationship exists between parents and children. It refers to a person's offspring or his parentage. Thus, descent is also used to trace one's ancestry.

5.2.3 Lineage: Lineage refers to the line through which descent is traced. This is done through the father's line or the mother's line or sometimes through both sides. Both descent and lineage go together as one cannot trace descent without lineage.

Importance of Kinship in Rural Society: It is important to study kinship, as it helps in sociological and anthropological theory building. Pierre Bourdieu, Levi Strauss and Evans Pritchard are some of the theorists, who have constructed various theories on the basis of kinship relations. However, except a few, no substantial work has been done on villages.

Kinship relations have been studied by the Indian sociologists or anthropologists. Most of them have concentrated on village, caste, family and other social institutions in rural areas. Few sociologists and anthropologists, such as, Irawati Karve, Rivers, and T. N. Madan have made certain notable contributions to the institution of kinship.

Kinship and its Relation to Rural Family, Property and Land: The prime property of any rural family is land. So, land is related to all the kin members of the family. The sons, grandsons and other kins, who are related by blood and marriage, have their economic interests in land. Now- a-days, women are becoming aware that they are also entitled to get an equal share from the ancestral property.

The emancipation movement of women demands that women should not be deprived of the inheritance rights and should get all equal share of the property. In most of the

village studies, property and kinship are discussed in relation to each other.

The family members also gain status by the ownership of land. Even political status is determined by kinship relations in some cases. In the case of kin relations, related by blood and marriage, many economic and political concessions are given to the members of the kin. However, it does not mean that kinship relations are important only in rural society as they are also

There in urban society too. As the urban community is widespread, there is hardly any chance for kin members to participate and meet in the social gatherings of the family.

5.3 Kinship and Marriage: In every society, marriage has certain rules, such as endogamy, exogamy, incest taboos and other restrictions. These rules are applicable to all the kins of the family. Usually, the rural people are more serious and strict in observing the rules related to marriage. Exogamy is commonly followed in most of the villages of India. The members of the villages do not prefer to marry within their own village. However, this rule can vary on the basis of the severity of rules of marriage.

Irawati Karve and A. C. Mayer in their studies on kinship have reported on the village exogamy. Mayer, in his study of Kinship in Central India, informs that village exogamy is violated in some of the cases, but it brings disrepute to the parties involved. It must be observed here that the study conducted by Mayer is an important document on village ethnography. Mayer further informs that inter-caste marriages, in all cases, are looked down by the village people. (Doshi S. L., and Lain P. C., Rural Sociology, p. 192).

5.4 Kinship and Rituals:

The role and importance of the kin members lies in the degree of close relationships among them. Their importance can be seen during the occasions, such as cradle ceremony, marriage and death. During a naming ceremony, it is the father's sister, who has to give a name to the newborn. There are certain rites and rituals, which have to be performed by mother's brother during the marriages of daughters.

The daughter's parents make the payment in cash or kind to the son-in-law's sister, who occupies an important place during a Hindu wedding, especially in South India. It is obligatory on part of the close kin relatives to offer gifts to the newly wed couples and in the same manner, these close relatives are equally rewarded from both

sides (parents of the couple). During the occasions of death also, it is obligatory for the kinsmen to observe mourning for about 11 to 14 days (this period varies from region to region).

Changes in the Kinship Relations in Rural Society: Many changes are taking place in all the institutions of the rural society, including kinship relations. These changes can be noted as demand for ownership titles by women, rules of marriage are being challenged and the traditional rules regarding divorce are also getting weakened.

Though some of the aspects of kinship are losing their importance, few others are gaining prominence. Kinship is playing an important role in the field of politics, especially in rural elections to Panchayati Raj Institutions. Favoritisms, while distributing jobs, is being observed among the kinsmen. Due to the emergence of such new forces, kinship may acquire new structure and form.

5.5 kinship organization in India: Irawati Karve Every individual has relationships with other people around them. This is the basic system that takes place in all human societies. It organizes people and groups and therefore it is known as the system of kinship. Radcliffe Brown viewed kinship as a part of the social structure and gave importance to the study of the kinship system as a part of rights and obligations (1964). The study of Nuer of southern Sudan done by Evans Pritchard was determined on kinship groups. It essentially focused on a descent in the male line from the ancestor.

Every kinship system is significantly a cultural system. There no particular pattern in this world for any kinship system. It tends to vary from one culture to another culture.

Kinship in India can be seen in families and outside families. Primary relatives focus on kinship within the family including initial intra-family relationships containing husbands and wife, mother and daughter, brother and sister, father and son etc. these all are the part of the same nuclear family which is also known as “family of procreation”.

Outside the kinship of family, there are secondary and tertiary relatives. Murdock showcase primary ‘8’ and secondary ‘33’ relatives. Each of the secondary relatives contains primary relatives.

In India in general perspective, we have “clan exogamy” and “caste endogamy”. There are

cases that have different clans and these clans have different lineages. In the common ancestor of a lineage member is a common and known person by everyone but in a common ancestor of the clan has a supernatural being. All the members of a clan are distributed over different areas and that is why they do not find the common interest among each other.

Clans facilitate a foundation for corporate functions, love on the premise of the group, in marriage qualification inside a given standing is resolved.

It is believed that kinship is basically a vital part of social organization also at the same period it set division with regards to the inheritance of property. There is a reason which hampers the lineage unity and results in conflicts between members. The rivalry between brothers or argument between father and son all are been observed.

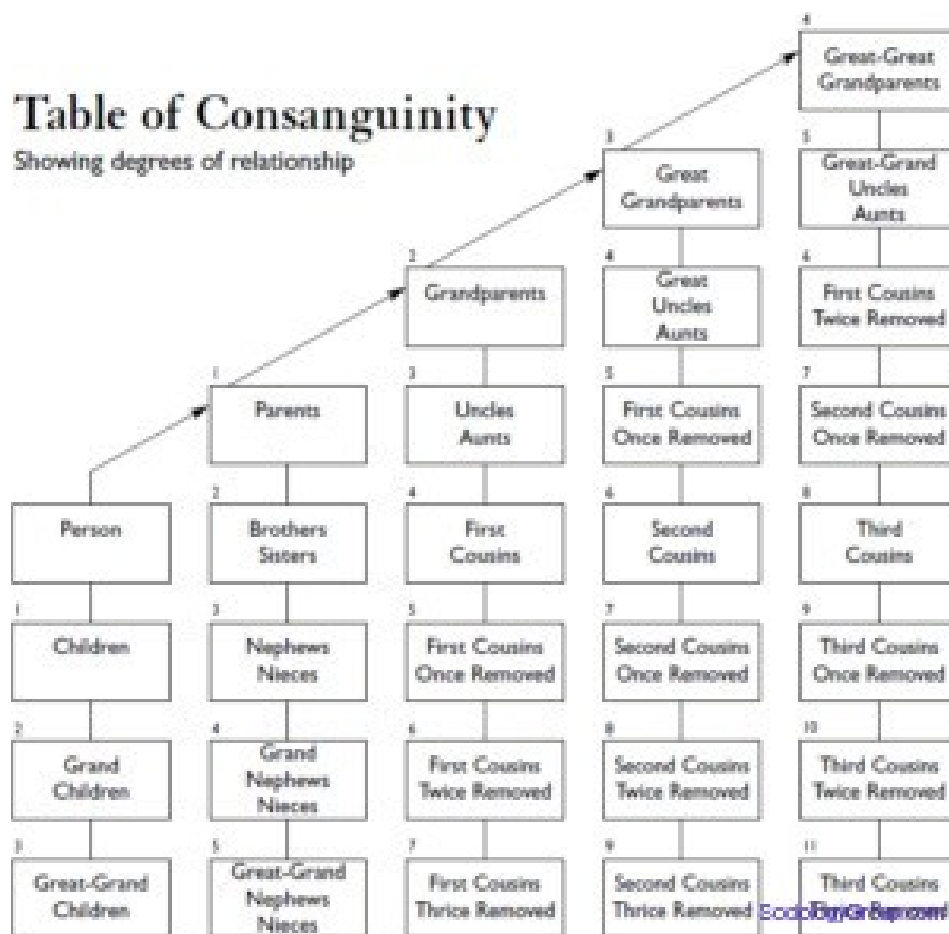


Figure 5.2 :Iravati Karve's Study on Kinship in India

Iravati Karve uses a comparative analysis to look out the four cultural zones with an idea to conclude on the regional pattern of social behavior in society. The different regions may show different local patterns. There are different types of caste due to the hierarchy and caste division and separation. Karve looks after all the process of accommodation and acculturation in the field of kinship. She analyzed 3000 years based on ethnic sources, folk literature, observations, and Sanskrit texts.

Points that gained Karve's consideration:

1. Kinship in terms of Indian languages.
2. Behavior and attitudes in context of language
3. Rules of Descents and inheritance
4. Marriage and family patterns
5. Comparative study on Sanskritic north and Dravidian south

To understand the pattern of kinship in India Karve explains the configuration of the linguistic areas, caste institution and organization of family as the most essential. She breakdown the whole nation into central, northern, southern and eastern keeping in mind the languages used, caste and organization of the family.

5.5.1 North India and Kinship:

In northern India, we have (a) blood relation (b) affinal relations. There are essential terms for three ages of immediate relations and the terms for single age cannot be exchanged for those people who are from another generation.

The Northern part of India contains Punjabi, Hindi, Sindhi, Assami, Bihari, Bengali, and Nepali. In these parts clan exogamy, caste endogamy and taboos related to sexual relations between primary relations are practiced.

Here the rule of sasan is followed in which a person cannot marry in his patri family and also avoid marriages with the sapindra relation. Brahmanic has Gotras which are an exogamous unit. At times these castes are also classified into exogamous and endogamous gotras.

Features of northern kinship in India

1. Territorially

2. Taboos
3. Genealogy
4. Exogamy (local)

Endogamy gets restricted when caste is a concern. Marriage on a large scale of the area gets blocked.

Brahmanas and other upper castes practice the avoidance of fathers, mothers, grandmother and maternal grandmothers gotras in north India. Also known as the rule of Four gotras.

5.5.2 Kinship and Central India :-

It includes areas like Rajasthan, Gujarat, Kathiawad, Chattisgarh, Orissa, Maharashtra their languages being Rajasthani, Gujarati, Kathiawadi, Oriya, and Marathi. Somehow these languages are related to Sanskrit and are placed in the northern area of India.

There are three main points to be kept in mind while learning about the northern areas.

1. The Northern area does not allow cross-cousin marriages.
2. Exogamous clans have divided into different castes.
3. In some of the castes, exogamous clans are stratified in hypergamous rank.

Also, it is not necessary that all these points are existing in all the regions of north India. For instance in Rajasthan Jats follow the ruling of two gotra exogamy and village exogamy. Four gotra rules are followed by Banias and hypergamous clans are in Rajputs and here for marriage feudal status is a significant consideration.

5.5.3 kinship in South India :- The regions that come under south India are Andhra Pradesh, Karnataka, Tamil Nadu, Kerala, and other regions that have people with different languages. It is complex to study the southern areas as they are dominated by the patrilocal and patrilineal system and in some areas matrilineal and matrilocal systems.

If we compare southern and northern kinship we can state that in southern areas we can say there is no difference between the family of birth and the family of marriage and in northern part we have a clear-cut difference.

So here we see marriages are used to strengthen the kin relationships with one another. In south India, there are two sets of a line that guide people or descents with whom one can marry and second with whom one cannot marry.

Mandelbaum, explains Dravidian kinship terminology “can be derived from a few postulates, a principal one being that the children of brother and sister should marry. The term used for cross-cousin of the opposite sex (a man’s mother’s brother’s daughter and usually also his father’s sister’s daughter) has the connotation of a prospective or possible spouse. By extension, all potential mates are called **cross-cousin**”.

So, therefore, marriages are used to strengthen the ties among each other. It maintains unity and understanding among kin.

After all his analysis Nur Yalman says:

“Brother and Sister must be separated but their offspring must also be united”

In southern India, the importance is given to bilateral links and little too territorial exogamy or nil.

5.5.4 Eastern India, Kinship

Eastern area has no specific borders and is not compact. Northern languages are prominent as well as other languages like Monkhmer and Mundari. Communities found here are Khmer, Mon, and Chain.

People with Mundari linguistic backgrounds have the patrilocal or patrilineal system. Ho and Santhal practice cross-cousin marriage but only the time till when the father’s sister or the mother’s brother is alive, marriage with the daughter is not allowed. Therefore cross-cousin marriage is rare to be seen. For example, Bondo people do not follow cross-cousin marriages.

In Assam Khasi’s speak Monkhmer language and they follow a matrilineal system like Nayers but they are not completely similar. In Nayar’s case matrilineal joint family exists and husband visits occasionally. Khasi’s have a joint family with common worship place and

graveyard but the husband-wife live in a small house of their own.

Hence, kinship is a complex component existing in society and the most fundamental principle of society. Different regions in India follow different types of kinship system and there are many factors which have brought changes in kinship such as migration, education, and mobility, etc.

Summary

Kinship is one of the main organizing principles of society. It is one of the basic social institutions found in every society. This institution establishes relationships between individuals and groups. People in all societies are bound together by various kinds of bonds. The most basic bonds are those based on marriage and reproduction. Kinship refers to these bonds, and all other relationships resulting from them. Thus, the institution of kinship refers to a set of relationships and relatives formed thereof, based on blood relationships (consanguineal), or marriage (affinal). The emancipation movement of women demands that women should not be deprived of the inheritance rights and should get all equal share of the property. In most of the village studies, property and kinship are discussed in relation to each other. The family members also gain status by the ownership of land. Even political status is determined by kinship relations in some cases. In the case of kin relations, related by blood and marriage, many economic and political concessions are given to the members of the kin. However, it does not mean that kinship relations are important only in rural society as they are also there in urban society too. As the urban community is widespread, there is hardly any chance for kin members to participate and meet in the social gatherings of the family.

