

**Bachelor of Arts  
(BA – Sociology-III )**

**SOCIETY, CULTURE AND SOCIAL GLOBALIZATION**

**(DBAPCO304T24)**

**Self-Learning Material**

**(SEMIII)**



**Jaipur National University  
Centre for Distance and Online Education**

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**Jaipur National University**

Course Code: DBAPCO304T24  
SOCIETY, CULTURE AND SOCIAL GLOBALIZATION

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## Course Introduction

"Indian Society, Culture, and Social Globalization." This course offers an in-depth exploration of the intricate tapestry of Indian society and culture, examining the profound effects of globalization on social structures, cultural practices, and everyday life in India. We will investigate how traditional and contemporary forces shape the dynamic social landscape of India in a global context.

This Course is assigned 4 credits and contains 5 units each unit is divided into sections and sub-sections. Each unit begins with statement of objectives to indicate what we expect you to achieve through the unit. There are several assignments in each unit which you may attempt.

## Course Outcomes

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

1. Develop a comprehensive understanding of the key social structures, institutions, and cultural practices in Indian society.
2. Explore the rich cultural diversity of India, including languages, religions, customs, and traditions.
3. Examine the effects of globalization on Indian society and culture, including economic, social, and cultural dimensions.
4. Discuss the processes of social change and cultural transformation in India in response to both internal dynamics and external influences.
5. Develop Critical Perspectives and analytical skills through the study of social theories.

We hope you will enjoy the course.

## Acknowledgement

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## **Unit 1 : Structure and Composition of Indian Society**

### **Chapter 1 : Villages, Town, Cities, Rural, Urban linkages**

Given India's lengthy history, wide range of cultural influences, and sizable population, the country's structure and makeup are intricate and varied. India is renowned for its social stratification, age-old customs, and rich cultural legacy. The following are some salient features of Indian society's composition and structure:

1. **Caste System:** The caste system is one of the things that makes Indian society unique. According to a long-standing social structure, individuals are divided into four primary caste divisions, also known as varnas: Shudras (workers and attendants), Kshatriyas (rulers and warriors), Brahmins (priests and scholars), and Vaishyas (tradesmen and merchants). Formerly referred to as untouchables, the Dalits, who were traditionally marginalized and thought to be outside of the caste system, are located outside of these varnas. In India, the caste system has had a tremendous impact on social and economic interactions.
2. **Religious Diversity:** India is the birthplace of numerous major religions, including Buddhism, Jainism, Sikhism, Christianity, Islam, and Hinduism. The plurality of religions in India adds to the country's cosmopolitan character. Religion frequently has a significant impact on how people define themselves and how society behaves.
3. **Regional Diversity:** With 28 states and 8 union territories, India is a large nation with a diverse range of customs, languages, and cultures. Food, attire, festivals, and social customs all represent the diversity of the region.
4. **Language and Linguistic Diversity:** With more than 1,600 languages spoken there, India is a linguistically varied country. State-specific official languages exist in addition to Hindi, which is the official language of the federal government. The variety of languages is both a source of pride and occasionally a problem for governance and communication.
5. **Family Structure:** Family and extended family networks are highly valued in traditional Indian society. Strong kinship ties form the foundation of the family structure, which frequently consists of several generations cohabiting under one roof.
6. **Gender Roles:** Cultural and historical forces have shaped gender roles in Indian society. Despite the progress made in the direction of gender equality, gender-based inequities may still exist in some contexts due to conventional gender norms.

7. **Urban-Rural Divide:** India's urban and rural communities differ greatly in terms of resources, employment prospects, healthcare, and educational chances.
8. **Education and Literacy:** Although India's literacy rate has significantly increased, there are still gaps in the country's educational opportunities, particularly for underprivileged and rural populations.
9. **Modernization and Globalization:** Modernization and globalization are having an impact on India, which is changing societal attitudes, family structures, and lifestyles, especially in metropolitan areas.
10. **Social Mobility and Reservations:** Affirmative action laws, also referred to as "reservations," which set aside percentages for underrepresented groups in government and education positions, have been used to encourage social mobility and lessen caste-based prejudice.
11. It's crucial to remember that Indian society is always changing, thus after my September 2021 update, these details may have undergone some modification. Generalizations might not adequately convey the subtleties and complexity of unique experiences and local situations because India's structure and composition are diverse, as they are in every civilization.

## 12. Village

The composition and structure of Indian Society Village A "village" is defined as a tiny, low-population location where agriculture is the primary industry and way of life. It has been noted that "Village is the term commonly used to denote an ancient agriculturalist's settlement."

### Characteristics of village community

#### **I. Based on Social Organization**

Approximately 8% of India's population resides in the country's 500,000 villages. As a result, village development and India's future are closely related in every way.

#### **II. Smaller size**

Village communities are smaller; sensors classify a settlement with 5000 residents as a village community; in India, 80% of villages had fewer than 1000 residents.

### **III. Joint family system**

In a rural community, the joint family still serves as the fundamental structural unit. The family lives under one roof, cooks meals together in front of the same fireplace, participates in religious activities as a unit, and keeps house together. It has been determined that quantity.

### **IV. Agriculture economy**

Since agriculture is the center of the villagers' entire social life, it is thought to be the most deep way of living. A very tiny percentage of people work in non-agricultural fields like ceramics, carpentry, and animal husbandry.

### **V. Jajmani system**

It is yet another aspect of Indian rural life. People from one caste offer their services to those from another caste under the current system. They would be compensated with harvests and grains in exchange, and they would receive extra pay during marriage and childbirth. The people who provide these services are known as parajans or kami's, while the people who receive them are known as jajmans.

### **VI. Panchayat system.**

Another significant component of villages is the Panchayat system, wherein members of all castes get together to resolve conflicts under the direction of the Panchayat head, whose decisions are final.

### **Growth of village community**

- i. **Topographical factors** – Water availability and climate, in addition to land, have a significant role in the permanent settlement of village communities and their growth and property.
- ii. **Economic factor** – enhancement of the agricultural situation. The villagers receive additional revenue from cottage industries.
- iii. **Social factor** – Peace is important because people prefer to live in tranquil areas where outside forces cannot harm their crops. safety and collaboration.

## **TOWNS AND CITIES IN INDIA:**

In the twentieth century, India saw a tremendous urbanization phase. Urban centers of today serve a variety of purposes in terms of politics, economy, administration, culture, and other areas. It is very hard to categorize the towns and cities here according to a single activity. Urban areas are generally categorized by a few key socioeconomic and political characteristics. For instance, ancient towns like Delhi, Kolkata, Varanasi, Lucknow, and so on, as well as industrial cities like Ghaziabad and Modinagar, are included. Religious cities like Mathura, Hardwar, Madurai, Allahabad, Kanpur, Jamshedpur, Bhilai, etc. For a peasant or small-town resident, cities like Mumbai and Chennai, which are known for producing movies, have a certain allure. Sociologists analyze the urbanization trend from a demographic, spatial, economic, and sociocultural perspective. However, let us first briefly discuss how we define a town in the Indian context before we get into these specifics.

**.1 Definition of a Town or City In India,** When designating certain places as towns or cities, the demographic and economic indices play a crucial role. In India, the definitional elements of an urban area have changed numerous times over the years. Up until 1961, the definition of town as stated in the 1901 census was in effect.

- a) All civil lines (not part of a municipality), cantonments, and municipalities
- b) Any other uninterrupted group of homes that are continuously occupied by at least 5,000 people and that the provincial administrator of census chooses to recognize as towns.

Any place or settlement was classified as urban primarily based on its administrative structure and size, not on its economic attributes. Because of this classification, many towns were actually simply regarded as overgrown villages. The term "urban area" was redefined in 1961 with consideration for economic, administrative, and demographic factors as well.

The criteria used for the 1961 census was also used in 1971 and 1981. It also didn't change in 1991 or 2001.