MCQ

1. Name the system adopted by a given society to guide family or blood relationship.
 - A. Marriage
 - B. Culture
 - C. Kinship
 - D. Taboos

2. Of individuals is an important feature of social group.
- A. Contact
 - B. Interaction
 - C. Communication
 - D. Relation
3. Sociology is the science of interpretative understanding of social ____.
- A. Action
 - B. Interaction
 - C. Group
 - D. Institution
4. ____ is an impersonal way of control
- A. informal
 - B. formal
 - C. Kinship
 - D. Family
5. ____ is the control practiced through personal or non-official way
- A. Informal control
 - B. community control
 - C. Formal
 - D. Law
6. Which is the control implementing through officials?
- A. Family
 - B. non-formal
 - C. Kinship
 - D. Formal

Answers

1. C 2. B 3. A 4. B 5. A 6. D

Review Questions

1. Define kinship?
2. Discuss the characteristics of kinship?
3. Explain the functions of kinship?
4. Discuss the social benefits of kinship?
5. Discuss the degree of kinship?

Unit – 6

Caste and Class

- Discuss the concept of caste.
- Understand the concept of caste system.
- Discuss the evils of caste system in India.

Objective

The basic objective of this chapter is to throw some light on the initial concepts of caste system in India so that the evils of caste system of Indian society can be learned.

6.1 Introduction

The caste system is the bane for the Indian society. It divides the Indian society into sectarian groups and classes. Even today, it plays a predominant role in our society despite the growth of culture and civilization.

Caste stands as a pivot of rural social structure. It acts as the most powerful determinant of individual behavior and social order in rural unity. Caste is the determinant of individual status and role. It determines the status of the individual as soon as he takes birth.

Hutton says that the system provides him from birth a fixed social milieu from which neither wealth nor property, success nor disaster can remove him unless of course he so violates standards of behavior laid down by the caste.

Caste also guides the behavior of an individual in his conduct, his association and interaction. It has helped maintain the continuity of social order by preserving its pattern of culture and traditions. It plays a vital role in the process of socialization by teaching individuals the culture and traditions, values and norms of their society. It unifies society in a chain by assigning different places and positions to different groups. It works as the basis of division of labor in society which keeps society away from tensions and conflicts arising out of competition for occupation, power and prestige. Caste also has a deep influence in the religious lives of rural people. The notion of karma and dharma

kept social and economic system intact. Performance of rituals, worshipping of different kinds of Gods and Goddesses and celebration of festivals are determined by the caste system.

6.2 Caste System in India

Introduction

The **caste system in India** is the paradigmatic ethnographic example of caste. It has origins in ancient India, and was transformed by various ruling elites in medieval, early-modern, and modern India, especially the Mughal Empire and the British Raj. It is today the basis of affirmative action programmes in India. The caste system consists of two different concepts, *varna* and *jati*, which may be regarded as different levels of analysis of this system.

The caste system as it exists today is thought to be the result of developments during the collapse of the Mughal era and the rise of the British colonial government in India. The collapse of the Mughal era saw the rise of powerful men who associated themselves with kings, priests and ascetics, affirming the regal and martial form of the caste ideal, and it also reshaped many apparently casteless social groups into differentiated caste communities. The British Raj furthered this development, making rigid caste organization a central mechanism of administration. Between 1860 and 1920, the British formulated the caste system into their system of governance, granting administrative jobs and senior appointments only to Christians and people belonging to certain castes. Social unrest during the 1920s led to a change in this policy. From then on, the colonial administration began a policy of positive discrimination by reserving a certain percentage of government jobs for the lower castes. In 1948, negative discrimination on the basis of caste was banned by law and further enshrined in the Indian constitution; however, the system continues to be practiced in parts of India.

Caste-based differences have also been practised in other regions and religions in the Indian subcontinent like Nepalese Buddhism, Christianity, Islam, Judaism and Sikhism. It has been challenged by many reformist Hindu movements, Islam, Sikhism, Christianity, and also by present-day Indian Buddhism.

New developments took place after India achieved independence, when the policy of caste-

based reservation of jobs was formalised with lists of Scheduled Castes and Scheduled Tribes. Since 1950, the country has enacted many laws and social initiatives to protect and improve the socioeconomic conditions of its lower caste population.

6.3 Definitions and concepts

6.3.1 Varna

Varna literally means *type, order, colour or class* and was a framework for grouping people into classes, first used in Vedic Indian society. It is referred to frequently in the ancient Indian texts. The four classes were the Brahmins (priestly people), the Kshatriyas (also called Rajanyas, who were rulers, administrators and warriors), the Vaishyas (artisans, merchants, tradesmen and farmers), and Shudras (labouring classes). The *varna* categorisation implicitly had a fifth element, being those people deemed to be entirely outside its scope, such as tribal people and the untouchables.

6.3.2 Jati :- *Jati*, meaning *birth*, is mentioned much less often in ancient texts, where it is clearly distinguished from *varna*. There are four *varnas* but thousands of *jatis*. The *jatis* are complex social groups that lack universally applicable definition or characteristic, and have been more flexible and diverse than was previously often assumed.

Certain scholar of caste have considered *jati* to have its basis in religion, assuming that in India the sacred elements of life envelop the secular aspects; for example, the anthropologist Louis Dumont described the ritual rankings that exist within the *jati* system as being based on the concepts of religious purity and pollution. This view has been disputed by other scholars, who believe it to be a secular social phenomenon driven by the necessities of economics, politics, and sometimes also geography. Jeaneane Fowler says that although some people consider *jati* to be occupational segregation, in reality the *jati* framework does not preclude or prevent a member of one caste from working in another occupation. A feature of *jatis* has been endogamy, in Susan Bayly's words, that "both in the past and for many though not all Indians in more modern times, those born into a given caste would normally expect to find marriage partner" within his or her *jati*. *Jatis* have existed in India among Hindus, Muslims, Christians and tribal people, and there is no clear linear order among them.

6.3.3 Caste

The term *caste* is not originally an Indian word, though it is now widely used, both in English and in Indian languages. According to the *Oxford English Dictionary*, it is derived from the Portuguese *casta*, meaning “race, lineage, breed” and, originally, “pure or unmixed (stock or breed)”. There is no exact translation in Indian languages, but *varna* and *jati* are the two most approximate terms.

Ghurye’s 1932 opinion :- The sociologist G. S. Ghurye wrote in 1932 that, despite much study by many people, we do not possess a real general definition of caste. It appears to me that any attempt at definition is bound to fail because of the complexity of the phenomenon. On the other hand, much literature on the subject is marred by lack of precision about the use of the term. Ghurye offered what he thought was a definition that could be applied across India, although he acknowledged that there were regional variations on the general theme. His model definition for caste included the following six characteristics:

- Segmentation of society into groups whose membership was determined by birth.
- A hierarchical system wherein generally the Brahmins were at the head of the hierarchy, but this hierarchy was disputed in some cases. In various linguistic areas, hundreds of castes had a gradation generally acknowledged by everyone.
- Restrictions on feeding and social intercourse, with minute rules on the kind of food and drink that upper castes could accept from lower castes. There was a great diversity in these rules, and lower castes generally accepted food from upper castes.
- Segregation, where individual castes lived together, the dominant caste living in the center and other castes living on the periphery. There were restrictions on the use of water wells or streets by one caste on another: an upper-caste Brahmin might not be permitted to use the street of a lower-caste group, while a caste considered impure might not be permitted to draw water from a well-used by members of other castes.
- Occupation, generally inherited. Lack of unrestricted choice of profession, caste members restricted their own members from taking up certain professions they considered degrading. This characteristic of caste was missing from large parts of India, stated Ghurye, and in these regions all four castes (Brahmins,

Kshatriyas, Vaishyas and Shudras) did agriculture labour or became warriors in large numbers.

- Endogamy, restrictions on marrying a person outside caste, but in some situations hyper gamy allowed. Far less rigidity on inter- marriage between different sub-castes than between members of different castes in some regions, while in some endogamy within a sub-caste was the principal feature of caste-society.

The above Ghurye's model of caste thereafter attracted scholarly criticism for relying on the census reports produced by the colonial government, the "superior, inferior" racist theories of H. H. Risley, and for fitting his definition to then prevalent orientalist perspectives on caste.

Ghurye added, in 1932 that the colonial construction of caste led to the livening up divisions and lobbying to the British officials for favourable caste classification in India for economic opportunities, and this had added new complexities to the concept of caste. Graham Chapman and others have reiterated the complexity, and they note that there are differences between theoretical constructs and the practical reality.

The sociologist Andre Beteille notes that, while varna mainly played the role of caste in classical Hindu literature, it is jati that plays that role in present times. Varna represents a closed collection of social orders whereas jati is entirely open-ended, thought of as a «natural kind whose members share a common substance.» Any number of new jatis can be added depending on need, such as tribes, sects, denominations, religious or linguistic minorities and nationalities. Thus, «Caste» is not an accurate representation of jati in English. Better terms would be ethnicity, ethnic identity and ethnic group.

6.3.4 Flexibility Sociologist Anne Waldrop observes that while outsiders view the term caste as a static phenomenon of stereotypical tradition-bound India, empirical facts suggest caste has been a radically changing feature. The term means different things to different Indians. In the context of politically active modern India, where job and school quotas are reserved for affirmative action based on castes, the term has become a sensitive and controversial subject.

Sociologists such as M. N. Srinivas and Damle have debated the question of rigidity in caste

and believe that there is considerable flexibility and mobility in the caste hierarchies.

6.3.5 Origins

Caste system in 19th century India

Perspectives

There are at least two perspectives for the origins of the caste system in ancient and medieval India, which focus on either ideological factors or on socio-economic factors.

- The first school focuses on the ideological factors which are claimed to drive the caste system and holds that caste is rooted in the four *varnas*. This perspective was particularly common among scholars during the British colonial era and was articulated by Dumont, who concluded that the system was ideologically perfected several thousand years ago and has remained the primary social reality ever since. This school justifies its theory primarily by citing the ancient law book *Manusmriti* and disregards economic, political or historical evidence.
- The second school of thought focuses on socioeconomic factors and claims that those factors drive the caste system. It believes caste to be rooted in the economic, political and material history of India. This school, which is common among scholars of the post-colonial era such as Berreman, Marriott, and Dirks, describes the caste system as an ever-evolving social reality that can only be properly understood by the study of historical evidence of actual practice and the examination of verifiable circumstances in the economic, political and material history of India. This school has focused on the historical evidence from ancient and medieval society in India, during the Muslim rule between the 12th and 18th centuries, and the policies of the British colonial government from 18th century to the mid-20th century.

The first school has focused on religious anthropology and disregarded other historical evidence as secondary to or derivative of this tradition. The second school has focused on sociological evidence and sought to understand the historical circumstances. The latter has criticised the former for its caste origin theory, claiming that it has dehistoricised and decontextualised Indian society.

6.4 Changes in Caste System

Due to various factors, such as modern education, industrialisation, urbanisation, Indian

Constitution etc. the Indian society is experiencing different changes in the caste system.

At first, the relative position of different castes in the hierarchy is difficult to pinpoint. In the past, each caste had its own fixed position in the hierarchy and accordingly they followed their own way of life. But now the low caste people by following the way of life of the high caste people are trying to change their position. Sanskritisation is one of the most important factors for it.

Secondly, there is decline in the supremacy of Brahmins. Brahmins were considered as the representatives of supreme power and they were given utmost importance in the society. All other categories, including the railing group were paying respect to the Brahmins. But, now the situation has been changed. Even in rural India, the dominant caste is getting high respect and if a dominant caste is from a lower caste group, it has power to command over Brahmins.

Thirdly, there is growing dissociation between caste and hereditary occupation. No longer one can deduce a person's caste by looking at his occupation. A person who is working in a salon may not be a barber. It is because of decline in the institute of caste panchayat. Caste panchayat was regulating the behaviour of the caste people with regard to their occupation. But now it has lost its power.

Fourthly, there is improvement in the socio-economic conditions of lower caste people. They are protected by the different policies of the government. They have given importance in the political field as well. They get equal power with other caste categories in expressing their decision in nation building.

Fifthly, there is a change in the caste identity. People are no more identified according to their caste identity or inscriptive status; rather they are identified according to achieved status. Educational qualifications, occupational position, income etc. are the bases of identification of the individual.

Sixthly, now Indian society is more tolerant of inter-caste marriage. The number of inter-caste marriages is increasing day by day. Nov/-a-days, caste barriers are being crossed, particularly by the urbanised and educated group of each caste. Different Acts, such as the Special Marriage Act, the Hindu Marriage Act removed caste restrictions on inter-

caste marriage.

Seventhly, significant changes are found in the ideas of purity and pollution. Purity and pollution expressed themselves in various ways in inter-caste relations such as accepting cooked food, drinking water, coming into close contact etc. Such attitudinal changes are observed more among the educated and urban people.

Finally, in the traditional caste system, there was no possibility of an individual moving up or going down in the hierarchy. Any social mobility was only, possible in terms of the group as a whole. But now mobility of individual member is possible as achieved status is given importance in the society. The Indian society is divided into various sects and classes. This is because of the caste system which is prevalent in the country. The roots of the caste system go back to the ancient Vedas dividing people on the basis of varna or occupation. It has brought many evils in the society. The Government is constantly striving to overcome the harms of the system and bring about true equality among the people.

There are some negative aspects according to P.N Bose the caste system has acted essentially to impose that attitude of mind, needed to raise men from savagery but to stop them half way on progress. Caste acts as a barrier to modernization. Modernization essentially needs a change in outlook and mentality along with socio-economic development. It has hindered development as it imposes strict rules regarding occupation of different people. The society characterized by the caste system is a closed one permitting very little or no social mobility. It acts as a perpetuating force of social inequality and untouchability. It is based on inequality of status and opportunities which often creates conflict and tension in the society.

6.5 Jajmani System in Rural Society

The notion of the jajmani system was popularized by colonial ethnography. It tended to conceptualize agrarian social structure in the framework of exchange relations. In its classical construct, different caste groups specialized in specific occupations and exchanged their services through an elaborate system of division of labor.

Though asymmetry in position of various caste groups was recognized what it emphasized was not inequality in rights over land but the spirit of community. Wisner argued that each served the other. Each in turn was master. Each in turn was servant. This system of inter

relatedness in service within Hindu community was called the Jajmani system. Central to such a construction of exchange is the idea of reciprocity (Gouldner) with the assumption that it was a non-exploitative system where mutual gratification was supposed to be the outcome of the reciprocal exchange.