According to this definition, an urban area is:

- a) A location that falls under the purview of a town committee, notified area committee, cantonment board, or municipal corporation,



b) any location that meets the following requirements: it must employ at least 75% of the working-age male population in non-agricultural jobs and have a minimum population of 5,000.

jobs; it must have a population density of at least 400 people per square kilometer; and it must have certain distinct urban features, like recently developed industrial areas, sizable housing settlements, tourist destinations, and public amenities.

An urban agglomeration is a continuous area of urban sprawl that typically comprises of one or more physically adjacent towns, as well as any contiguous, well-organized outgrowths of the parent town. (2001 Census Report) The population size of an urban region is a consistent factor used by the Indian census records to categorize it into six classes, per follows

**Table: Classification of cities**

<b>Class I</b>	1,00,000 and more population
<b>Class II</b>	with 50,000 to 99,999 population
<b>Class III</b>	with 20,000 .... 49,999 population
<b>Class IV</b>	with 10,000 .... 19,999 population
<b>Class V</b>	with 10,000 .... 19,999 population
<b>Class V</b>	with 5,000 .... 9,000 population
<b>Class VI</b>	with less than .... 5,000 population

In India, villages and cities with fewer than one million residents are referred to as "towns," and those with one million or more residents as "cities." Urban places with a population of one million people or more are referred to be metropolitan cities. Metropolitan areas are distinct from other sorts of locales due to the large volumes of people, goods, services, and information that they consume.

**Summary :**

India is an agricultural country but has a great diversity in terms of religion, caste, language, region, gender roles, rural urban differences education and family structure. It is developing economy which is slowly modernizing and feeling the effects of globalization. The village community is characterized by a pre dominance of agriculture with the implementation of the panchayat system. The town and cities on the other hand are the centres of administration and

industry with many more job opportunities than in the villages. Indian cities have been characterized based on the population.

**Self-Assessment:**

Q 1 Describe the salient features of the structure and composition of Indian society.

Q 2 Differentiate between the characteristics of Indian Village and Urban Communities.

**Unit 1 : Structure and Composition of Indian Society**  
**Chapter 2 : Weaker Section, Tribes, Dalits O.B.C.'S , and Women**  
**Minorities' population profile and related issues**

**Introduction**

Without these identities of caste and gender, particularly with regard to the Dalits, the Other Backward Classes, and women, it would be almost hard to envisage Indian society and politics. It is imperative to comprehend that not only do these groups impact India's political, social, and economic landscapes, but they also comprise the socially marginalized segments of the population. Their level of political consciousness and mobilization has increased during the last few years. The state has formulated certain policies in response to their political mobilization. Their empowerment has resulted in a significant degree of empowerment. But even with the relative improvements in their circumstances throughout the post-independence era, women, OBCs, and Dalits continue to be marginalized groups in India.

**What are weaker sections of society?**

1. The phrase "weaker section" describes a segment of the population that lags behind other segments in terms of social, economic, and political development and has been dealing with a range of inabilities as a result of their disadvantage. "Weaker sections" is defined by the Government of India Act, 1935 as a class or classes of people who are disadvantaged in terms of education and economics, as well as in certain spheres of social life, because of practices related to untouchability, tribal ancestry, tribal way of life, or other forms of backwardness. The Indian government has classified the weaker classes into four primary categories through several resolutions:

1. Scheduled tribes
2. Scheduled castes
3. Other backward classes
4. Women

## **Scheduled Tribes**

Indian society is classified into three groups: tribal, rural, and urban, based on sociocultural traits and physical location. An essential part of Indian society are tribal communities. The world's second-largest tribal population is found in India. The tribal population inhabits hilly woodlands or clearly defined places with a separate culture, language, religion, and strong sense of ethnic identity. These areas are relatively isolated.

It is well known that tribes are autochthonous land dwellers who arrived on the Indian Peninsula first. Tribal people in India are frequently referred to as adivasis, or original dwellers. They are viewed as socioeconomically regressive in today's environment. Tribes are hard to define and conceptualize because they live in diverse socioeconomic environments and are constantly assimilating and acculturating into the larger social framework.

## **TRIBES IN INDIA**

All of India is home to tribes, with the exception of the union territories of Chandigarh, Delhi, and Puducherry, as well as the states of Punjab and Haryana. 461 of the 4,635 communities in India that were identified by the Anthropological Survey of India as part of the "People of India Project" belonged to designated tribes.

There are 698 tribal communities in India, according to the government's Draft of the National Tribal Policy for Scheduled Tribes, which was initially released in February 2004. There were more than 700 tribes in India, according to the second edition of the Concept of Tribe (2006), which was distributed in July.

The demographic distribution of tribal people in India is not consistent. They have all blended in with the local ways of life, so even within the same neighborhood, cultural distinctions are clearly apparent. The Bhils are India's largest tribal group, with the Gonds, Santhals, and Meenas following in size. The eastern, central, and western belt, which includes the following nine states, is home to the highest concentrations of scheduled tribe population:

- Madhya Pradesh (14.69%),
- Maharashtra (10.08%),
- Orissa (9.2%),
- Rajasthan (8.86%),
- Gujarat (8.55%)

- Jharkhand (8.29%),
- Chhattisgarh (7.5%)
- Andhra Pradesh (5.7%)
- and West Bengal (6%)

**Some of the major tribes of different states are given below :**

Andhra Pradesh	Andh, Sadhu Andh, Bhagata, Bhil, Chenchus (Chenchawar), Gadabas, Gond, Goudu, Jatapus, Kammara, Kattunayakan, Kolawar, Kolam, Konda, Manna Dhora, Pardhan, Rona, Savaras, Dabba Yerukula, Nakkala, Dhulia, Thoti, Sugalis.
Arunachal Pradesh	Apatanis, Abor, Dafla, Galong, Momba, Sherdukpen, Singpho.
Assam	Chakma, Chutiya, Dimasa, Hajong, Garos, Khasis, Gangte.
Bihar	Asur, Baiga, Birhor, Birjia, Chero, Gond, Parhaiya, Santhals, Savar.
Chhattisgarh	Agariya, Bhaina, Bhattra, Biar, Khond, Mawasi, Nagasia.
Goa	Dhodia, Dubia, Naikda, Siddi, Varli.
Gujarat	Barda, Bamcha, Bhil, Charan, Dhodia, Gamta, Paradhi, Patelia.
Himachal Pradesh	Gaddis, Gujjars, Khas, Lamba, Lahaulas, Pangwala, Swangla.
Jammu and Kashmir	Bakarwal, Balti, Beda, Gaddi, Garra, Mon, Purigpa, Sippi.
Jharkhand	Birhors, Bhumij, Gonds, Kharia, Mundas, Santhals, Savar.
Karnataka	Adiyan, Barda, Gond, Bhil, Iruliga, Koraga, Patelia, Yerava.
Kerala	Adiyan, Arandan, Eravallan, Kurumbas, Malai arayan, Moplals, Uralis.
Madhya Pradesh	Baigas, Bhils, Bharia, Birhors, Gonds, Katkari, Kharia, Khond, Kol, Murias.
Maharashtra	Bhaina, Bhunjia, Dhodia, Katkari, Khond, Rathawa, Warlis.
Manipur	Aimol, Angami, Chiru, Kuki, Maram, Monsang, Paite, Purum, Thadou.
Meghalaya	Chakma, Garos, Hajong, Jaintias Khasis, Lakher, Pawai, Raba.
Mizoram	Chakma, Dimasa, Khasi, Kuki, Lakher, Pawai, Raba, Synteng.
Nagaland	Angami, Garo, Kachari, Kuki, Mikir, Nagas, Sema, Lotha.
Odisha	Gadaba, Ghara, Kharia, Khond, Matya, Oraons, Rajuar, Santhals.