6.5.1 The concept of Jajmani System

Inter-caste relations at the village level constitute vertical ties. They may be classified into economic, ritual, political and civic ties. The castes living in a village are bound together by economic ties. Generally, peasant castes are numerically preponderant in villages and they need the carpenter, blacksmith and leather worker castes to perform agricultural work. Servicing castes such as priest, barber, and washerman and water carrier cater to the needs of everyone except the Harijans. Artisan castes produce goods which are wanted by everyone. Most Indian villages do not have more than a few of the essential castes and depend on neighbouring villages for certain services, skills and goods.

In rural India with its largely subsistence and not fully monetized economy the relationship between the different caste groups in a village takes a particular form. The essential artisan and servicing castes are paid annually in grain at harvest time. In some parts of India, the artisan and servicing castes are also provided with free food, clothing, fodder and residential site. On such occasions as birth, marriage and death, these castes perform extra duties for which they are paid customary money and some gifts in kind. This type of relationship is found all over India and is called by different names- jajmani in north, bara batute in Maharashtra, mirasi in Tamil Nadu and adade in Karnataka.

Oscar Lewis defined jajmani system as that under which each caste group within a village is expected to give certain standardized services to the families of other castes. Jajmani is more than a relationship between families than between castes. Jajmani is sort of mutual give and take form of relationship in which one family is hereditarily entitled to supply goods and render services to the other in exchange of the same. The person rendering the services or supplying the goods is known as kameen or prajan and the person to whom the services are rendered is called a jajman. Thus under jajmani system a permanent informal bond is made between jajman and kameen to meet each other's need for good and services.

6.5.2 Main features of Jajmani System

The jajmani system is characterized by the following features:

- Unbroken relationship- Under the jajmani system the kameen remains obliged to render the services throughout his life to a particular jajman and the jajman in turn has the responsibility of hiring services of a kameen.
- Hereditary relationship- Jajmani rights are enjoyed hereditarily. After the death of a man his son is entitled to work as kameen for the same jajman family of families. The son of a jajman also accepts the son of the kameen as his kameen.
- Multidimensional relationship- Due to the permanency of relationship both the jajman and kameen families become mutually dependent on each other. The relationship becomes very deep. They often take part in the personal and family affairs, family rituals and ceremonies.
- Barter exchange-Under jajmani system the payments are made mainly in terms of goods and commodities. The kameen gets his necessities from the jajman in return of his services.

The jajmani system has gradually decayed in modern society. There are many reasons responsible for it. Modern economic system that measures everything in terms of its monetary value is one of the reasons. The decline of belief in caste system and hereditary occupation has given a strong blow to the system. Growth of better employment opportunities outside the village and introduction of new transport options has also affected the system.

- The terms ‘Scheduled Castes and Scheduled Tribes’ (SC/ST) are the official terms used in government documents to identify former untouchables and tribes. However, in 2008 the National Commission for Scheduled Castes, noticing that the word ‘Dalit’ was used interchangeably with the official term ‘Scheduled Castes’, asked the State Governments to end the use of the word ‘Dalit’ in official documents by calling the term ‘unconstitutional’ and to replace it with the term ‘Scheduled Caste’ instead.
- The roots of the caste system are traced back to the ancient ages. While one view discriminates between the castes as upper and lower castes on the basis of their origin, another view traces the origin of the castes to varnas which classifies the caste system on the basis of their functions. Since then, it was found that undue advantage was taken by the section of people having an upper hand and a say in the community, leading to discrimination and exploitation of the weaker sections of community.

- The people from Scheduled Castes and Scheduled Tribes, referred to as ‘untouchables’ form one-sixth of India’s population or 160 million; they endure discrimination and segregation.

6.5.3 Evil faces of this system

Untouchability: Many villages are separated by caste and they may not cross the line dividing them from the higher castes. They also may not use the same wells or drink in the same tea stalls as higher castes.

Discrimination: They often do not have the facility to electricity, sanitation facilities or water pumps in lower caste neighbourhoods. Access to better education, housing and medical facilities than that of the higher castes is denied.

Division of labour: They are restricted to certain occupations like sanitation work, plantation work, leather works, cleaning streets, etc.

Slavery: They are subjected to exploitation in the name of debt, tradition, etc., to work as laborers or perform menial tasks for generations together.

6.5.4 Government Initiatives

The Indian Government has enacted laws to remove untouchability and has also brought in many reforms to improve the quality of life for the weaker sections of society. Few among them are:

- Constitutionally guaranteed fundamental human rights
- Abolition of ‘untouchability’ in 1950
- Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989
- Provision of reservation in places like educational institutions, for employment opportunities etc.
- Establishing social welfare departments and national commissions for the welfare of scheduled castes and tribes

These measures adopted by the government have brought some relief to the weaker sections of society. The urban areas have shown good amount of impact and some improvement. However, people in rural areas and villages still face extreme discrimination. We indeed have a long way to go in achieving the objectives set to eradicate and abolish discrimination, on the basis of caste and creed. It now depends on our efforts and a change in our mindset is sure

to see a perpetual change, bringing about equality for all.

6.6 Right to Equality

The fundamental rights are guaranteed to protect the basic human rights of all citizens of India and are put into effect by the courts, subject to some limitations. One of such fundamental rights is the Right to Equality. Right to Equality refers to the equality in the eyes of law, discarding any unfairness on grounds of caste, race, religion, place of birth sex. It also includes equality of prospects in matters of employment, abolition of untouchability and abolition of titles. Articles 14, 15, 16, 17 and 18 of the Constitution of India highlight the Right to Equality in detail. This fundamental right is the major foundation of all other rights and privileges granted to Indian citizens. It is one of the chief guarantees of the Constitution of India. Thus, it is imperative that every citizen of India has easy access to the courts to exercise his/her Right to Equality.

6.6.1 Equality Before Law

Equality before law is well defined under the Article 14 of the Constitution which ensures that every citizen shall be likewise protected by the laws of the country. It means that the State will not distinguish any of the Indian citizens on the basis of their gender, caste, creed, religion or even the place of birth. The state cannot refuse equality before the law and equal defence of the law to any person within the territory of India. In other words, this means that no person or groups of people can demand for any special privileges. This right not only applies to the citizens of India but also to all the people within the territory of India.

6.6.2 Social Equality and Equal Access to Public Areas

The right of Social Equality and Equal Access to Public Areas is clearly mentioned under the Article 15 of the Constitution of India stating that no person shall be shown favouritism on the basis of colour, caste, creed language, etc. Every person shall have equal admittance to public places like public wells, bathing ghats, museums, temples etc. However, the State has the right to make any special arrangement for women and children or for the development of any socially or educationally backward class or scheduled castes or scheduled tribes. This article applies only to citizens of India.

6.6.3 Equality in Matters of Public Employment

Article 16 of the Constitution of India clearly mentions that the State shall treat everyone

equally in the matters of employment. No citizen shall be discriminated on the basis of race, caste, religion, creed, descent or place of birth in respect of any employment or office under the State. Every citizen of India can apply for government jobs. However, there are some exceptions to this right. The Parliament may pass a law mentioning that specific jobs can only be filled by candidates who are residing in a particular area. This requirement is mainly for those posts that necessitate the knowledge of the locality and language of the area.

Apart from this, the State may also set aside some posts for members of backward classes, scheduled castes or scheduled tribes which are not properly represented in the services under the State to uplift the weaker sections of the society. Also, a law may be passed which may entail that the holder of an office of any religious institution shall also be a person professing that specific religion. Though, this right shall not be granted to the overseas citizens of India as directed by the Citizenship (Amendment) Bill, 2003.

6.6.4 Abolition of Untouchability

Article 17 of the Constitution of India abolishes the practice of untouchability in India. Practice of untouchability is declared as a crime and anyone doing so is punishable by law. The Untouchability Offences Act of 1955 (and now Protection of Civil Rights Act in 1976) states punishments for not allowing a person to enter a place of worship or from taking water from a well or tank.

6.6.5 Abolition of Titles

Article 18 of the Constitution of India prohibits the State from granting any titles. Citizens of India are not allowed to accept titles from a foreign State. Titles like Rai Bahadurs and Khan Bahadurs given by the British government have also been abolished. Nevertheless, academic and military distinctions can be conferred upon the citizens of India. The awards of 'Bharat Ratna' and 'Padma Vibhushan' cannot be used by the beneficiary as a title and is not prohibited by the Constitution of India. From 15 December 1995, the Supreme Court has sustained the validity of such awards.

To conclude, the 'Right to Equality' should not only remain on papers. This right should be properly exercised; otherwise, it will lose its essence if all the citizens of India, especially the weaker and backward classes do not have equal rights and equality before law.

Summary

Caste stands as a pivot of rural social structure. It acts as the most powerful determinant of individual behaviour and social order in rural unity. Caste is the determinant of individual status and role. It determines the status of the individual as soon as he takes birth. Hutton says that the system provides him from birth a fixed social milieu from which neither wealth nor property, success nor disaster can remove him unless of course he so violates standards of behaviour laid down by the caste. Caste also guides the behaviour of an individual in his conduct, his association and interaction. It has helped maintain the continuity of social order by preserving its pattern of culture and traditions. It plays a vital role in the process of socialization by teaching individuals the culture and traditions, values and norms of their society. Many villages are separated by caste and they may not cross the line dividing them from the higher castes. They also may not use the same wells or drink in the same tea stalls as higher castes. They often do not have the facility to electricity, sanitation facilities or water pumps in lower caste neighbourhoods. Access to better education, housing and medical facilities than that of the higher castes is denied. They are restricted to certain occupations like sanitation work, plantation work, leather works, cleaning streets, etc.

MCQ

1. The caste system based on -----
 - A) Religion
 - B) Endogamy
 - C) Marriage
 - D) Region

2. Economic system of the village is based on -----
 - A) Functional specialization
 - B) Political system
 - C) Training
 - D) Homogeneous

3. Buddhism was founded by _____
 - A) Mahaveer

B) Gautama Buddha

C) Allah

D) Prophets

4. Jainism was founded by _____

A) Mahaveer

B) Allah

C) Christ

D) Goutama Budda

5. is the major feature of rural society.

A) Social heterogeneity

B) Dynamic life

C) Homogeneity

D) Social mobility

Answers

1. A) 2. A) 3. B) 4. A) 5. C)

Review Questions

1. Define caste?
2. Define Verna?
3. Define Jati?
4. Explain the main features of caste system?
5. Define discrimination?
6. Write a short note on Indian caste system?
7. Explain the Role of Caste in Rural Society of India?
8. Discuss the Jajmani System in Rural Society?
9. Explain the Modern Status of the Caste System?

Unit - 7

Caste and Class

- Understand the concept of class.
- Understand the concept of caste.
- Understand the difference between class and caste systems.
- Discuss the concept of BC.
- Discuss the SC and ST.

Objective

In Max Weber's phraseology, caste and class are both status groups. While castes are perceived as hereditary groups with a fixed ritual status, social classes are defined in terms of the relations of production. A social class is a category of people who have a similar socio-economic status in relation to other classes in the society. The individuals and families which are classified as part of the same social class have similar life chances, prestige, style of life, attitudes etc.

In the caste system, status of a caste is determined not by the economic and the political privileges but by the ritualistic legitimation of authority. In the class system, ritual norms have no importance at all but power and wealth alone determine one's status (Dumont, 1958).

7.1 The major differences between Caste and Class are:

Caste	Class
Castes are perceived as hereditary groups with a fixed ritual status according to Max Weber's phraseology	A person's Class is based on social status, wealth and power acquired, level of education and other achievements.

A person belonging to certain caste has to follow certain traditions, rituals and customs	A person belonging to a certain class is not bound by customs, rituals or traditions.
According to Anthropologist Louis Dumont and Social Anthropologist Edmund Leach, caste is unique to the Indian sub-continent	Classes are usually found in highly industrialized countries located in Europe, North America.
Inter caste marriage leads to disputes between family members and members of different castes.	If there is a marriage between two people belonging to different classes, it does not evoke any kind of disputes between members of different Class.
The caste system does not promote democracy, since it severely limits equal opportunity to rise from an individual's station	Class system does not necessarily act as a hindrance to democracy, since classification is based on education, social status, and the work one does.
Occupational mobility is one of the biggest banes of the Caste system. A person has to continue in the line of work of his ancestors irrespective of his interest, education and skills.	Social class does not act as a hindrance to occupational mobility. A person belonging to any class can change his occupations based on his skills, education and interests.
The caste system has religious connotations.	The class system is not based on any religion.
The Social Gap between people belonging to different castes is very wide which is not healthy for the overall progress of a nation	The Social gap between people belonging to different classes is narrower when compared to the gap that is prevalent among people belonging to different Castes.
Caste System is static	The class system is dynamic
There is no scope for vertical social mobility since the division is solely determined by birth.	There is ample scope for vertical social mobility for people belonging to different classes since it is dependent on one's abilities, nature of work, education, acquisition of wealth, status etc.

Caste system works as a political force.	Class system does not act as a political force.
Cumulative Inequality is a distinctive feature of the caste system	Dispersed Inequality is a distinctive feature of the class system

Reservation is primarily given to all 3 groups: Scheduled Castes, Scheduled Tribes, Other Backward Classes abbreviated as SC, ST, OBC respectively. Originally reservation was only given to SCs and STs but was later extended to OBCs in 1987 after the implementation of the Mandal Commission report.

- The first are the Scheduled Castes. These communities were variously seen as at the bottom or “underneath” the caste system in South Asia, below even the *Sudra* varna. These castes had hereditary professions such as agricultural labourers, manual scavenging, tannery, washing clothes, daily wage workers, fishing and more. They were subjected to the practice of untouchability, which takes the form of various social restrictions ranging from inability to touch other castes to inability to use the same water source or even live in the same area. Historically they were barred from entering temples and other places of worship and sometimes were not allowed to use the same roads. Today many of these castes are landless labourers. They make up around 220 million people, 17% of India’s population.
- The next group is the Scheduled Tribes. The definition of this group varies, but the criteria for a Scheduled Tribe “indications of primitive traits, distinctive culture, geographical isolation, shyness of contact with the community at large, and backwardness.” Most of these groups are considered Adivasis, and the original inhabitants while others are nomadic tribes who were notified as “criminal tribes” under British rule. They range in modes of existence from subsistence agriculturalists who have had interaction between the outside world to hunter-gatherer groups still in the jungles. They have suffered from exploitation of their land by the British. However, in the Northeast, many of the tribes are relatively better-off and possess interaction with the outside world. They are around 100 million people, around 8% of the population. Examples include the Bodo, Gondi, Banjara, and Santal.
- The • The Other Backward Classes make up the third major category. Although they were not initially included in the quota plan, the Mandal Commission investigated

every Indian community to identify which castes were considered to be "backward" in comparison to the overall populace under Moraji Desai's premiership.