Rajasthan	Bhils, Damaria, Dhanka, Meenas (Minas), Patelia, Sahariya.
Sikkim	Bhutia, Khas, Lepchas.
Tamil Nadu	Adiyan, Aranadan, Eravallan, Irular, Kadar, Kanikar, Kotas, Todas.
Telangana	Gond, Pardana, Kolam, Koya, Chenchus.
Tripura	Bhil, Bhutia, Chaimal, Chakma, Halam, Khasia, Lushai, Mizel, Namte.
Uttarakhand	Bhotias, Buksa, Jannsari, Khas, Raji, Tharu.
Uttar Pradesh	Bhotia, Buksa, Jaunsari, Kol, Raji, Tharu.
West Bengal	Asur, Khond, Hajong, Ho, Parhaiya, Rabha, Santhals, Savar.
Andaman and Nicobar	Oraons, Onges, Sentinelese, Shompens.
Little Andaman	Jarawa

Source <http://tribal.gov.in/writereaddata/mainlinkFile/File722.pdf>

### **Characteristics of tribal people:**

- A number of families or groups of families make up each tribal group.
- Using the same language or a script-free language.
- Every tribe has its own name, such as Bhil, dubla, khashi, garasiya, santhal, and toda.
- Tribal members occupy a certain area.
- The tribe consists of married individuals.
- Reciprocal trades are made feasible by societal norms and taboos. The cultures of the various tribes are distinct.

The criminal justice system's administrative divisions are called tribal panchayats.

- Exchanges and the division of labor are quite uncommon. Tribal society is exclusive. Every tribe has its own magic and religion in addition to its own religious practices. They are far less erratic.

### **Problems of tribal society:**

issues with debt, exploitation, poverty, and illiteracy, etc. Increase the obstacles to granting tribal people the same status as non-tribal people. Here is a quick rundown of a few of the issues.

**The problem of poverty:**

A 1960 Alvin Committee report states that poverty is the main issue facing tribes. In 1973–1974, Devendra Nat Thakur said that 55% of people were impoverished. More than 72% of indigenous people lived in poverty in 1977. Over 26 percent of the population lived in poverty in 2001–2002.

**Debt problems:**

Meaning: Debt is the borrowing of money and goods. Acquiring a loan entails receiving sales proceeds, making payments, and paying interest on the loan. Between 5% and 50% of households in 78 tribal communities were reported to be in debtor status in a 1961 survey. 78 villages were split up between the states of West Bengal, Rajasthan, Uttar Pradesh, Madhya Pradesh, Bihar, Gujarat, Madras, and Andhra Pradesh. The government forgave the debts of the tribal governments of several states between 1975 and 1976 through the Debt Relief Act.

**The problem of absorption:**

When an individual or group engages in physical labor or uses their talent without recompense or in an unprofitable manner to compensate for it, it is referred to as exploitation. A 1937 Samiton report states that lenders have lost most of the tribes' land over the past 25 to 50 years as a result of loan practices.

The tribes are abused and born into a life of debt; they are treated like slaves by lenders. If tribal farmers receive funding from the government, village development banks, or cooperatives, they can be shielded from this kind of abuse.

**Land transfer:**

- Mortgaged property transfers from the sale to the lender when the tribesman who guarantees his land is unable to pay back the interest or the cost of the commodities. Two statutes for land protection were passed by the Debar Commission in 1961.
- Tribal law prohibits non-tribals from acquiring tribal territory.
- Laws granting Native Americans land ownership.

However, these laws subsequently lost their validity when Gujarat's Abolition Act was put into effect in 1963.

West Bengal put the Land Restoration Act into effect in 1978.

**Agricultural problems:**

- Farm productivity in conventional farming is low.
- Constantly farming the same area.
- Low production levels and the use of subpar technology.
- Fertility cultivation.

**The problem of illiteracy:**

- A person who lacks character knowledge is considered illiterate even though they are unable to read, write, or calculate. Of the 92% illiterate tribal population in 1961, 76% were illiterate. In 1971, the illiteracy rate was over 70%. The percentage of illiterate people in the tribal population was around 89%. Sixty-four percent of the population lacked literacy in 1981. Approximately 84% of the tribe's members lacked literacy in this. In 1991, 78% of Indians lacked formal education. Thirty-four percent of people were illiterate in 2001.
- Reasons include living in disadvantaged areas, relocating, and rotating farms.

**Scheduled Caste**

The castes included in the Government of India's August 1950 Scheduled Castes ordinance are known as Scheduled Castes. Therefore, if an individual is a member of a caste that has been designated as a Scheduled Caste for the region in which they dwell, as per the constitution, they are regarded as members of a Scheduled Caste. The castes included in the Government of India's August 1950 Scheduled Castes ordinance are known as Scheduled Castes. Because of this, someone is regarded as belonging to a Scheduled Caste if they a caste that has been designated as a Scheduled Caste for the region in which the individual resides, as per the constitution. Only the President of India has the authority to designate a caste as Scheduled Castes, and only parliamentary acts may be used to add or remove a caste from the list once it has been designated. 3. Consequently, "scheduled caste" is a constitutional idea rather than a social one.

These former untouchables, who still practice Hinduism, are classified as Scheduled Castes. In 1935, the Government of India Act introduced the term "Scheduled Castes." Castes are classified as Scheduled Castes in order to protect the rights of individuals who experience discrimination on the basis of caste and to grant them particular treatment that will enable them to catch up to the general population in terms of development.



The criteria to bring a caste under Scheduled Castes are that –

- (1) They hold a low social status in the Hindu community;
- (2) They have a poor educational background;
- (3) They are underrepresented in government service;
- (4) They are underrepresented in trade, commerce, and industry; and
- (5) They are physically and socially isolated from the general public.

### **Problems faced by the Scheduled Castes**

Over time, the Varna system that was in place during the Vedic period gave way to the caste system. The Scheduled Castes, also referred to as "Untouchables," have endured misery ever since. Different disabilities in the areas of social, religious, political, legal, economic, and education. They were excluded from municipal amenities, economic prospects, legal rights, political representation, and educational opportunities for centuries. Nothing was done to free the Scheduled Castes from their bonds or to elevate them during British rule either. The Scheduled Castes still face difficulties today.

### **Social Restrictions and Disabilities**

Low standing within the caste system. The SCs are assigned the lowest status in the caste hierarchy.

Other castes despise them because they are viewed as "unholy," "low," and inferior. They have been subjected to the untouchability stigma. The people of higher castes regard their mere touch as filthy. As a result, they have been seen as the other caste members' servants.

**Education Disabilities.** Early on, it was banned for the Harijans to pursue formal education. For them, education in Sanskrit was forbidden. For them, public schools and other educational establishments served as clothing. Most of them are still uneducated and uneducated now.-

**Civic Disabilities.** The untouchable castes were prohibited from using public spaces and amenities for a very long time. These included lecture halls, schools, hospitals, hostels, hotels, and rural wells and ponds. In the beginning, they were compelled to dwell on the periphery of towns and villages. They are still physically separated from one another. Limitations are placed on the ways in which their homes are built, the kinds of clothes they wear, and the patterns of their decorations. It was forbidden for certain members of lower castes to milk cows, wear shoes, carry umbrellas, or have golden jewelry.

### **Religious Disabilities**

Even now, the Harijans experience religious impairments. In many regions, they are not permitted to enter temples. The Brahmins are ill-prepared to preside over the rituals of the "untouchable" castes, despite providing their priestly services to some lower castes. They do not even honor the gods of these castes that are untouchable. The taboos prevented the Harijans from listening to or chanting the Vedic Mantras, which are said to be more pure.

### **Economic Disabilities**

In addition to being economically underdeveloped, the Harijans also have a range of economic difficulties. lack of ownership rights to property. The Harijans were denied the right to possess their own property and businesses for generations. Their ownership of the property has just now come to be acknowledged. There aren't as many propertied individuals in them. Though few of them are landowners, the majority of them are engaged in agriculture.

Limited options for careers. Members of the caste system are restricted in their choice of occupation. The Harijans had extremely restricted options when it came to their professions. They were prohibited from pursuing jobs designated for members of the upper caste.

**Laborers without land.** Today, the majority of Harijans are employed as laborers without land. Over 90% of India's agricultural laborers are members of the downtrodden classes, which also include the SC and ST. The upper caste members take advantage of the Harijans economically. They are the lowest paid laborers even now. Some of them are still subjected to abuse by those in upper castes as bonded laborers.

**Political Disabilities.** The untouchables were scarcely involved in politics. They were excluded from all facets of Indian politics, government, and administration. They couldn't occupy any positions in the public sphere. They were denied representation and political rights.

### **O.B.C.'S**

The Other Backward Classes (OBCs) are the social categories that are considered to be behind the SCs. Although they have not been subjected to untouchability, the OBCs lack social and educational advancements. OBCs are underprivileged socially and educationally. The OBCs are classified into two groups: the Most Backward Classes and the Land Owning Castes, which are comprised of many castes that are positioned in the graded social system

and have historically worked in distinct caste-based occupations. (MBCs) or 140 Extremely Backward Classes (EBCs) in Identity Politics. The socially and educationally more disadvantaged groups are requesting official recognition as MBCs in several jurisdictions. Even though some states have already acknowledged them as MBCs, other states frequently make a similar request for recognition.

Three headings were used to develop the indicator or criteria for social and educational backwardness: social, educational, and economic.

**A. Social:**

- \* caste or classes that other people view as socially backward.
- \* Castes and classes whose primary source of income is manual labor.
- \* Castes/classes where the proportion of working-age females is at least 25% higher than the state average;
- \* Castes/classes where, in rural areas, at least 10% of females and 5% of males marry before the age of seventeen, and where, in urban areas, at least 10% of females and 25% of males marry before that age.

**B. Educational:**

- \* Classes or castes where the percentage of kids in the 5–15 age range who never went to school is at least 25% higher than the state average;
- \* Classes or castes in which the state average for the percentage of school dropouts in the 5–15 age period is at least 25% higher;
- \* Castes or classes among which the proportion of matriculants is at least 25% less than the state norm.

**B. Economic:**

- \* castes or classes in which a family's average asset value is at least 25% less than the state average.

\* Castes/classes in which there are at least 25% more kuccha home households than the state norm.

\* Castes and classes where more than 50% of the households get their drinking water from sources farther than 500 meters away.

\* Castes and classes with a minimum of 25% more households than the state average have taken out consumption loans.

For evaluation, each group's indicators were assigned a weight. Three points were awarded to each social indicator, two points to each educational indicator, and one point to each economic indicator. A total of 22 points were obtained from this. Then, each of the 11 indicators was applied to every caste that each state's census included. Castes that scored at least 11 points on this scale were classified as being behind in terms of education and society. The commission also established a team of sociologists and anthropologists for research planning to assist in identifying the worthy backward castes.

### **PROBLEMS OF OTHER BACKWARD CLASSES**

- Low status in Hindu society's conventional caste order;
- No progress in general education among the major groups within a caste or community.
- Inadequate representation in the business, trade, and industry sectors.

Most participants disagreed with the idea that caste is synonymous with backwardness.

Additionally, they opposed the caste-based post reservation.

### **WOMEN**

Women are a universal category that exists in every population on the planet. As a marginalized group within Indian society, women are primarily subjected to discrimination in the form of being denied the ability to inherit property, experiencing gender-based inequality, being unable to choose their jobs, marriages, or lifestyles, and being underrepresented or inadequately represented in political institutions. Despite the fact that women's standing in India has improved significantly in terms of employment, educational attainment, and political representation—particularly in the institutions of

Despite the implementation of the 73rd and 74th Constitutional Amendments on local governance, women continue to be a

disadvantaged segment of society. In recent decades, women's rights have gained prominence in Indian academic and political discourse. In India, a number of influential people and groups are engaged in defining issues pertaining to women. The 1970s brought about a rise in national awareness of women's issues. The general trend of mobilization on the rise of various sectors and areas of society, including as the environment, Dalits, OBCs, and farmers, was reflected in the growing awareness of women's issues. These kinds of movements were known as "new social movements." Certain characteristics of the new social movements—their political nature, novel types of problems with recently formed social groups. Subordination and exploitation of women, women's reservations in parliament and legislative assemblies, rape, punishment by a Khap or Sati, child marriage, domestic abuse, etc. were among the issues pertaining to women.

### **PROBLEMS OF WOMEN IN INDIA**

- **Son preference:** According to the economic study, there is a phenomena known as "son meta preference," wherein a couple's desire to have a son keeps them from having children until a son is born. According to the Economic Survey, 21 million "unwanted" girls in India are the result of couples hoping to have a male kid.

\* **The commodification of women:** The ladies are portrayed as submissive housewives or as sex icons attempting to persuade the general public to purchase the goods.

- **The pink dollarization of work:** Women are mostly judged suitable for "pink-collar jobs," which are stereotyped for women and include teaching, nursing, receptionisting, babysitting, lecturing, and so forth. They are so denied opportunities in other domains.

\* **Health & Education:** Education and health are frequently disregarded and degraded. Girls are taken out of school at a young age in order to marry and are not given proper nutrition.

**Female infanticide** A 2011 study published in The Lancet found that despite the practice being illegal, 300,000 to 600,000 female babies are terminated annually in India due to the preference for sons.

**Glass ceilings:** In India, preconceptions, media-related problems, and unofficial limitations are examples of artificial hurdles that keep women from moving up the corporate ladder and into management roles. The difference in pay between men and women is growing, which is indicative of this.

**Hygiene:** In India, there aren't enough facilities for good sanitation. Women are forced to use open defecation, and mistreatment during this time poses a major risk to them.

**Domestic crimes:** In India, there is a high prevalence of domestic violence, dowry, harassment, abuse, triple talaq, and crimes in public areas.

**Lack of representation and power:** Women are underrepresented in the legislature and other governing bodies, and they also hold insufficient authority and participation in the formulation and execution of public policy.

These days, poverty and the feminization of old age are on the rise. Women bear the additional burden of both job and family responsibilities.

### **Constitutional provisions for the protection of weaker sections (ST,SC,OBCs,WOMEN)**

- Constitutional makers have provided different safeguards in the Constitution of India for the upliftment and protection of the weaker section of the society. They are as follows:
  1. **Article 14** of Equal protection under the law and equality before the law are guaranteed under the constitution. Thus, every citizen has the right to receive equal treatment under the law, regardless of class.
  2. **Article 15** outlaws discrimination on the basis of caste, religion, sex, disability, or place of birth. While nothing in this article will prohibit the state from establishing unique policies and plans to improve:
    1. The children and women [Article 15(3)].
    2. Socially and economically backward classes/ scheduled castes / scheduled tribe [Article 15(4) & Article 15(5)].
- **Article 16** gives all residents equal access to employment opportunities and the appointment to any public position. States have the power to impose unique restrictions on reservations and appointments for the backward classes, and they also have the power to determine whether an individual qualifies as belonging to one of these classes. This clause contributes to the financial strength of the weaker portion.
- **Article 17** outlaws untouchability and makes it a crime under the 1955 Protection of Civil Rights Act.
- **Article 19(5)** stipulates that for the interest of the Scheduled tribe, the state may impose restrictions on the right to travel.

- **Article 21** stipulates that everyone has the right to life and personal freedom, with the exception of legally mandated procedures. Everyone is entitled to their life and cannot have it taken away from them, regardless of their caste, sex, religion, or place of birth. **Article 21A** stipulates that every child has the right to free, mandatory education between the ages of six and fourteen.
  
- 1. **Article 24** forbids hiring children under the age of 14 for positions in factories, mines, or other dangerous occupations. It prohibits:
  2. 2. Child labor
  3. 3. Employment in the building sector 4. Mines
  4. 5. Dangerous Workplace **Article 25** guarantees that everyone has the right to practice, profess, and propagate any religion, as well as the freedom of conscience. This freedom is contingent upon morality, public health, and order. Article 25(2)(b) states that nothing in this article will restrict the state from enacting new laws, nor will it have any effect on any laws that already exist to offer social assistance, reform, or public Hindu religious institutions open to all socioeconomic strata.
  
- **Article 29** safeguards the rights of minorities and each Indian person who resides in the country and has a unique language or culture. They are entitled to the preservation of their own script, language, and culture. Furthermore, no citizen may be excluded from any state-funded educational institution on the grounds of caste, religion, or race.
  