Based on 1931 census data, they estimated 52% of India's population belonged to castes that were "backward" due to various socio-economic factors like wealth or jobs performed. The possibility for providing reservation to these people was allowed for in Article 15(4) and Article 16(4), which states the government can provide reservation to "backward classes." Although the center maintains its own list of OBC's, comprising over 5,000 castes and subcastes, each state can create their own backward caste list for in-state reservations. Most OBCs are lower castes, were classified originally in the *shudra* varna, and have low ritual status. However, there are other castes in the OBC list who, although ritually low, are economically dominant and in many cases are the enforcers of the caste hierarchy, including some Brahmin groups.

There is a difference in some states between most backward or extremely backward castes, who endure a lot of social discrimination and are hardly above Dalit's in rank, and backward castes, who face some socioeconomic disadvantage. As actuality, OBCs are not need to be Hindu, as contrast to Scheduled Castes, and many governments provide benefits to certain Muslim and Christian communities. Since the requirements are less strict, this list is most likely to be updated frequently by politicians seeking to appease various segments of the electorate. OBC Category is reserved for forgeries.

The General category, often known as the Other category (Other Caste), is used to group people who do not belong to these categories. In the General Category, the majority of communities belonging to the Brahmin, Kshatriya, and Vaishya varnas are upper castes who do not benefit from reservations. Throughout history, members of this General Category have held inherited positions as pujaris, zamindars, kings, physicians, soldiers, and landowners.

7.2 Backward Classes

Nature of backward classes: One type of social stratification is indicated by the term "class." It is described as a group of individuals with comparable socioeconomic standing. When compared to other types of stratification, such as caste, it is rather open. A class is considered to be backward if its members are economically and educationally less privileged compared to the other classes in that society. Examine the definition and characteristics of a

backward class in India. Next, we'll talk about the phenomenon of the underprivileged classes during the British era, and lastly, we'll talk about how the Constitution addressed them.

Definition of Backward Classes: The comprehension of India's backward classes necessitates an understanding of the fundamental nature of Indian society, which is comprised of several exclusive social groups. The term "backward classes" refers to a broad range of social groupings with differing socioeconomic statuses and places within Indian society's social hierarchy rather than a single group. They have long-standing disadvantages and limitations that are primarily supported by the caste system.

Composition of Backward Classes: The people who belong to the backward classes are diverse and number in the thousands. They make up about one-third of the nation's entire population. They are made up of

- (i) The scheduled tribes (Adivasis);
- (ii) The scheduled castes (Harijans), and
- (iii) The other backward classes.

The scheduled castes (SC) and the scheduled tribes (ST) are well-defined categories in the Indian Constitution. The other backward classes are not listed and defined. The problems of this category of people are, therefore, diverse and complex (Kuppuswamy 1984: 192).

British Rule and Backward Classes: With British rule, the issues of the lower classes became more acutely focused. The British government's approach to the underprivileged classes was a combination of political and humanitarian. The government's goal to eliminate some of the limitations of the established social structure ran counter to the social justice and equality ideals of the West. They also extended economic benefits to low castes by encouraging certain occupations or trades such as liquor, hides and so on. The British policy, however, also emanated from another dimension.

The Indian national movement was gaining momentum. Its leadership was provided by the new intelligentsia which came from the upper castes.

The British government did not look at them with favour. The perpetuation of cleavage between the high castes and the low castes was in their interest. This they ensured by extending economic and political benefits to the low castes. In this way the wedge was maintained between the high castes and the low castes during the British rule.

Backward Classes and the Indian Constitution: The Indian Constitution is silent on the definition of the backward classes. What one finds, however, is the characteristics of backwardness described and spread over the different articles of the Constitution.

Article 15 (4) speaks of social and educational backwardness.

In Article 16 (4), mention is made of backward classes and their inadequate representation in services.

Article 23 speaks of forced labor. Scheduled castes and scheduled tribes are included in the weaker segment of the population that is mentioned in Article 46. In addition to these allusions to backwardness, the Constitution has specific provisions for their advancement. Furthermore, there exist legal provisions.

Untouchability is prohibited, for instance, by Article 17 of the Constitution. As a result, the scheduled castes are granted the same legal protections as other castes. The Untouchability (Offences) Act, which established penalties for offenses on this score, was passed in 1955 to further support this. Similar to this, the scheduled castes now have political influence thanks to the expansion of adult suffrage. However, social disabilities—rather than the elimination of legal disabilities—represent the true issue.

The Constitution has outlined specific measures under Article 46 to combat this. It says that the weaker segments of the population, especially the scheduled castes and scheduled tribes, should have special attention in the state's promotion of their educational and economic growth. Additionally, it will shield children against all types of exploitation and social injustice.

Lastly, there's Article 340, which gives the state government the authority to look at how the backward classes are doing. With these considerations in mind, we shall now turn our attention to the social history of the lower classes.

Social background of backward classes: The most disadvantaged segment of Indian society in terms of social, economic, and educational status is the backward classes, as was previously discussed with you. This section will provide a detailed analysis of each group of backward classes, including the scheduled castes, scheduled tribes, and other backward classes. Their unique characteristics will be mostly discussed, with an emphasis on their financial situation. Let's start with the scheduled tribes first.

- Dispersal As to the data from the 1981 census, the scheduled tribes accounted for around 7% of the overall population. Furthermore, they make up 8.08 percent of the population overall, according to the 1991 census.
- They are thought to make up the indigenous group known as the "Girijan," "Janjatis," or "Adivasi" in Indian society. They are mostly found in specific geographic regions, such as the Indo-gangetic plains, hills, and ghats in the southwest of India, as well as the northern and northeastern mountain valleys, the eastern borders, hills, and plateau between Peninsular India, and so on. There were 414 tribes in different Indian states according to the Scheduled Tribe Lists Modification Order, 1956.
- They are dispersed over practically all of India's states. Nonetheless, Madhya Pradesh, Orissa, Bihar, West Bengal, Rajasthan, and Gujarat have a sizable concentration of them. Approximately seven million indigenous people from 68 ethnic groups live in Madhya Pradesh (M.P.). in Orissa and Bihar
- The number of tribal people exceeds four million. The Indian Constitution's Sixth Schedule grants the tribal regions of Assam, Meghalaya, Tripura, and Mizoram a significant amount of social, cultural, and political autonomy. Article 164 establishes a Ministry of Tribal Welfare in Bihar, Madhya Pradesh, and Orissa. For administrative purposes, the remaining tribal areas—that is, those not covered by the 6th Schedule—are referred to in the Constitution as "Scheduled Areas."
- Even though there are a lot of tribal people living in the states of M.P., Bihar, Orissa, and some other states, they still only make up a small portion of the populations in these states. The situation in the north-eastern states, however, is different. Compared to other states, these states have a smaller total tribal population, but the tribal community still makes up a sizable portion of the state's overall population. In addition to these, there are a number of other tribal areas, such as Lakshadweep, the Andaman and Nicobar Islands, etc., where some extremely primitive tribes exist that

are fast going extinct.

Distinguishing features: India's tribal populations speak a wide range of dialects. Their practices, traditions, and arts differ greatly from one another. They typically reside in forested and hilly regions. Historically, one of the main characteristics of the tribal group has been their ecological and social isolation. Their social structure had clearly been impacted by this seclusion. For instance, they had some degree of political autonomy up until recently. It is currently challenging to categorize India's indigenous people according to a single set of standards. The challenge stems from the reality that Indian tribes are transitional tribes. Their political divisions have disintegrated. It has broken their social and ecological isolation.

A section of the tribal population has got absorbed into Hindu society, some have converted to Islam and some to Christianity. They have also been drawn into the various sectors of the economy, such as, plantations, mines, industries, etc.

This makes the generalized description of the tribal population more difficult. Problem of description is not merely an academic problem, it is also a problem of vital practical concern. The benefit of many welfare programmes goes only to those groups which are listed under the category of scheduled tribes. The list of the scheduled tribes has, therefore, been drawn after careful consideration of each individual tribe so that no group is left out.

Generally, such lists have been drawn keeping in mind the geographical isolation and the relative independence of their political and cultural system.

Economic status: Economically, tribes vary all the way from food gatherers to the industrial labour force. There are many tribes such as the Kadar, the Malapantaram and the Paniyan of Kerala, the Paliyan of Tamil Nadu who are dependent on forest products. They are essentially food gatherers. They collect fruits, roots and other forest products and supplement them with hunting and fishing. The bulk of the tribal population of India is dependent on agriculture with forest produce as secondary support.

Certain groups, such as the Mizo, Garo, Khasi, and Naga, engage in shifting agriculture, also known as "jhum" or "slash and burn." Some people, including the Munda, the Bhil, the Gond, and the Oraon, cultivate permanently. Numerous indigenous groups have also moved in considerable numbers to West Bengal and Assam, where they labour on plantations (see Jain

1988). Similar to this, regions rich in coal, iron, and other minerals like Bihar, Madhya Pradesh, and West Bengal have given rise to an industrial labour force made up primarily of tribal people.

Some Indian people are classified by the Central Government as Scheduled Caste (SC), Scheduled Tribe (ST), and Other Backward Class (OBC) according to their social and economic status. Castes and communities can be added to or removed from the OBC list provided by the National Commission for Backward Classes, and it is subject to periodic revision in response to social, educational, and economic reasons. For instance, the OBCs are entitled to 27% quota in higher education and public sector jobs. OBCs are defined as "socially and educationally backward classes" under the Constitution, and the government is required to provide for their social and educational advancement.

The Planning Commission released a poverty estimate based on the Household Consumer Expenditure Survey, which was carried out by the NSSO, Ministry of Statistics, and Programme Implementation in 2011–12. The estimate showed that 45.3% of ST people lived in rural areas and 24.1% in urban areas, while 15.4% of OBC people lived in urban areas and 22.6% in rural areas. In rural areas, the proportion of SCs was 21.7%, whereas in urban areas, it was 31.5%.

Policy, planning, and program implementation for the social and economic empowerment of OBCs are within the purview of the Backward Classes Division of the Ministry of Social Justice and Empowerment. In addition, it deals with matters concerning the National Backward Classes Finance and Development Corporation (NBCFDC) and the National Commission for Backward Classes (NCBC), two institutions founded for the advantage of Other Backward Classes.

7.4 Backward Classes Division

By putting the Backward Classes Bureau's programs into action, the Ministry is tasked with ensuring the welfare of the Backward Classes. The National Backward Classes Commission (NCBC), established in 1993, is another entity within the Ministry's purview. Regarding castes, subcastes, synonyms, and communities for addition to or removal from the central list of Other Backward Classes, the Commission provides advise to the Ministry.

Backward Classes refer to those citizens' backward classes—aside from the Scheduled Castes and Scheduled Tribes—that the Central Government may designate in the lists that the Government of India periodically prepares to reserve appointments or posts for backward citizens who, in the Government's opinion, are underrepresented in the services provided by the Government of India and any local or other authority within the territory of India or under its control.

The affairs of Backward Classes were looked after by the Backward Classes Cell (BCC) in the Ministry of Home Affairs prior to 1985. With the creation of a separate Ministry of Welfare in 1985 (renamed as Ministry of Social Justice and Empowerment on 25.5.1998), the matters relating to Scheduled Castes, Scheduled Tribes, Other Backward Classes (OBCs) and Minorities were transferred to the new Ministry. Consequent upon the creation of two separate ministries for Scheduled Tribes and Minorities, the subject matter pertaining to these two categories were transferred to the respective Ministries. The Backward Classes Division in the Ministry looks after the policy, planning and implementation of programmes relating to social and economic empowerment of OBCs.

It also looks after matters relating to two institutions set up for the welfare of OBCs-

- National Commission for Backward Classes (NCBC)
- National Backward Classes Finance and Development Corporation (NBCFDC)

Features and problems of backward classes in the context of social change

Thus far, we have conducted surveys on the social backgrounds of every member of the backward classes. We will now concentrate on a few of the unique characteristics resulting from the evolving social landscape.

Context of Social Change:- Indian old culture was extremely hierarchical and divided. Its portions were isolated from one another by definite marital limits, dining-in restrictions, and other social interaction barriers. Maintaining social segregation among distinct groups, each with their own lifestyle, was possible as long as the society was somewhat walled off. Both vertical and horizontal mobility were slow and constrained in the ancient society. The old social structure underwent substantial changes as a result of the development of modern education, the improvement of transportation and communication, the introduction of new economic opportunities, and the introduction of political articulation chances during British rule.

This led to the system being more open, allowing for greater mobility. Of the many changes taking place among the backward classes, two in particular deserve special attention.

They are:

- Changes in their style of life,
- Changes in their relation to the political system. Of course, both are intimately related with changes in their economic life.
- Changes in style of life the changes in the style of life have followed two trends.

7.5 Sanskritisation and Westernisation

Sanskritization is the process through which a caste or social group ascends the social ladder by assimilating the upper castes' traditional way of life. These higher castes may include Vaishyas, Kshatriyas, or Brahmans.

Conversely, in the Indian context, "Westernization" mostly refers to the societal transformation brought about by British rule in India. British values in the areas of politics, economics, education, fashion, etiquette, and customs were received favorably by both individuals and groups, and they were adopted. This is the result of them pursuing a modern career and obtaining a western education.

Even before the arrival of the Europeans, the Sanskritization process was under way, albeit slowly. The comparatively stagnant economy and restricted population movement were the reasons behind this. In addition, there were severe ceremonial and legal penalties that hindered the widespread migration of individuals across different regions. Within the framework of the jajmani system, each caste was associated with a particular occupation, such as Dhobi, Nai, Kumbhar, etc., and each family within these castes had a traditional patron that they serviced. The traditional system could take over the occupation of another caste and as such, they could not give up their own caste occupation and go away to another place unless and until they were allowed to in special circumstances.

The pace of Sanskritisation was accelerated during the British rule due to factors mentioned earlier. Both the processes of Sanskritisation and Westernization led to a change of life-style

among the backward classes in India.

Modifications concerning the political structure Concurrent with this procedure, the political structure underwent modifications. The political structure that emerged during British control provided Indians, particularly those with western education, with more and more avenues for political expression. The underprivileged classes used this resource. The emergence of adult franchise, independence, and, more recently, Panchayati Raj institutions have expanded the underprivileged classes' access to power, particularly political power. Sanskritization gave up to struggle for positions of greater political and bureaucratic authority as a result of this access.

These two aspects of change will now be examined with reference to each component of the backward classes, namely scheduled tribes, scheduled castes, and the other backward classes.

7.5.1 The Scheduled Tribes

Changes in the style of life Changes in the style of life are, as mentioned before, two. First is Sanskritisation and second is Westernization.

Sanskritisation

- There was a greater cultural divide between the better-off upper caste portions of society and the tribal and scheduled castes on the one hand. The tribal population was cut off from the environment. They had evolved their own lifestyles, habits, traditions, and customs. In spite of this, social factors were at play that caused cultural aspects to be passed down from the more affluent and prominent segments of society to the more primitive, or tribal, people.
- The two most significant of these processes were Westernization and Sanskritization. More more than the reserved castes and other backward classes, the tribal people have been cut off from the general flow of Sanskritization. They have nevertheless been impacted by Sanskritic principles and ideals. Over the past several decades, this impact has been more and more noticeable. Without a doubt, the opening of the tribal territories to outside influences has played a major role in this. The incorporation of certain sectors of tribal society into the larger caste system and into the Hindu community at large is one of the most common outcomes of the Sanskritization of

tribal groups.

- This form of cultural assimilation or integration has been demonstrated in several instances. Examples of this kind of caste system integration are the Patelia in western India, the Raj Gond in central India, and the Bhumij in eastern India. This integration goes beyond simple adjustments to routines or way of life. Instead, it is a reflection of a more fundamental transformation—that is, the increasing integration of tribal people into the larger economic system.

Westernization

Christian missions actively participate in India's tribal groups. They function as societal change agents. The missionaries not only introduce new educational and medical facilities into tribal society, but they also bring with them a different set of religious values. The spread of education and conversion to a new religion, i.e. Christianity have led to rapid Westernization among the tribal communities. The process is more pronounced in the tribal belts of the north-eastern region than elsewhere. The Mizo, Naga, Khasi are some examples representing such a process. Conversion to Christianity has also taken place in the region of Chotanagpur (Bihar).

The breakdown of tribal social organization has resulted from both cultural interaction and the opening of tribal territories to traders, moneylenders, and other businesses. They have been experiencing severe economic hardship as a result of debt and land alienation brought about by the opening of tribal lands to outsiders. This procedure has had a significant impact on their social and cultural lives as well. The issue of their assimilation into society at large has gained significant attention in debate.

- One of these schools of thought supported the case of isolation. J.H. Hutton and V. Elwin favored such a position with a view to protecting tribal people from the evil effects of uncontrolled social and cultural contact.
- Their policy of isolating the tribal regions was also called “National Park Policy”.
- A second school of thought, which found favour with G.S. Ghurye and some social reformers, advocated the assimilation of tribal people in the larger social structure.
- Later both Ghurye and Elwin discarded their earlier stand in favour of the policy of integration. The policy of integration aims at bringing the tribal people

into the mainstream, but without the loss of their distinctive social organization and culture.

The impact of change on the political system of the scheduled tribes has been of great importance. Let us see what these changes are. The approach to the tribal problem differs in many ways from the approach adopted towards the scheduled castes. In the case of tribals, there are certain special problems also. These arise partly from their geographical isolation and partly from their ethnic identity. The consciousness of their distinct ethnic identity has led to organized political activity. The demand for a tribal homeland and the growth of political parties indicate politicization of tribal society.

Through these political processes tribal communities, like the Naga, Khasi, Garo, Mizo attained their separate tribal state. Such processes are still at work in some parts of the tribal belt. The demand existed in the past for a separate Jharkhand state in parts of Bihar, Bengal, Orissa and Madhya Pradesh illustrates this trend. It ultimately resulted in the formation of Jharkhand State in the year 2000.

7.5.2 Scheduled Caste and Scheduled Tribes

The **Scheduled Caste (SCs)** and **Scheduled Tribes (STs)** are officially designated groups of people in India. The terms are recognised in the Constitution of India and the groups are designated in one or other of the categories. For much of the period of British rule in the Indian subcontinent, they were known as the Depressed Classes.

In modern literature, the *Scheduled Castes* are sometimes referred to as Dalit, meaning broken/scattered in Sanskrit, having been popularised by B. R. Ambedkar (1891–1956), the economist, reformer, chairman of the Constitution assembly of India, and Dalit leader during the independence struggle, himself a Dalit. Ambedkar preferred the term Dalit to Gandhi's term, Harijan, meaning «person of Hari/Vishnu» (or Man of God). In September 2018, the government «issued an advisory to all private satellite channels asking them to «refrain» from using the nomenclature Dalit, though «rights groups and intellectuals have come out against any shift from Dalit in popular usage

Based on the 2011 census, the Scheduled Castes and Scheduled Tribes make up around 16.6% and 8.6% of India's total population, respectively. The First Schedule of the Constitution (Scheduled Tribes) Order of 1950 names 744 tribes spread across 22 states, and

the First Schedule of the Constitution (Scheduled Castes) Order of 1950 lists 1,108 castes spread across 28 states.

Since the independence of India, the Scheduled Castes and Scheduled Tribes were given Reservation status, guaranteeing political representation. The Constitution lays down the general principles of positive discrimination for SCs and STs.

Government initiative to improve the situation of SCs and STs

The Constitution provides a three-pronged strategy to improve the situation of SCs and STs:

- *Protective arrangements:* Such actions as are necessary to uphold equality, offer sanctions for violations, and end long-standing customs that support injustices. Several legislation were passed in order to put the Constitution's provisions into effect. The Untouchability Practices Act of 1955, the Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act of 1989, the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act of 1993, and other similar laws are examples of this type of legislation. Social prejudice and crimes against the backward classes persisted in spite of legislation.
- *Affirmative action:* Provide positive treatment in allotment of jobs and access to higher education as a means to accelerate the integration of the SCs and STs with mainstream society. Affirmative action is popularly known as reservation. Article 16 of the Constitution states «nothing in this article shall prevent the State from making any provisions for the reservation of appointments or posts in favor of any backward class of citizens, which, in the opinion of the state, is not adequately represented in the services under the State». The Supreme Court upheld the legality of affirmative action and the Mandal Commission (a report that recommended that affirmative action not only apply to the Untouchables, but the other backward castes as well). However, the reservations from affirmative action were only allotted in the public sector, not the private.
- *Development:* Provide In order to close the socioeconomic divide between the SCs, STs, and other communities, offer resources and benefits. The Hidayatullah National Law University had a significant role. Laws to enhance the socioeconomic status of SCs and STs because, in contrast to the meager 11% of other homes, 27% and 37%, respectively, of SC and ST households resided below the poverty line. In Indian

society, the backward castes also experienced greater rates of sickness and mortality and were economically inferior to other groups.

National Commissions

To effectively implement the safeguards built into the Constitution and other legislation, the Constitution under Articles 338 and 338A provides for two statutory commissions: the National Commission for Scheduled Castes, and the National Commission for Scheduled Tribes. The chairpersons of both commissions sit ex officio on the National Human Rights Commission.

7.6 Scheduled Castes in India

Constitutional History :- In the original Constitution, Article 338 provided for a special officer (the Commissioner for SCs and STs) responsible for monitoring the implementation of constitutional and legislative safeguards for SCs and STs and reporting to the president. Seventeen regional offices of the Commissioner were established throughout the country.

There was an initiative to replace the Commissioner with a committee in the 48th Amendment to the Constitution, changing Article 338. While the amendment was being debated, the Ministry of Welfare established the first committee for SCs and STs (with the functions of the Commissioner) in August 1978. These functions were modified in September 1987 to include advising the government on broad policy issues and the development levels of SCs and STs. Now it is included in Article 342.

The Constitution (Sixty Fifth Amendment) Bill, 1990 amended Article 338 for the National Commission for SCs and STs. The Ministry of Welfare's Resolution of 1989 and the Commissioner for Scheduled Castes and Scheduled Tribes were replaced by the first commission under the 65th Amendment, which was established in March 1992. The National Commission for Scheduled Tribes and Scheduled Castes was split into the National Commission for Scheduled Tribes and the National Commission for Scheduled Castes in 2003 when the Constitution was once more changed.

Due to the spread of Christianity and Islam among schedule caste community converted are not protected as castes under Indian Reservation policy. Hence, these societies usually

forge their community certificate as Hindus and practice Christianity or Islam afraid for their loss of reservation.

Scheduled Castes Sub-Plan

The Scheduled Castes Sub-Plan (SCSP) of 1979 mandated a planning process for the social, economic and educational development of Scheduled Castes and improvement in their working and living conditions. It was an umbrella strategy, ensuring the flow of targeted financial and physical benefits from the general sector of development to the Scheduled Castes. It entailed a targeted flow of funds and associated benefits from the annual plan of states and Union Territories (UTs) in at least a proportion to the national SC population. Twenty-seven states and UTs with sizable SC populations are implementing the plan. Although the Scheduled Castes population according to the 2001 Census was 16.66 crores (16.23% of the total population), the allocations made through SCSP have been lower than the proportional population. A strange factor has emerged of extremely lowered fertility of scheduled castes in Kerala, due to land reform, migrating (Kerala Gulf diaspora) and democratization of education.

During Independence of India, the Scheduled Caste (lower castes) remained economically dependent, politically powerless and culturally subjugated to the upper caste. This impacted their overall lifestyle and access to food, education and health.

A person shall be held to be a member of a Scheduled Caste or Scheduled Tribe if he/she belongs to a caste or a tribe which has been declared as such under the various orders issued by the Government.

7.6.1 Difference between Scheduled Caste and Scheduled Tribe

The differences between Scheduled Castes and Scheduled Tribe are:

Scheduled Castes	Scheduled Tribe
<p>Article 341 of the Constitution of India deals with notification of Scheduled Castes. Article 341 of Constitution of India defines as to who would be Scheduled Castes with respect to any State or Union Territory.</p>	<p>Article 342 of the Constitution of India deals with notification of Scheduled Tribes. Article 342 of Constitution of India defines as to who would be Scheduled Tribes with respect to any State or Union Territory.</p>
<p>Scheduled Castes are about 16.6% of India's total population as per 2011 census.</p>	<p>Scheduled Tribes comprise about 8.6% of India's total population as per 2011 census.</p>
<p>As per 2011 Census, among Indian states, Punjab had the highest percentage of its population as Scheduled Castes. It is approximately 32%.</p>	<p>As per 2011 census, among Indian states and Union Territories, Mizoram and Lakshadweep had the highest percentage of its population as Scheduled Tribe (approximately 95%).</p>
<p>The percentage of the population as Scheduled Castes in India's 3 North Eastern States and Island territories was at 0% as per 2011 census</p>	<p>The percentage of the population as Scheduled Tribes in the States of Haryana and Punjab was at 0%.</p>
<p>The Constitution (Scheduled Castes) Order, 1950, lists 1,108 castes across 28 states in its 1st Schedule.</p>	<p>The Constitution (Scheduled Tribes) Order, 1950, lists 744 tribes across 22 states in its First Schedule.</p>
<p>National Commission for Scheduled Castes is an Indian Constitutional body established with the aim of protecting the economic, social, educational, cultural interests of people belonging to Scheduled Castes. Article 338 of the Indian Constitution deals with the National Commission for Scheduled Castes.</p>	<p>National Commission for Scheduled Tribes is an Indian Constitutional body that was established through the 89th Constitutional Amendment Act, 2003. The National Commission for Scheduled Tribes has been set up under Article 338 A.</p>
<p>The first commission for Scheduled Castes was constituted in 2004 with Suraj Bahn as the Chairman. Earlier there was a single</p>	<p>The first commission for Scheduled Tribes was constituted in 2004 with Kunwar Singh as its Chairperson.</p>

Commission for Scheduled Castes and Scheduled Tribes which was bifurcated after 89th Amendment of Constitution in 2003.	
One of the main functions of the National Commission for Scheduled Castes is to investigate and monitor all matters relating to the safeguards provided for the Scheduled Castes under the Constitution of India.	One of the main functions of the National Commission for Scheduled Tribes is to investigate and monitor all matters relating to the safeguards provided for the Scheduled Tribes under the Constitution.

Some of the Similarities in Constitutional provisions to protect the interests of Scheduled Castes and Scheduled Tribes through the Constitution of India are:

- **Article 46** – As per Article 46 of the Constitution of India, States will have to promote and protect the educational and economic interests of Scheduled Castes and Scheduled Tribes. It shall protect Scheduled Castes and Scheduled Tribes from Social Injustice and all forms of exploitation.
- **Article 16 (4A)** – As per Article 16 (4A) of the Constitution of India, makes provisions for States to provide reservations to Scheduled Castes or Scheduled Tribes in matters of promotion.
- **Article 330** – Article 330 provides for the reservation of seats in the Lok Sabha for Scheduled Castes and Scheduled Tribes.
- **Article 332** – As per Article 332 of the Constitution of India, there should be reservation of seats for the Scheduled Castes and the Scheduled Tribes in the Legislative Assemblies of the States. As per the 58th Amendment Act, there will be reservation of seats for Scheduled Tribes in Nagaland, Mizoram, Meghalaya, Arunachal.

7.6.2 Problems of Scheduled Castes

Traditionally Scheduled Castes or untouchables were suffering from several disabilities or problems. These problems are discussed below.

1. *Social Problem:*

These problems pertained to the concept of purity and pollution. The untouchables were

given a very low position in the society.

The high-caste Hindus maintained a social distance from them. They were denied many basic amenities of life which were accorded to the high-caste Hindus. They were dependent on the tradition of Hindus for items of food and drink.

2. *Religious Problems:*

These pertained to the denial of the right of entering temples which were exclusively served by the high-caste Brahmins. The untouchables were neither allowed to enter the temples nor served by the Brahmins. They had no right to worship the Gods and Goddesses in the temple.

3. *Economic Problems:*

They suffered from many economic problems. They had to face many economic hardships and they were not given proper reward for their service. Traditionally, untouchables were deprived of landed property of their own. They were not allowed to carry on any business. They were not permitted to engage themselves in the professions which were being carried out by the people of other castes.