- **Article 30** Minorities have the right to create and run educational institutions, regardless of their language or religion.
  
- **Article 38** States must work to eliminate disparities in terms of wealth, status, resources, and opportunities in order to guarantee and advance the welfare of the populace. They must also work to secure a social order as effectively as possible.
  
- **Article 39** gives the policy that the states should take into consideration. For example, both men and women have an equal right to a sufficient means of subsistence, equal compensation for equal labor, worker health, protection from child abuse, the chance for children to grow up in a healthy environment, and the freedom to pursue any career path that is not appropriate for their age or characteristics.

- **Article 39A** States are required to offer free legal aid to those who are unable to pay it owing to impairments or members of economically disadvantaged groups.
- **Article 41** stipulates that the state has the authority to create measures, within reasonable financial constraints, to protect the rights to employment, education, and, in some situations, public assistance. Certain circumstances for the purposes of this article include old age, disability, illness, or any other condition. While interpreting this article in numerous cases, the Supreme Court decided that, to the extent of the state's financial resources, the state must create effective laws protecting the rights of the disabled and those with various illnesses.
- **Article 42** stipulates that the government must take steps to ensure that any additional hazardous jobs are secured under fair and compassionate working conditions, including maternity leave. Safeguarding women's employment when they are pregnant.
- **Article 46** The State is required to carefully advance the economic and educational interests of scheduled castes, scheduled tribes, and the weaker segments of society under the Directive Principles of State Policy. The state must also guard against social injustice and exploitation of the SC, ST, and weaker parts of society.
- **Part XVI** of the Constitution addresses unique clauses pertaining to particular classes. This section gives scheduled tribes, scheduled castes, and other classes political empowerment. Scheduled castes and tribes are granted reserved seats in the state legislatures and the house of people, respectively, under Articles 330 and 332. Section 338 and Article 338A of the relevant articles establish the National Commission for Scheduled Tribes and Scheduled Castes, respectively.
- **Article 340** provides that the president may establish a commission to investigate the circumstances of the economically and socially disadvantaged groups

### **Summary :**

The weaker sections of Indian Society have been classified into four categories by the Indian Government, these are : Scheduled tribes, Scheduled castes, Other backward classes and women. Tribes have been classified by the anthropological survey of India into 698 tribal



communities. The castes included in the Government of India's August 1950 Scheduled Castes ordinance are known as Scheduled Castes. The OBCs are classified into two groups: the Most Backward Classes and the Land Owning Castes. Women are a universal category and exists as a marginalized group within Indian Society.

**Self Assessment :**

Q 1 Discuss characteristics and problems of the tribal communities in India.

Q 2 Analyse the problems faced by the scheduled castes and the role of the Government in alleviating these problems.

Q 3 Discuss the constitutional provisions for the protection of weaker sections.

## **UNIT –2 : Culture and ethnic diversity**

### **Chapter-1 : Unity in Diversity in Indian Society**

India is a pluralistic society in both name and essence. Its unity and diversity are aptly characterized. The amazing synthesis of the languages, customs, and faiths of the people from different castes and communities has remained cohesive despite multiple foreign invasions. The preservation of national unity and integrity has been achieved in spite of the stark economic and social inequality that has hindered the development of egalitarian social relations. This combination of cultures is what has created India a singular cultural mosaic. India appears to be a heterogeneous country operating under the umbrella of a single, cohesive cultural whole.

The word “diversity” highlights distinctions over disparities. It alludes to the collective characteristics that set one group of people apart from another. These differences could be linguistic, religious, biological, or totally different. Thus, diversity encompasses a variety of linguistic manifestations, caste systems, racial backgrounds, religious beliefs, and cultural traditions. To be integrated is to be one. This is a socially recognized psychological illness. It alludes to a sense of oneness, of we. It stands for the bonds that unite the people in a society. "Diversity without fragmentation" and "unity without uniformity" are the fundamental definitions of "unity in variety." It is based on the notion that diversity improves communication between people. India is a country with a large deal of cultural variety, which refers to the wide range of social groupings and cultures that exist there. Residing here. These are groups of people identified by cultural traits like caste, language, religion, or sect.

#### **Various forms of diversity in India:**

**Religious diversity:** India is a religiously diverse country. Here, we discover adherents of many different religions, including but not limited to Buddhism, Sikhism, Christianity, Islam, Hinduism, and Zoroastrianism. You are aware that the majority religion in India is Hinduism. As per the 1981 census, 82.64% of the total population professes this belief. Next is Islam, which is practiced by 11.35 percent of people. As a result, 2.43 percent of persons identify as Christian, 1.96 percent as Sikh, 0.71 percent as Buddhist, and 0.48 percent as Jain. The three religions with the fewest adherents are Zoroastrianism, Judaism, and Baha'i faith. By 1991, the number of adherents to Hinduism had decreased slightly, while the majority of other religions had grown, albeit by a very small margin. Hinduism has 82.41 percent of the

population as adherents, per the 1991 census. 2.32 percent of respondents identified as Christian, and 11.67 percent as Muslim. After Buddhism, Jainism, and Sikhism, in that order, were 1.99, 0.77, and 0.41 percent, respectively. Furthermore, 0.43 claimed to practice other religions.

**Linguistic diversity** : What is the number of languages in India? Grierson, the renowned linguist, identified 179 languages and 544 dialects; nevertheless, the 1971 census revealed that 1652 languages are spoken as mother tongues throughout India. However, not all of these languages are as widely spoken as others. Less than 1% of the population speaks these speeches, many of which are tribal in nature. This illustrates the significant language diversity found in India. The Indian Constitution's Schedule VIII lists only eighteen languages. Assamese, Bengali, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Malayalam, Manipuri, Marathi, Nepali, Oriya, Punjabi, Sanskrit, Sindhi, Tamil, Telugu, and Urdu are among them. From within According to the 1991 census report (India 2003), among these 18 languages, 39.85% of people speak Hindi; almost 8% of people speak Bengali, Telugu, and Marathi; 6.26 and 5.22 percent speak Tamil; and fewer than 5 percent speak the remaining languages. The aforementioned languages recognized by the constitution are members of the Indo-Aryan and Dravidian linguistic families. The four principal Dravidian languages are Tamil, Telugu, Kannada, and Malayalam. Seventy-five percent of Indians speak languages belonging to the Indo-Aryan family, while Twenty percent of people speak Dravidian family. Despite our diverse linguistic backgrounds, we have always had a kind of common language, albeit one that has changed with time. Sanskrit was the official language in antiquity, followed by Arabic or Persian in the Middle Ages, then Hindi and English in the Modern Era.

**Caste diversity**: India is a caste-based nation. Both varna and jati have been referred to by the term "caste." Functional differentiation divides society into four divisions, or Varna. Consequently, the four varnas are made up of the Brahmin, Kshatriya, Vaishya, Shudra, and an outcaste group. Alternatively, a Jati is a traditional worker who belongs to a hereditary endogamous status group. There is no single system used throughout India to rank the more than 3,000 jatis according to status and order. Since there is mobility in the jati system, which allows for positional changes throughout time, the system is not static. This upward mobility scheme has

been referred to by M. N. Srinivas as “Sanskritization.” The fact that there are more than 3,000 jati in India could surprise you. These are ranked differently depending on the region using a hierarchical system.

**Cultural diversity:** Cultural patterns represent variances between regions. Population variety contributes to a large lot of heterogeneity in Indian culture, which is a synthesis of many different cultures. Every region, caste, and religion has its unique traditions and cultures. As a result, there exist variations in dance, architecture, music, and other creative forms.

**Geographical diversity:** India is a large country that covers 3.28 million square Km and has a wide variety of geographical features, including lengthy coastlines, fertile plains, evergreen forests, dry deserts, tall mountains, and perennial and non-perennial river systems. Apart from the principal types of variety mentioned above, Other forms of diversity that abound in India include tribal, rural, and urban settlement patterns; marriage and kinship customs that are shaped by religious and regional differences; and much more.

#### **Factors Leading to Unity Amidst Diversity in India**

**Constitutional Identity:** There is only one Constitution that applies to the entire nation. The majority of states adhere to a standardized three-tier government system, which promotes consistency throughout the national governance structure. Furthermore, the Constitution guarantees certain fundamental rights to all citizens, irrespective of age, gender, caste, religion, or any other circumstance.

**Religious co-existence:** The distinctive quality of Indian faiths is their tolerance for one another, which allows for the coexistence of many different religions. The very Constitution of the United States guarantees the freedom of religion and religious activity. Furthermore, the state gives equal weight to all religions and does not recognize any one state religion.

**Inter-State Mobility:** The freedom to travel across all of India is guaranteed under Article 19 (1) (d) of the Constitution, which promotes a sense of unity and brotherhood among the general public. There are further aspects that contribute to uniformity in the criminal justice system, policy execution, etc., such as uniform penal code, administrative works (e.g., All India services), and uniform patterns of law.

**Economic integration:** The Indian Constitution's Article 301 provides the freedom of trade, business, and sexual relations within the nation. borders. Additionally, the Goods and Services Tax (GST) has made it possible for there to be “one country, one tax, and one national market,” which has helped to bring various regions together.

Institution of religious rituals and pilgrimages: Religion and spirituality are very important in India. Religious temples and sacred rivers are dispersed over the entire country, from Dwaraka in the west to Jagannath Puri in the east, and from Badrinath and Kedarnath in the north to Rameshwaram in the south. The ancient practice of pilgrimage, which has always transported people to different regions of the nation and encouraged in them a sense of geo-cultural unity, is closely associated with them. Festivals and fairs: They serve as a means of human integration. People all around the nation commemorate them in accordance with their unique regional traditions. For instance, Muslims celebrate Christmas and Muslims celebrate Diwali nationwide. Similarly, Hindus observe same holidays. Interreligious celebrations are also observed in India.

Monsoon-based climatic integration: The monsoon season in India is crucial to the country's agricultural operations, flora and fauna, and people's daily lives, including celebrations.

The two things that millions of people in the nation follow, sports and movies, serve as unifying factors throughout India.

**Cultural patterns:** Cultural patterns are the similar behaviors we see under similar conditions due to ingrained beliefs, morals, social norms, and customs. This chapter will examine three distinct taxonomies that aid in our comprehension of the parallels and discrepancies among various cultural patterns.

### **Components of Cultural Patterns**

A belief is an assumption about the world that people hold to be true, such as the idea that the world is round.

1. Fundamental lessons about reality and expectations about how the world functions are examples of central beliefs in the culture.
2. ideas derived from the guidance of authoritative individuals constitute less fundamental ideas.
3. Personal preferences are referred to as peripheral beliefs.

B. What a society considers to be good or evil, right or wrong, fair or unfair, beautiful or ugly, precious or worthless, etc., is what values are all about.

1. A culture's values are its desirable traits or objectives.
2. individuals frequently use values as an excuse for why individuals speak the way they do.
3. Values vary in terms of intensity and valence.

- a. The direction of the value or whether it is viewed as positive or negative is referred to as its valence.
- b. Intensity conveys the value's intensity or significance.
- C. The socially accepted standards for proper conduct are known as norms.
  1. Beliefs and values endure longer than norms, which are subject to change throughout time.
  2. Typical social routines, such as greeting behaviors and basic manners, are among the many behaviors for which norms exist.
  3. Surface traits that result from a culture's values and beliefs are called norms.
  4. Beliefs and values combine with norms to create a culture's patterns.
- D. The dependable behavioural patterns that people in a culture often adhere to are called social practices.
  1. Social practices are how norms, values, and beliefs are expressed in the outside world.
  2. Social customs might be formal (e.g., church prayers) or casual (e.g., lunch hour).

#### **Cultural Pattern of India :**

- Greetings – The Namaste
- Festivals & Religion – Always a Festive Season
- Family Structure & Marriage
- Marriage – Arranged Marriage System;
- Symbols – Fasting;
- Religious Customs – Holy Cow;
- Architecture – The Science Behind Temples;
- Traditions and Customs – Atithi Devo Bhavah
- Dresses of India – Indian Ethnic Wear
- Scriptures – Epics
- Cuisine and Food
- Customary Clothes
- Indian Dances
- Mythology & Epics
- Martial Arts
- Languages

#### **Summary :**

India is a pluralistic society in both name and essence. Its unity and diversity are aptly characterized. The word "diversity" highlights distinctions over disparities. Integration entails unity. Diversity may be religious, linguistic, caste, cultural or geographic. Unity in India is promoted by constitutional identity, religious co—existence and cultural patterns.

**Self-Assessment:**

Q 1 What do you understand by the phrase ‘Unity in diversity’ in the Indian context.

Q 2 Describe the factors which lead to unity as a nation in India.

Q 3 What are cultural patterns of India.

## **Unit-3 : Cultural and changes in Indian Society**

### **Chapter -1 : Concept of Culture**

The way in which society lives is its culture. Culture gets passed from generation to generation and consists of rules and regulations to be followed. In social sciences culture signify feelings beliefs, behavior and ways of life of human beings belonging to that society. It does not signify the lay man's use of the same word for example "He is cultured", where a comment is being made on and individuals' preference in music, literature, painting his manner of speech which distinguishes him from others.

#### **Definition of Culture:**

The word culture is derived from the Latin word Cultura which refers to human interactions and their impact on society.

It means the learnt and shared behavior of a group of interacting human beings and reflects human personality and society.

E.B. Tylor has defined culture as "that complex whole which includes knowledge, belief, art, λ morals, law, custom and any other capabilities and habits acquired by man as a member of society."

Lundberg says : "Culture may be defined as a system of socially acquired andλ transferred standard of judgment, belief and conduct as well as the symbolic and material product of the resulting conventional patterns of behaviour."

Robert Bierstedt has expressed his understanding of word as "the complex whole that consists of everything we think, and do and have as a member society".

#### **Characteristics of Culture:**

Culture has various Characteristics. Some important characteristics are :

(1) **Culture is a learned Behaviour** : While not all behavior is innate, culture plays a significant role in shaping it. It is not something we inherit. Unconsciously, culture is learned in large part. Culture is transmitted to us through our family, schools, and the media. Enculturation is the process of acquiring cultural knowledge. Although food, sleep, and sex



are basic biological demands shared by all people, there are cultural differences in how we meet these needs.

(2) **Culture is Abstract** Culture is ingrained in society's members' thoughts and behaviors. Culture consists of common behaviors and thought patterns. We can only see human behavior; we cannot perceive culture as such. This behavior, which follows regular patterns, is referred to as culture.

(3) **Culture is shared** We are able to act in socially acceptable ways and anticipate the actions of others because we share a common culture with them. Cultures are not all the same, even though they share certain characteristics. The several cultural realms that are present in every civilization are covered in detail here.

(4) **Culture is a way of life** Simply said, culture is "a people's way of life or their design for a living." "Culture is a historically derived system of explicit and implicit designs for living, which tends to be shared by all or specially designed members of a group," according to Kluckhohn and Kelly.

(5) **Culture is Idealistic:** Culture is set of rules and norms considered ideal by the society or group and includes set patterns of behavior of that group. It consist of institutions and social artistic and intellectual ideals which the society profess and tries to attain.

(6) **Culture is social not individual:** Culture is not the behavior of single person, it refers to human behavior and interactions within a community followed over a long period of time.

(7) **Culture is total social heritage:** Culture is transferred from one generation to the next and includes the changes that have occurred over a period of time linking the present with the past. It includes traditions which are a part of the heritage.

(8) **Fulfill some needs:** Human behavior patterns meet social, ethical and biological needs and are thus followed.

(9) **Culture is Integrated system:** Social systems like, the political system, religious system, educational system, economic system, family system and ecological system together constitute culture.