The untouchables were not free to choose any occupation according to their own ability they had to clean the streets, remove dead cattle and to undertake heavy agricultural work. Mostly they were landless labourers. They worked in the fields of high-caste Hindus as labourers.

4. *Public Disabilities:*

Harijans had to face many public indignities because they were denied the right to use the services of public utilities like wells, public transport as well as educational institutions.

5. *Educational Problems:*

The untouchables were historically denied access to education. They were prohibited from attending public schools. Even now, the majority of illiterates remain untouchables. According to K.M. Pannikar, who described the Harijans' living conditions, during the

system's heyday, their situation was worse than slavery in many respects. At the very least, the slave had a unique relationship with his owner because he was a property of the master. The brutality of personal enslavement was altered by considerations of economic self-interest and even human sentiment.

But these mitigating factors did not apply to the system of untouchability, which was mostly perceived as a system of communal slave holding. Instead of an individual owning slave, each village held the untouchable families attached to it in a kind of slavery. No individual of the higher castes was supposed to have any personal relations with an untouchable.

7.6.3 Problems of Indian Tribes

In general, the problems of the Indian tribes can be discussed under the following heads:

1. Loss of Control over Natural Resources:

The native people had unrestricted ownership and management rights over natural resources such as land, forests, animals, water, soil, fish, etc. prior to the arrival of the British. Tribal sovereignty was supplanted by state control as a result of India's industrialization, which also led to the discovery of minerals and other resources in areas inhabited by tribes. And so the saga of the tribesmen's never-ending suffering started. Pressure on land and forests intensified with the post-independence development process.

This resulted in loss of ownership rights over land, owing to chronic indebtedness, unscrupulous landlords, moneylenders, contractors and officials. With the concepts of protected forests and national forests gaining currency, the tribals felt themselves uprooted from their cultural moorings and with no secure means of livelihood.

2. Lack of Education:

The 1991 Census found that around 70% of tribal people lack literacy. There are several circumstances that prevent tribal people from embracing education, despite the fact that education can undoubtedly be used to improve their lot in life and increase their participation in the process of development.

Superstitions and biases held by the tribe, extreme poverty, the nomadic lifestyle of some tribes, disinterest in courses taught in a foreign language, and a shortage of qualified teachers and other resources in the tribal territories are some of these causes.

3. Displacement and Rehabilitation:

After independence, the focus of the development process was on heavy industries and the core sector. As a result huge steel plants, power projects and large dams came up—most of them in the tribal inhabited areas. The mining activities were also accelerated in these areas. Acquisition of tribal land by the government for these projects led to large scale displacement of the tribal population. The tribal pockets of Chhotanagpur region, Orissa, West Bengal and Madhya Pradesh suffered the most.

The government's monetary recompense was frittered away on unnecessary expenses. The uprooted tribal people in the industrial zones were not given any settlements; instead, they were forced to migrate to neighbouring states or live in impoverished conditions as unskilled labourers in the periphery of slums. These tribal people have psychological issues as a result of their migration to urban regions since they find it difficult to adapt to the urban ideals and way of life.

4. Problems of Health and Nutrition:

Because of economic backwardness and insecure livelihood, the tribals face health problems, such as prevalence of disease, like malaria, cholera, tuberculosis, diarrhoea and jaundice, problems associated with malnutrition like iron deficiency and anaemia, high infant mortality rates, low levels of life expectancy, etc.

5. Gender Issues:

The position of women has been impacted by the degradation of the natural environment, especially with regard to the loss of forests and a rapidly depleting resource base. Consumption and the commoditization of women have arisen as a result of the opening of the tribal belts to mining, industry, and commercialization, which has exposed tribal men and women to the brutalities of the market economy.

6. Erosion of Identity:

Tribals are becoming more concerned about maintaining their identity as a result of the traditional rules and institutions they uphold clashing with more contemporary ones. Another reason to be concerned is the disappearance of tribal languages and dialects, which suggests that tribal identity is eroding in some places.

7.7 Problems of Minorities

Some of the main problems faced by minorities in India are as follows:

1. Problem of Identity
2. Problem of Security
3. Problem Relating to Equity.

1. Problem of Identity:

Because of the differences in socio-cultural practices, history and backgrounds, minorities have to grapple with the issue of identity everywhere which give rise to the problem of adjustment with the majority community.

2. Problem of Security:

Different identity and their small number relative to the rest of the society develops feeling of insecurity about their life, assets and well-being. This sense of insecurity may get accentuated at times when relations between the majority and the minority communities in a society are strained or not much cordial.

3. Problem Relating to Equity:

The minority community in a society may remain deprived of the benefit of opportunities of development as a result of discrimination. Because of the difference in identity, the minority community develops the perception of the sense of inequity.

So far as the problems of Muslims are concerned, which is the largest minority community in India, they fall into three categories:

- (a) Problems those are common to all poor people.
- (b) Problems those are common to all minorities.
- (c) Problems those are specific to Muslims only.

Here, we will deal especially the third category which is specific to Muslims only. Religion is a complex phenomenon in India. Though India is declared a 'secular' state, yet the problem of secularism looms large here. Conversion to Islam and Christianity has been a much controversial issue over the last couple of decades.

Reasons for this are varied—ranging from poverty to perceived discrimination resulting in alienation of Muslims and Christians in India. The Government of India has constituted a committee on 9th March 2005 under the chairmanship of justice Rajendra Sachar to enquire and analyse the problems faced especially by Muslims in India.

The Indian socio-economic fabric is very complex because it is much affected by caste, religion and all the more regional/linguistic differentials. At the same time, the Indian economic, social and political institutions which are persisting since centuries have a historical basis also. These factors have given a unique character to Indian society. It has become a conglomeration of various layers and segments divided and sub-divided.

7.7.1 Problems of “Other Backward Classes” (OBC) of India

The Scheduled Castes and Scheduled Tribes are listed in the Constitution based on specific characteristics of backwardness, such as lack of education and illiteracy, poverty, labor exploitation, non-representation in services, and untouchability. The Other Backward Class is the third group that is not listed. Rather, it has a vague definition. The Other Backward classes problem is extremely complex and challenging to solve because to the lack of a precise explanation.

While the term 'backward classes' has not been defined by the Indian Constitution, the characteristics of backwardness are described here and there and also sometimes the categories are mentioned. Article 15(4) speaks of the socially and educationally backward class.

The phrase "backward class" is used in Article 16(4) to describe the underrepresentation of certain groups in services. Scheduled Castes and Scheduled Tribes are among the weaker segments of the population mentioned in Article 46. Article 340 gives the State the authority to look into the circumstances of the underprivileged and to provide grants to them.

Recognising that Indian society is made up hundreds of millions of citizens who are utterly poor, illiterate and live in small, closed tribal and village societies the Constitution has laid stress on the social, economic and political justice along 'with equality of status. While Article 14 and 15 (1) and (2) emphasise equality of all citizens before law and prohibit discrimination on grounds of caste, creed, birth etc., Article 15 (4) asserts that these Constitutional provisions do not prevent the State from making special provisions for the advancement of any socially and educationally backward classes of citizens or the Scheduled Castes and Scheduled Tribes. Thus, the Constitution has recognised that it is necessary to take special steps to help the socially and economically backward classes.

The Backward Class Commission was appointed in 1953 with Kaka Kalelkar as the Chairman according to the Article 340 of the Constitution. The Commission was asked to determine the criteria to be adopted to provide concessions to "socially and educationally backward classes" besides The Scheduled Castes and Scheduled Tribes.

The Commission was also asked to prepare a list of such classes. The Commission prepared a list of about 2400 castes. The words specifically used are classes and sections and not castes and yet, as explained in the body of the report the words 'sections and classes' mean nothing but castes and no other interpretation is feasible. List prepared for backward classes deemed to have been made in terms of castes and the term 'backward classes' has been used to describe and include "backward castes". But the Constitution does not recognise caste, except the scheduled castes.

It must be recognised that the term 'class' is associated with economic category and indicates an 'open' status group. By contrast, the backward classes in India form an aggregate of 'closed' status groups; they belong to these groups by birth, not because of their individual economic characteristics.

Summary

In Max Weber's phraseology, caste and class are both status groups. While castes are perceived as hereditary groups with a fixed ritual status, social classes are defined in terms of the relations of production. A social class is a category of people who have a similar socio-economic status in relation to other classes in the society. The individuals and families which

are classified as part of the same social class have similar life chances, prestige, style of life, attitudes etc. In the caste system, status of a caste is determined not by the economic and the political privileges but by the ritualistic legitimation of authority. In the class system, ritual norms have no importance at all but power and wealth alone determine one's status. The Scheduled Caste (SCs) and Scheduled Tribes (STs) are officially designated groups of people in India. The terms are recognised in the Constitution of India and the groups are designated in one or other of the categories. For much of the period of British rule in the Indian subcontinent, they were known as the Depressed Classes. **In modern literature, the Scheduled Castes are sometimes** referred to as Dalit, meaning «broken/scattered» in Sanskrit, having been popularised by B. R. Ambedkar (1891–1956), the economist, reformer, chairman of the Constitution assembly of India, and Dalit leader during the independence struggle, himself a Dalit. Ambedkar preferred the term Dalit to Gandhi's term, Harijan, meaning «person of Hari/Vishnu» (or Man of God).

MCQ

1. The term caste is derived from.....
 - a) Latin
 - b) Spanish
 - c) Portuguese
 - d) Greek.

2. The word caste means?
 - a) Race
 - b) Varna
 - c) Class
 - d) None of these.

3. The Jathi are locally defined
 - a) Varna
 - b) Colour
 - c) Kula

- d) Group
4. Present the most elevated condition of purity.
- a) Kshathriya
 - b) Brahmin
 - c) Shudra
 - d) Vyshya.
5. Who first use the term sanskritization?
- a) M.N. Sreenivas
 - b) C.H. Coole
 - c) T.N. Majundar
 - d) T.N. Madan.
6. Who introduced the term modernization?
- a) Lundbekg
 - b) Gait
 - c) Page
 - d) Daniel Lerner.
7. Is a process whereby people of lower castes collectively try to adopt upper caste. Practices and beliefs and acquire higher status.
- a) Modernisation
 - b) Sanskritization
 - c) Industrialization
 - d) Westernisation.
8. To know about sanskritization M.N. Srreenivas made his study in
- a) Mysore
 - b) Coorgs
 - c) Banglore

d) None of these.

9. Caste is an.....group.

a) Universal

b) Open

c) Endogamous

d) None of these.

10. Caste system is often regarded.

a) Endogamous

b) open group

c) Closed society

d) Social group.

Answers

1. c) 2. a) 3. d) 4. b) 5. a)

6. d) 7. b) 8. b) 9. c) 10. c)

Review questions

1. Define class?

2. Define caste?

3. Define SC?

4. Define BC?

5. Define ST?

6. Discuss the difference between caste and class system?

Unit - 8

Attributes of Indian Society

Objective

- Understand the concept of Varna.
- Understand the concept of Ashram.
- Understand the concept of Purushartha and Sanskaras.
- Discuss the concept of Dharma.
- Discuss the doctrine of Karma.

8.1 Society

As per sociologists, a society can be defined as a group of people who have interactions within a common territory, and share a similar culture. We will now breakdown the keywords – social group, territory, interaction and culture for better understanding.

8.2 Social Group

It is the coming together of two or more people who interact and further identify with one another.

8.3 Territory

Every Country owns formal boundaries and territory (areas) that the world recognizes as belonging to the respective country. But, a society's boundaries don't necessarily have to be only geopolitical borders.

8.4 Interaction

The members of any society must come in contact with each other. If one group of individuals within a country will have no regular contact with another group, those groups cannot be considered part of the same society. Language barriers and Geographic distance separate societies within a country.

8.5 Culture

People belonging to the same society will share aspects of their culture, such as language and beliefs. Culture is the values, language, beliefs, behavior, and material objects that make up their way of life. It is a defining element of any society.

8.1.1 About Indian Society

What makes Indian society so unique from any other in the world is its feature of ‘unity In Diversity.’

As the phrase suggests, a university in diversity is the celebration of oneness the citizens of India enjoy irrespective of their vast culture, geographical, ethnic and social differences. This is India’s motto and it fuels the human interaction within the nation.

Unity in diversity is best showcased in how the citizens of India identify themselves as Indian in the midst of such significant differences.

Accommodation without assimilation is a key feature of our society. Over the years, India has welcomed and interacted with various elements of society without making any of these elements lose its authenticity and roots.

Every individual in India enjoys the freedom to practice his or her chosen way of life.

8.1.2 Salient features of the Indian Society

1. The Merging of Tradition with Modernism

Globalization might have brought with it a surge of modern values and practices, but traditionalism is still prevalent and preserved in India. The traditions of Indian society have also made its way to the outside world through the same gates of globalization.

Let us see a few examples:

- Dance and music: Indian dance/music forms are equally popular as its western counterparts. Indo-western fusion has been a popular theme in performing arts.
- Gyms might have become an important part of the Indian lifestyle, but yoga has also attained celebrity status.
- Nuclear families have become common, but children still live with and take care of parents in their old age.
- International cuisines and food habits are equally popular as local ones.

2. The Indian Society is Syncretic and Dynamic

As mentioned earlier, our society promotes accommodation as well as assimilation. Over the

years, multiple tribes have lost their core indigenous culture due to assimilation into the major population of Indian society. Such contacts with different cultures also gave birth to newer practices. The society is dynamic as it is changing everyday.

Assimilation examples–

- The number of PVTG (particularly vulnerable tribal groups) is increasing
- Many ethnic tribes like the Naga are struggling to protect their culture from the outside world.

Syncretism examples–

- Urdu comes from both Arabic and Hindavi
- The Rashtrapati Bhawan is an architectural splendour created from the fusion of European, Rajput and Mughal design.
- The Sufi movement and the Bhakti movement were complementary to each other.

3. The Underlying Theme of Unity is Diversity

Indian society has challenged the skepticism of many political thinkers post- independence that were doubtful regarding India's amalgamation as one nation amidst vast differences and big numbers of ethnic groups, languages, culture and diversity.

The core values in the constitution, the reorganization by the state on the basis of language as well as the efforts of the government to protect the interests of minorities has helped in keeping up this unity.