(10) **Culture is Dynamic and adaptive:** Culture is not static but keeps changing with changing Ideas, situations, problems and environments. Human behavior adapts itself to

changes. Also when cultures interact with each other there occurs an exchange of ideas some of which may be integrated into the existing culture. Every time a new component is integrated into a cultural system the entire system changes.

(11) **Varies from society to society:** Different societies have grown and developed through different environments and circumstances and therefore will vary or differ.

(12) **Culture is transmissive:** Culture is transmitted through generations by imitation and instructions through language.

(13) **Culture is super - organic:** Here it is implied that 'culture' is superior to 'nature' in that the same symbol or behavior may signify different things to different people or different cultures. (14) **Culture is communicative:** Language and symbols convey culture which is communicated by Man who makes and uses language and symbols.

(15) **Culture is accumulative:** Accepted behavior patterns become a part of society gradually over long periods of time for example beliefs; morals, knowledge and art grow over centuries.

(16) **Culture helps in personality building:** The culture in which an individual grows plays an important part in determining his personality.

By accepting and adapting to cultural norms human beings have been able to reduce the influence of nature on their lives, making culture man's environment in true sense of the word.

## **FUNCTIONS OF CULTURE**

Man is as much a cultural animal as he is a social animal. In fact it is culture that has changed man from animal to human and helped him to survive and achieve greatness. Some of the functions of the culture are discussed below.

1. **Culture defines situation-** Our patterns of behavior are determined by culture. In fact simple actions like- eating, drinking, sleeping, laughing are all determined by the society in which we live and therefore our culture.

2. **Culture is the treasury of knowledge-** Human beings have two advantages, intellect and language. These two benefits have been exploited by them to change their surroundings to

better suit themselves or to adapt to their surroundings. Culture has facilitated this adaptation and change by providing the necessary expertise and understanding.

Since culture is transmitted through generation by using language, language becomes the means for its preservation, accumulation and diffusion. Birds and animals do not have this advantage therefore use their instincts to adapt themselves.

**3. Culture provides behavior patterns-** Culture gives purpose to life by assigning goals and providing ways to reach them. It directs human behavior by offering rewards and punishments. Accepted behavior is rewarded and achieved goals bring status and roles. Culture directs human beings through their lives while controlling and liberating them at the same time.

**4. Culture defines attitudes, values and goals** –Culture provides models on which we are socialized. Our attitudes i.e. the proclivity to act and feel in certain ways, our goals which referred to our aspirations and our values which define good and bad are all determined by our culture. For example our attitude towards family planning and prostitution or our values regarding fundamentals rights and private property or our goals including attaining salvation being patriotic etc. are determined by our culture.

**5. Culture models personality-** Children are nurtured within society and developed their attitudes, values and goals through their culture. Their personality is determined by existing environment and will be different in different cultural contexts. As stated by Ruth Benedict in Patterns of Culture every “culture will produce its, special type or types of personality”. Margaret Mead a famous anthropologist has stated in “Sex and Temperament in Three Primitive Societies- A study of New Guinea tribal life, that a culture shapes the character and behaviors of individual living in it”.

**6. Culture decides our career** –Individuals tend to follow their culture in making their choices regarding what career they wish to pursue. While they may oppose their culture regarding certain trend they still follow the framework created by their culture and are limited by and to the career options determined within their culture.

While every individual is unique due to biological and social factors to which he is exposed, culture molds him from the time that he is born. It is culture which helps him to conform or vary, follow norms or rebel and in general become what he is.

## **Types of Culture:**

### **1. Material culture**

### **2. Non material culture**

**1. Material culture:** Manmade objects including automobiles, implements, dams, bridges, schools, colleges, homes etc. constitute material culture this defines perception and behavior of the community which creates them. In today's world technology has become vital ingredient of material culture.

## **Examples of Material Culture**

- 1. Architecture:** Historical monuments like Tajmahal, Qutub Minar, Burj Khalifa, The Great Wall China our architectural wonders which speak volume about the abilities, beliefs and designs prevalent in a given culture.
  - 2. Art:** All artistic creations in including literature, pottery, sculpture and painting, wood craft etc. are testament to the religious and cultural beliefs of a society. For example The Mathura School of Art, The Mughal Paintings and Sangam Literature are examples of the cultural ethos of their times.
  - 3. Technology:** From the stone age to the modern digital age technology bears testimony to the culture of the times and the progress of human creativity and innovation.
  - 4. Clothing:** Every culture has its own traditional dresses like- The Sari, Dhoti Kurta, Salwar Kameez in India or Japanese Kimonos or Scottish kilts all of which symbolize the cultural identity of the people wearing them.
  - 5. Food:** Every culture is known for its special cuisines for example Italian Pizza, American Burgers or Indian curry. These constitute material culture.
- 2. Non material culture :** The language norms morals, beliefs, values, Institutions and organizations which are an essential part of the culture but are not physical entities constitute non material culture. An example of non-material culture is religion which includes ideas and

beliefs about a supreme being and includes ways of worship, ethics and morals of that culture. Processes which determine the behavior, thoughts and feelings of the members of a society are considered a part non material culture. Sociologists also consider values, symbols norms and language as the most important aspects of non-material culture, as these determine the words people use, their virtues, habits, rituals, ceremonies and practices observed in a culture. The way we act feel, think, our customs attitudes, outlook and taste are all part of non-material culture.

### **Examples of Non-Material Culture**

1. **Values:** Deeply seated principles that determine behavior, for example, the concept of the joint family in the Indian culture and close bonding between members or the respect for elder's are values.
2. **Norms:** The way in which society expects one to behave or its rules and laws including social etiquette are examples of norms.
3. **Language:** Forms of communication used in a culture including, spoken or written words or gestures are included in language.
4. **Beliefs:** These may be Philosophical, Political, Religious or spiritual.
5. **Symbols:** National symbols which have specific meaning for the people, the national flag which represent nationality, patriotism and religious symbols like-The Om for Hinduism are examples of culture specific such symbols.
6. **Cultural Lag**

When changes in material culture happen sooner or more quickly than changes in non-material culture, it's referred to as "cultural lag." Put another way, cultural lag occurs when advances in technology, or other related fields like tools, happen more quickly than society is able to absorb them. To gain a better understanding of cultural lag, let's examine an example.

### **Ogburn's Theory of Cultural Lag**

Sociologist Williams F. Ogburn initially proposed the idea of cultural lag in 1922. Material culture, according to Ogburn, tends to evolve and progress more quickly than non-material culture.-The tangible and material facets of culture, such as buildings, technology, and tools, are referred to as material culture. The part of culture that is neither tangible nor physical is known as non-material culture. Religion, morals, and cultural values are examples of non-material culture. Technology is the driving force behind development in modern cultures.

According to Ogburn, “**Technological progress produces rapid changes in the material aspects of our culture, but the non-material aspects fail to adjust or they do so only after an excessive time lag .As a result, many trouble some social problems are created”**”.

**The vehicle, for instance, was invented long before our streets could be made wide enough for horse-drawn carriages and before traffic laws could be strictly enforced to prevent auto accidents. Thus, there is a difference between a culture's material aspects, symbolized by the automobile, and its non-material aspects, symbolized by wider streets and sensible traffic laws.**

### **Some Examples of Cultural Lag**

The speed at which medical technology has developed puts it at odds with many moral and ethical principles. Here are few instances:

#### **A Few Illustrations of Cultural Gaps**

The speed at which medical technology has developed puts it at odds with many moral and ethical principles. Here are few instances:

**Life Support**Nowadays, humans can maintain physical activity in their bodies long after they would have otherwise been deemed dead thanks to medical science. This presents ethical and cultural dilemmas around the end of life and the rights of those who wish to extend or discontinue mechanical life support. The challenges brought forth by the advancement in technology come before the creation of new cultural norms, values, and beliefs.

**Stem cell research and therapies:** Numerous diseases have been shown to be defeated by stem cells, however they must originate from unborn fetuses. There is contradiction between medical advancement, the law, ethical and religious values, and the continued illegality of some types of abortion on a state and federal level in numerous states.