Example-

- Inter-state migration
- Mutual celebration of religious festivals despite religious differences
- Cosmopolitan culture in metros

4. Patriarchy

Patriarchy is a family system within which the supreme decision-making power rests with the male head/members of the family. Women are treated as second-class citizens in a patriarchal society. This system is degrading to women; it hinders the social and emotional

development of the fairer sex of the society. Gender discrimination is a universal deterrent for women.

5. The Society is Largely Agrarian and Rural

For more than half of the population of India, agriculture remains the sole source of livelihood. An estimated 70% of our population lives in rural territories. Agrarian festivals celebrate the harvest of the crops and are celebrated in the form of Holi, Lohri, Pongal, Onam, Sankrant, etc. Many rural art forms like Madhubani (Bihar), fabric weaves like Khadi, and handicrafts of bamboo are just as popular in the urban areas.

6. Class and Caste Divide

The modern caste system is the result of the age-old varna system. Economic reforms have led to flourishing urban areas. Here people are categorized based on class (such as income) rather than their social identity. The emerging class system though closely resembles the caste hierarchy. It has also provided downtrodden sections an opportunity for upward social mobility. Co-existence through inter-caste marriages and endogamy are examples of this. The divide is evident in the economic structures (poverty, education, income, asset ownership, trades and professions etc.) It holds collective values above individual achievements.

7. There is Tolerance and Mutual Respect

The Indian society has survived in the face of diversity, thanks to its accommodative values of tolerance and mutual respect that have existed from the early times.

The multitude of invaders who made India their home lead to the mixing and co-existence of many different cultures. In ancient period, Indus valley civilization was a secular society and traded peacefully with societies like Mesopotamia, importing their culture too. Buddhism and Jainism promoted these values through ancient texts. “sarva-dharma-sam-bhava” represents such secular values. The co-existence of various philosophies including atheistic, religious and materialistic, symbolizes the society that must have existed in those times. During the medieval period, the repeated invasions and trade led to fusion of multiple cultures. The mixing of Nagara and Dravid styles into Vesara style, Arabic and Hindavi into Urdu, Bhakti and Sufi movements (Teachings of Kabir,

Guru Nanak, Khwaja Chishti etc.), Dīn-i Ilāhī of Akbar are good examples of mutual respect.

8.1.3 Introduction

Social work is a profession concerned with the aim to solve personal, family, community problems to attain satisfying personal, group and common relationships through social work practice. Sociology is the scientific study of society. It focuses on human interaction & inter-relationship between different groups, resources & development in the society. Social work deals with the individual and social problems in reference to the theoretical knowledge of sociology. Both sociology and social work look at the society as a network of social relationship. Sociology provides scientific analyze of society and social problems whereas, Social work provides most scientific and suitable means and methods to help people with problems. Sociology means understanding & classifying problems while; by analyzing those problems, Social work solves it. Sociology studies relationship and problems between people and society to maintain and establish social adjustments. If sociology studies relation and problems between individuals or society, social work helps those individuals and society to maintain and establish adjustment with the help of social work methods like case work, group work and community organization.

Let's shed the light on the relationship between social work and sociology with relevant example: Generation Gap. Sociology analyses the relationship between teenagers with their parents, the role of modernization among teenagers, socialization and parenting process, problems faced by teenagers and parents due to communication gaped. On the other hand, social worker deals with parents or teenagers as clients, who has adjustment problem in the family. Social worker, along with the client, designs plan in the reference to social work method. Hence; Sociology viewed as a theoretical discipline and social work as practical profession, in the above ways, they interrelate with each other.

8.2 Social Problems

Characteristics of Social Problems On the basis of the above definitions, we can identify the following characteristics of social problems:

- All social problems are situations which have injurious consequences for society.

- All social problems are deviations from the “ideal” situation.
- All social problems have some common basis of origin.
- All social problems are social and political in origin.
- All social problems are caused by pathological social conditions.
- All social problems are interconnected.
- All social problems are social in their results – they affect all sections of society.
- The responsibility for social problems is social – they require a collective approach for their solution.
- Social problems occur in all societies

8.2.1 Elements of a Social Problem:

Though the above cited definitions differ in ways these are explained, but the following important characteristics may be discerned from them:

1. A condition or situation resented as objectionable by a significant number of people.
2. It is considered as undesirable because of its injurious consequences.
3. All social problems want correction through collective action. They warrant change in conditions via some means of social engineering.
4. All aberrant behaviours or deviations from accepted norms are termed as social problems such as crime, juvenile delinquency, prostitution, rape, drug addiction, domestic violence, ethnic or communal tension.
5. Social problems are not static but change with the change in time and space. Changes in law and mores change the concept of social problem.

Recognizing an undesirable condition and defining it as a social problem are two different things. There can be disagreement if some people believe some condition or situation as undesirable but also think it unavoidable because it is a part of the human condition or the price we pay for ‘progress’ as we see in the case of environment imbalance caused by cutting of trees for constructing roads, dislodging people for constructing dams and canals, air and noise pollution due to increasing motor vehicles, rising rate of accidental deaths involving automobiles, etc.

The steadily rising rate of accidental deaths involving automobiles is long considered to be unavoidable but after effective criticism by many people, automobile safety became a social problem. In the initial stages of industrialization, development of slums and ghettos was also regarded as unavoidable and not a social problem.

People may not define a condition as a problem because it is desirable and natural, and not a threat to their values. Casteist/gender discrimination was not a problem for those who believe the castes/sexes to be naturally unequal. They would deny that differential treatment is 'discrimination' (for them, integration is a threat to their values, and thus a social problem). In reality, it requires a belief in equality in order to define discrimination as a problem. There are people who still do not believe that poverty is a social problem. They regard it as unavoidable fate of the masses. Poor people are to blame for their own condition of poverty. Such people define poverty as the personal failure of those who are poor, not a consequence of the arrangement of social structure.

But such old notions have changed in the modern societies and people started believing that something could be done about such condition and society (government) should take step to do something.

8.2.2 Sources of Social Problems:

A perfectly integrated society has no social problem. But no society is perfect, and cannot be perfect, so Utopian expectations are unwarranted. The existence of social problems indicates some unsatisfactory and value-threatening aspects of an otherwise satisfactory society.

The sources of social problems are so many and may be grouped as under:

1. Social problems occur because modern society is so complex, and so intricate in its internal organization that an inconsistent and loosely meshed social structure cannot help but generate strains and social tensions. Most social problems are intricate and interwoven, like housing, poverty, unemployment, and inequality.
2. If modern society is highly productive and highly rewarding in status and material goods for so many, it still has a dark side to it. There are costs and casualties to any social system. It is often said that progress has its own price. Many developmental schemes have brought different types of problems for the people, e.g., construction of dams on

the rivers has displaced many persons from their villages. Similarly, construction of roads has forced cutting of trees which in turn has led to environmental degradation. Roads construction has also displaced many persons.

3. Social change continually alters social structure and therefore disrupts established relations among social groups (such as relationship between Gujjars and Meenas in Rajasthan), redefines social roles (such as between working husband and wife), and renders some beliefs and behaviour patterns outmoded or dysfunctional.

8.2.3 Types of Social Problems:

Sociologists distinguish between two types of social problems. First, problems of social organization which are created by the way the community or the society is organized. Community or society produces situations that some members of the society refuse to accept as right or necessary or even inevitable.

These are, for instance, communalism, casteism, regionalism, poverty, gender discrimination, population, environmental imbalance (different kinds of pollution, health hazards, etc.). Second, problems of deviance having to do with the adjustment of people to conventional ways of living.

These include, for example, delinquency, drug addiction, alcoholism, mental illness, various forms of sexual behaviour (rape, incest, sodomy), bigamy, prostitution, vandalism and host of other behaviours, most of which are forbidden by law.

Jati

Jati, meaning birth, is mentioned much less often in ancient texts, where it is clearly distinguished from varna. There are four varnas but thousands of jatis. The jatis are complex social groups that lack universally applicable definition or characteristic, and have been more flexible and diverse than was previously often assumed.

Certain scholar of caste have considered jati to have its basis in religion, assuming that in India the sacred elements of life envelop the secular aspects; for example, the anthropologist Louis Dumont described the ritual rankings that exist within the jati system as being based on

the concepts of religious purity and pollution. This view has been disputed by other scholars, who believe it to be a secular social phenomenon driven by the necessities of economics, politics, and sometimes also geography. Jeaneane Fowler says that although some people consider jati to be occupational segregation, in reality the jati framework does not preclude or prevent a member of one caste from working in another occupation. A feature of jatis has been endogamy, in Susan Bayly's words, that "both in the past and for many though not all Indians in more modern times, those born into a given caste would normally expect to find marriage partner" within his or her *jati*. *Jatis* have existed in India among Hindus, Muslims, Christians and tribal people, and there is no clear linear order among them.

Caste

The term *caste* is not originally an Indian word, though it is now widely used, both in English and in Indian languages. According to the *Oxford English Dictionary*, it is derived from the Portuguese *casta*, meaning "race, lineage, breed" and, originally, "pure or unmixed (stock or breed)". There is no exact translation in Indian languages, but *varna* and *jati* are the two most approximate terms.

Ghurye's 1932 opinion

The sociologist G. S. Ghurye wrote in 1932 that, despite much study by many people, we do not possess a real general definition of caste. It appears to me that any attempt at definition is bound to fail because of the complexity of the phenomenon. On the other hand, much literature on the subject is marred by lack of precision about the use of the term.

Ghurye offered what he thought was a definition that could be applied across India, although he acknowledged that there were regional variations on the general theme. His model definition for caste included the following six characteristics:

- Segmentation of society into groups whose membership was determined by birth.
- A hierarchical system wherein generally the Brahmins were at the head of the hierarchy, but this hierarchy was disputed in some cases. In various linguistic areas, hundreds of castes had a gradation generally acknowledged by everyone.
- Restrictions on feeding and social intercourse, with minute rules on the

kind of food and drink that upper castes could accept from lower castes.

- There was a great diversity in these rules, and lower castes generally accepted food from upper castes.
- Segregation, where individual castes lived together, the dominant caste living in the center and other castes living on the periphery. There were restrictions on the use of water wells or streets by one caste on another: an upper-caste Brahmin might not be permitted to use the street of a lower-caste group, while a caste considered impure might not be permitted to draw water from a well-used by members of other castes.
- Occupation, generally inherited. Lack of unrestricted choice of profession, caste members restricted their own members from taking up certain professions they considered degrading. This characteristic of caste was missing from large parts of India, stated Ghurye, and in these regions all four castes (Brahmins, Kshatriyas, Vaishyas and Shudras) did agriculture labour or became warriors in large numbers.
- Endogamy, restrictions on marrying a person outside caste, but in some situations hyper gamy allowed. Far less rigidity on inter-marriage between different sub-castes than between members of different castes in some regions, while in some endogamy within a sub-caste was the principal feature of caste-society.

The above Ghurye's model of caste thereafter attracted scholarly criticism for relying on the census reports produced by the colonial government, the "superior, inferior" racist theories of H. H. Risley, and for fitting his definition to then prevalent orientalist perspectives on caste.

Ghurye added, in 1932 that the colonial construction of caste led to the livening up divisions and lobbying to the British officials for favourable caste classification in India for economic opportunities, and this had added new complexities to the concept of caste. Graham Chapman and others have reiterated the complexity, and they note that there are differences between theoretical constructs and the practical reality.

The sociologist Andre Beteille notes that, while *varna* mainly played the role of caste in classical Hindu literature, it is *jati* that plays that role in present times. *Varna*

represents a closed collection of social orders whereas *jati* is entirely open-ended, thought of as a «natural kind whose members share a common substance.» Any number of new *jatis* can be added depending on need, such as tribes, sects, denominations, religious or linguistic minorities and nationalities. Thus, «Caste» is not an accurate representation of *jati* in English. Better terms would be ethnicity, ethnic identity and ethnic group.

Varna

Varna literally means *type, order, colour or class* and was a framework for grouping people into classes, first used in Vedic Indian society. It is referred to frequently in the ancient Indian texts. The four classes were the Brahmins (priestly people), the Kshatriyas (also called Rajanyas, who were rulers, administrators and warriors), the Vaishyas (artisans, merchants, tradesmen and farmers), and Shudras (labouring classes). The *varna* categorisation implicitly had a fifth element, being those people deemed to be entirely outside its scope, such as tribal people and the untouchables.

Varna is a fundamental concept underlying the Hindu society. In fact, it is not a social arrangement or segregation; it is rather a statement of how any society is arranged. It does not say society should be classified into classes, it says what classes or kinds of people exist in any society.

There are four varnas, based on the functions people perform in any society.

Brahma

One belonging to this varna is called a Brahmana. His function is to learn, share and preserve the eternal knowledge of the race (in our case, the Veda). It is often mistaken that Brahmana is the one with spiritual realization - his function is scholarship more than realization. Realization is a result of following one's Varna dharma (simply put, doing properly what one does, and a Brahmana may also attain realization). And in Sanatana Dharma, every person is bound to get spiritual realization and liberation, if he properly does what he does. This is irrespective of his Varna.

There are specializations in this varna, such as those taking to priesthood, those taking to just learning and teaching the Veda, those taking to learning and teaching specific

Darsanas or Vedangas, etc.

Knowledge is classified into many kinds, to serve many purposes. Of this the study of Veda, is done only by a dwija (Brahmana/ Kshatriya/ Vaisya). This is for the purpose to be served by the Veda for the society, and also because of the training required to pursue the study. Most of the times there is no compulsion on who should do the study, but there is a compulsion on what is the prerequisite to such study. Veda being swara specific and also based on mantra sastra, pursuing it needs special training from childhood and also needs an extremely disciplined lifestyle throughout. This is the reason that most people do not show interest to take this up. But the knowledge is not denied to any class, though this particular mode of learning is - the Vedic wisdom is available through texts like the Puranas and other smritis. Through these, the vedic word is not known - its essence/meaning is known.

The smritis and sastras can be studied by person of any varna, based on the purpose and on the occupation. They could also be studied irrespective of occupation, provided one has the interest and has the academic qualification.

Because of the function that he does, a Brahmana is said to be of satwik nature.

Kshatra

Kshatriya is the one who belongs to Kshatra varna. This is the martial class and orms the military defense and administration of the society. A kshatriya's functions are to rule and protect the society. They also learn all forms of knowledge.

Because of the knowledge gained a khatriya is of satwik nature, and because of the martial aspect he is of rajasic nature. Thus he is satwik-rajasic.

Vaisya

Vaisya is the productive class of the society, and his primary functions are trading and business. Making the society prosperous is their primary function. A Vaisya generates wealth, and distributes it for the social well-being. Since artha is the predominant purushartha for a Vaisya, he is usually of rajasic-tamasic nature.

Sudra

Sudra is the service/artisan class and covers most of the occupations, like engineering, agriculture, mining, metal work etc.

Based on these temperaments and functions, the smritis outline dharma for each of these varnas, their duty towards their profession and their role in the society.

Varna and Social Health

How healthy the society is, depends on how well the people belonging to these four varnas are performing their functions. The society is healthy, prosperous, strong and free, if all the four varnas prosper in their respective functions.

If Vaisya varna is suffering or weak, the society will be financially weak, and may lose financial independence as a society. If Kshatra varna weakens, the society will be militarily and politically weak, and will lose political independence. If the Sudra varna weakens, it will lose its existence as a society. If the Brahma varna weakens, the society will lose its synthetic (rejuvenating ability) strength, its spiritual identity and intellectual independence.

Weakness of any of the section can be used by the enemies to get hold of the entire society. Also, each varna controls certain aspects in the society. The society will lose its independence and control in those aspects, if that varna weakens.

Depending on the kind of control an enemy wants to gain on another society, he tries to weaken those aspects in the enemy society so he can start establishing his control. For example:

- The Islamic aggressors have targeted and weakened the Kshatra Varna, since the control they wanted was more physical. The British have targeted the Brahma varna more, because they wanted a total control over the society and wanted our society to serve their needs - so they wanted to demolish the intellectual class. That is the reason we lost intellectual synthesis and independence along with political independence.

Though it is not very relevant to talk of foreign attacks here, it explains how the strength and weakness of different varnas affects the society. Therefore we should understand that for the

society to be strong, each of these varnas should be strong, and each of these must fulfill what their functions are, for the society to be peaceful, independent and prosperous.

Also within the society, the development will be skewed if any of the varna performs its functions improperly and another varna performs its functions better. This results in a handicap in the development over time. For instance, if Brahma varna does not prosper and Sudra varna prospers, the society lacks direction in its evolution. If vice versa happens, the immediate wealth is also lost. There should be a fine balance and mutual respect among these varnas in order that the society really prospers.

History has ample proof to say that the society tried to restore balance when it is lost, through people of other varnas taking to those professions that were suffering. For instance non-Kshatriyas took to fighting when the Kshatra varna was weakened by Islamic invasions. This is just one example, there were occasions when each of varnas was weakened and others strengthened them.

8.3 Social Mobility

In the Hindu society there are many jatis (kula/caste). Jati is an endogamous cultural unit. A set of jatis are grouped to each Varna. So mobility is of multiple types Mobility could be at individual, group or jati level.

For an individual:

- Many rishis born as non-dvijas, Sudras like Vidura taking up ministries.
 - Many persons with study or yoga becoming teachers today
 - Many brahmins losing their varna because of not practicing their varna dharma
2. Change of jati: Through inter-jati marriage an individual can move from one jati to another. This has some regulations. In a patriarchy, a woman moves to the jati of her husband. In matriarchy, it is the other way round. There are very few matriarchic societies in India, like in Kerala. This however does not change the varna/function of the individual. Examples:
- All inter-jati marriages. For a group: An entire group of individuals could move to another Varna, because of the role they play in a social situation.

Examples: Many non- Kshatriya jatis becoming Kshatriya jatis as they took up military defense during Muslim invasions.

Ashramas

Ashrama dharma is fundamental to the Hindu society. It divides man's life into four stages and specifies what one should do in each of the stages. Historically, it was only few Brahmanas who were found to make it through all the four ashramas. Kshatriyas of yore, used to make it to vanaprastha. Vanaprastha was even more a rare case in Vaisyas.

Brahmacarya

In this stage, one does academic learning. He should go to a guru and learn what is prescribed for him. After some basic education he would move to some specialization based on his interest and performance. This is a stage of learning and celibacy (Rules in Manusmriti 2.173-249). Upanayana or initiation should happen at 5-16 years of age (Manu 2.36-40). Upon completion of study, one should take up grhastha ashrama.

Grhastha

Grhastha ashrama is the center stage; it is the phase where a person contributes most to the society. For this reason, the Kalpa Sutras devote an entire book Grihya Sutras, for the householder. He sustains the society, financially and otherwise (Manu 6.89-90). Unless in exceptional cases, one is not permitted to bypass this ashrama.

One is supposed to base his pursuits on Dharma, and fulfill his desires. This is a stage of fulfillment. Both purusharthas, Artha and Kama, are to be served here, based on Dharma, the first purushartha. This ensures the fourth, which is Moksha.

Grhastha should perform five sacrifices every day (panca maha yajnas), to please gods, rishis, departed fathers, fellow men, and other living creatures. One is said to be indebted to all these. One's debts towards his departed fathers are cleared at the end of this ashrama. One is also prescribed eight activities a day, which can be classified into worshipping and pursuing profession/occupation.

Having lived half his life, one should take up vanaprastha ashrama.

Vanaprastha

At this stage one gives his property to his heirs or donates it, goes into seclusion, and does penance. One becomes inward looking. He still contributes with his experience, advising and teaching. Having fulfilled his desires in the previous ashrama, one is expected to win over senses and sensuous pleasures. Thus his work is also more dispassionate and detached, as he does not seek any specific result from the work. It will be for the benefit of society alone. Though one is supposed to celibate, he is not required to renounce or live alone. One can take his wife or live with any other person. One is also permitted to earn his livelihood though not to save/accumulate. But unless there is a specific need, he does not enter the city - usually people needing a vanaprasthi's advice go to him instead of him visiting people.

One still has debts towards rishis and gods at this stage, and does teaching as well as performs sacrifices to propitiate the devatas. His primary debt towards pitris is cleared as he obtains progeny and raises them in grhastha ashrama, though he continues giving oblations to pitris during vanaprastha.

Sanyasa

In this stage one renounces the world and detaches from his social and family relations. One should not earn in this stage, or have any material possession of his own. Whatever few attachments he has with his relations or social ambitions are also given up. Man does all work purely for moksha at this stage. Technically, a sanyasi has no debts, and lives only as long as his karmaphala remains.

In general, Brahmacharya and Grhastha ashramas are seen as Pravritti dharma. Vanaprastha and Sanyasa are nivritti dharma for man. A person who has taken sanyasa is considered to be outside of the four varnas.

The doctrine of Karma and rebirth is integral to Hinduism and other Indic faiths such as Buddhism and Jainism. It is also closely tied to the Hindu doctrine of dharma. Together, dharma and karma form the core of the Hindu philosophy and its world view. Describing one without the other, without a complete and holistic understanding of such interconnected notions, results in faulty interpretations, misconceptions, and misrepresentation.

8.4 Doctrine of Karma

The doctrine of karma is defined as the result of an individual's intentional action through body, speech, or mind. One of the most powerful assumptions of the doctrine of karma is that one is in complete control of his/her fate or destiny. Whatever happens to an individual is a predictable outcome of his/ her own choices over time. Rebirth, on the other hand, assumes that life does not end at the death of the physical body and the result of one's action can be felt in the next lives to come. Sansara is the natural cycle of birth, death, and rebirth. The freedom from this cycle is moksha, one of the four purusharthas, objects of human pursuit.

Most Hindu notions, social organizations, texts, and scriptures have often been misinterpreted in modern academic circles. Owing to what Arvind Sharma, Birks Professor of Comparative Religion at McGill University, calls "outsider to outsider view", the Hindu practitioner-scholars' views have not only been marginalized but have also been rendered useless. A Doniger or Pollock has more validity in academic circles than Sri Aurobindo or Swami Vivekananda. Indologists, colonialists, evangelists put on their own lenses while studying Hindu texts, culture and society and inserted their own biases in their study of Hinduism. The Marxists, later on, put their own spin on things and what we end up getting in our textbooks and journals is a colossal misrepresentation of Hinduism. Over time, such distortions have now been internalized by many practitioners themselves.

The doctrines of karma and rebirth have also seen its share of misrepresentation and distortion in both academic as well as popular narratives. Who can forget the now infamous CNN series 'Believers with Reza Aslan'? In one of the episodes, he talks about karma and rebirth. "There is no such thing as hell in Hinduism, but there is something almost as bad. I could be reborn as an untouchable." This, he says, could happen as a result of bad karma.

A similar debate was brewing between Whitley Kauffman and Monica Chaddha in the pages of the University of Hawaii's Philosophy East and West. Kauffman made the following comments:

"... In contrast, karma elevates the "blame the victim" idea into a systematic principle. The question at stake is which account is more plausible, the idea that everyone is getting just what he deserves, and so we should not interfere with the cosmic punitive scheme, or the idea that there is genuine undeserved suffering in the world, and that it is thus our duty to help

reduce the misery and pain in the world.”

These comments make certain assumptions that may be problematic. Interjecting in this debate, Arvind Sharma tries to clarify. He asks if the doctrine of Karma and rebirth can be “interpreted callously by those who might wish to do so, or whether it is a callous doctrine by itself?” It is interesting to note that Jeffery Long, Professor of Religion and Asian Studies at Elizabethtown College, uses a similar argument to define a Hinduphobic discourse when he writes “... is the critique of something specific which Hindus might address while adhering to Hindu principles.... or are Hindus being criticized essentially for being Hindu?”

To make his point, Sharma cites an example of a patient suffering from lung cancer. The patient in his example is also a chronic smoker. “Medical science avers this to be the case. Then does it make medical science a callous science?” asks Sharma. “From the standpoint of medical science,” elaborates Sharma, “it is a question of fact and not value. Chronic smoking causes cancer, so the statement that a patient is now suffering from lung cancer as a result of being a chronic smoker is a statement of fact, which does not make medical science a callous science. If, however, the doctor were to say to the patient after she has been so diagnosed, “you brought this cancer on yourself by chronic smoking. You are to blame for it. Therefore I am not going to treat you” — then the doctor would be exhibiting a callous streak and would have let down his profession. The doctor has converted the fact into a negative value by blaming the victim. Normally, however, doctors convert it into a positive value — in the sense that while holding the victim responsible for her condition, they do what they can to treat it and are solicitous rather than callous in their approach to the patient.”

Sharma is trying to impress upon the fact that the doctrine of karma goes hand-in-hand with the doctrine of dharma, the principle of righteous acts. “It is important to bear in mind that the doctrine of karma and rebirth, as understood within the Indic tradition, encompasses both these dimensions of fact and value... The doctrine of karma and rebirth accepts the individual responsibility of the sufferer as a fact but promotes the value of helping those who suffer as part and parcel of the value system associated with the doctrine.”

A piecemeal attempt of looking at Hinduism results in distortions. Many such distortions are the result of concerted campaigns and yet some are indicative of ignorance. The idea of victim-blaming in the doctrine of karma is an example of both. A more comprehensive and

nuanced approach is needed to look at Hinduism and its core concepts in order to counter such distortions.

Summary

Jati, meaning birth, is mentioned much less often in ancient texts, where it is clearly distinguished from varna. There are four varnas but thousands of jatis. The jatis are complex social groups that lack universally applicable definition or characteristic, and have been more flexible and diverse than was previously often assumed. Certain scholars of caste have considered jati to have its basis in religion, assuming that in India the sacred elements of life envelop the secular aspects; for example, the anthropologist Louis Dumont described the ritual rankings that exist within the jati system as being based on the concepts of religious purity and pollution. The doctrine of karma is defined as the result of an individual's intentional action through body, speech, or mind. One of the most powerful assumptions of the doctrine of karma is that one is in complete control of his/her fate or destiny. Whatever happens to an individual is a predictable outcome of his/her own choices over time. Rebirth, on the other hand, assumes that life does not end at the death of the physical body and the result of one's action can be felt in the next lives to come. Sansara is the natural cycle of birth, death, and rebirth. The freedom from this cycle is moksha, one of the four purusharthas, objects of human pursuit.

MCQ

1. Which of the following is employed to mean the numerous sub-divisions of a varna?
 - (a) Jati
 - (b) Caste
 - (c) Gotra
 - (d) None of the above Ans. (a)

2. According to Marx, various forms of exploitative mode of production have been_____.
 - (a) slavery, feudalism, and capitalism
 - (b) slavery, barbarism and capitalism

- (c) slavery, bourgeoisie, and capitalism
- (d) none of the above Ans. (a)

3. According to Marx's classic phrase, the proletariat are a _____.

- (a) class in themselves
- (b) class for themselves
- (c) class by themselves
- (d) class through themselves Ans. (a)

4. According to Weber _____, refers to the unequal distribution of economic rewards whereas _____ refers to the unequal distribution of social honour.

- (a) class, caste
- (b) power, prestige
- (c) class, status
- (d) caste, class Ans. (c)

5. Which tribe names their girls' dormitory as 'yo'?

- (a) Konayak Naga
- (b) Muria
- (c) Angami Naga
- (d) Bhotia Ans. (a)

6. Find the odd one out-

- (a) Dalya
- (b) Podh
- (c) Kaman
- (d) Gotul Ans. (d)

7. Tribe is a _____ group whereas caste is a _____ group.

- (a) social, territorial
- (b) political, territorial
- (c) territorial, social

(d) social, religious Ans. (c)

8. In Madhya Pradesh, shifting cultivation is named as _____.

(a) Podh

(b) Jhum

(c) Dahiya

(d) Koman Ans. (c)

9. Which of the following tribes is expert in cultivation?

(a) Tharo

(b) Chenchu

(c) Irula

(d) Onge Ans. (a)

10. Viewing the geographic area covered by the system as a circle, the-travel only _____ clockwise and _____ travel only counter _____ clockwise.

(a) Soulva, Mwali

(b) Mwali, Soulva

(c) Soulva, shell necklace

(d) none of the above Ans. (a)

Review Questions

1. Define Varna?
2. Define Ashram?
3. Define Dharma?
4. Define Purushartha?
5. Define Sanskaras?
6. Define Doctrine of Karma?
7. Discuss the attributes of Indian society?