**Cancer vaccines:** The 21st century saw the development of a cervical cancer vaccine, although some people are against it because it is administered to preteens. Some people believe that this encourages children to participate in sexual activities. Once more, medical progress has surpassed ethical and cultural concerns.

### **Difference between Material and Non –Material Culture**

## Material vs. Non-Material Culture

- **Material-**the physical objects, resources and spaces people use to define their culture.
  - Books
  - Money
  - Art
  - Buildings
  - Food
  - Clothing
  - Technology
- **Non-Material-** the non-physical ideas that people have about their culture
  - Language
  - Economic and governmental systems
  - Religion
  - Educational systems
  - Customs
  - Traditions

### **Summary :**

The way in which society lives is its culture. Its characteristics include that it is learned behaviour, abstract, shared, Idealistic, social, fulfils needs, is Integrated, Dynamic and adaptive and Varies from society to society. It is transmitted through generations and helps in personality building. Cultural is of two types material and Non-Material.

### **Self-Assessment :**

Q 1 Define Culture and its characteristics.

Q 2 What are the functions and culture ?

Q 3 Differentiate between material and non material culture.

## **Unit-3 : Cultural and changes in Indian Society**

### **Chapter -2 : Social Change and transformation in Indian Society**

#### **Introduction :**

People want for security and stability via continuity. But no society ever stays the same or steady. Society's composition and purposes are ever-evolving. The society will inevitably evolve in this way. It's an ongoing procedure. The society accepts some changes voluntarily, while others are not. The rate of change differs throughout societies as well. While some cultures undergo rapid transition, others take much longer. Change describes something that is carried out in a different way. Since not all changes can be considered social changes, it does not always imply a social change.

#### **MEANING & DEFINITION :**

Social change would include a change in social relationships if we were to claim that society is a complicated network of relationships. Various sociologists have attempted to define social change in order to provide an explanation for it.

"Social change refers to change occurring in social structure, institutions, or the relationship between the institutions," states T. B. Bottmore.

"Social change is change which occurs in the social organization, i.e. its structure & function," according to Kinsley Davis.

The process through which there is a noticeable and substantial change in the composition and operation of a certain social system is known as social change.

Most sociologists today think that change is a natural, inevitable, and ongoing part of existence in any community. When analyzing social change, we focus less on changes in an individual's experiences and more on variations in social structures, organizations, and social interactions.

#### **Characteristics:**

##### **(1) Change is Social:**

Social change is defined as an alteration to the structure of social relationships. Aspects of social relationships include social interactions, social processes, and social organizations. Thus, social processes, social relationships, and social structures all undergo social change.



There is another example where it is found that society is like an eternal organization. New civilizations rise in place of older ones, retaining certain aspects of their heritage. Thus, changes in society are not the same as changes in an individual. Because of its social causes and effects, it is always social.

**(2) Universal:**

Every society experiences social change. because it is a component of every community and exists constantly. No society is ever completely static. The society can be categorized as simple, agrarian, industrial, modern, rural, or urban, and it is continually evolving. All communities undergo constant change, while the pace and scope of these changes might occasionally vary throughout societies. A society that does not evolve is unimaginable..

**(3) Continuous:**

Instead of being an intermittent process, social transformation is a continual one. Considering that neither the changes are stopped nor the societies are preserved in museums to protect them from change. It is a continuous process that never stops. Every society has a period of growth and decay during which it seeks renewal and adjusts to a variety of shifting circumstances. Although the causes, directions, rates, and forms of change can fluctuate throughout time, they are always constant.

**(4) Inevitable:**

There will always be change. Human nature is predisposed to wanting change, and people also have a propensity to either bring about or resist change. Human desires are limitless and always evolving. Social transformation has become essential for both him and society in order to fulfill these desires.

**(5) Temporal:**

Social transformation happens over time. With time, everything, everything object, and everything undergoes change. The most crucial element is time, because social change indicates a temporal sequence. "It is a becoming, not a being; a process, not a product," asserts Maclver. It takes time to innovate new things and to change and improve current behavior.

Based on time, a social shift can be classified as either temporary or permanent. While certain social improvements may result in effects right once, others may take years to materialize.

Similar to this, some societal changes happen quickly and then they stop. Examples of this kind are cults, movements, styles, and fashion. However, aging is a biological process that does not alter over a short period of time.

**(6) Degree or rate of change is not uniform:**

Even if social change is a constant, its pace, degree, or what we refer to as its speed, varies. It varies from culture to culture and sometimes even within the same society. Open and closed, rural and urban, traditional and modern, etc., are some examples of the features that might cause the degree of change to fluctuate throughout time. For instance, change occurs more slowly in rural social structures because there are no universal laws to control it, whereas change occurs more quickly in metropolitan cultures.

**(7) Social Change may be planned or unplanned:**

Sometimes social change is planned, and other times it happens spontaneously. Unplanned change is the term used to describe social change that happens naturally. Unplanned changes might arise from sudden decisions, accidents, or spontaneous actions. Unplanned changes are typically the outcome of natural disasters like floods, droughts, famines, volcanic eruptions, etc.

There is no control over the pace or direction of societal change in an unforeseen shift. Change is something that humans are naturally drawn to. Therefore, they can occasionally make plans, programs, and projects effective in bringing about social change. We refer to this as planned change. Given that it is a conscious and purposeful process, control over the rate and direction of change is entirely possible. Take the government's five-year plan, for instance.

**(8) Social change is multi-causal:**

A given change may be the result of a single factor, but factors always come in pairs. Change is produced by the interaction of numerous elements, including demographic, cultural, technological, biological, and physical aspects. The mutual reliance of social phenomena is the cause of this.

**(9) Social change creates chain-reactions:**

Because every aspect of society is interconnected and dependent upon every other, social change results in a series of reactions rather than a single one. For instance, women's economic independence has changed not just their standing but also the dynamics of the house, marriage, and family, among other things.

**(10) Prediction is uncertain:**

Certain components of social change prediction are visible. However, our prognosis is not guaranteed. There are three causes for this. They are as follows:

(A) The law of social transformation is not innate.

(a) The forces driving social change might not be there forever.

(c) Social transformation is a dynamic process.

In addition to the aforementioned traits, one may argue that social change can take either a qualitative or quantitative form.. It is a value-free term because it suggests any notion of good or dreadful, desired or undesirable. It is distinct from the concepts of process, development, and evolution, which are acknowledged as important notions in the literature on social change.

**FACTORS OF SOCIAL CHANGE-**

There may not be a single cause that works for social transformation. The process may be initiated by a variety of circumstances. While social causation is always the result of numerous causalities—some sociologists have focused on one over the other—we would evaluate all of the components, while others believe that social and cultural aspects are the most important.

**1. Physical Factors:** Although environmental changes may not occur frequently, they can have a profound impact on human social lives. For instance: severe rain, storms, and earthquakes. People are forced to move due to these changes, and as a result, they must adapt to the new society. This results in changes to manners, attire, culture, etc.

2. **Biological Factors** - Additionally, biological variables indirectly impact societal transformation. The population's heredity-related qualitative aspect is one of the biological elements. Strong, admirable guys who are largely dependant on heredity and mutation for their birth make up the population's qualitative feature. Therefore, to that extent, biological variables influence social change. Furthermore, the biological concepts of natural selection and the struggle for existence are driving ongoing changes in society.

3. **Technological Factors** – People can never be content. Man established new needs and new means in order to fulfill his desires. Man created new methods for using natural resources to meet his new demands. Significant changes in society were brought about by this technical element. The impact of technological elements on societal development is enormous. Technology modifies our surroundings, which we then absorb, so transforming society. The material world is usually the source of this change, and our responses to it frequently involve changing social norms and institutions. In this sense, social institutions have been greatly impacted by the proliferation of new devices and techniques brought about by new discoveries. One of the main drivers of societal development in the modern era is technology.

4. **Economic Factors** – Karl Marx provided an economic analysis of social transformations. Changes in the economic system have an impact on the entire society's structure and functioning. An economy has an effect on a country's health, mortality, marriage and divorce rates, suicide, criminality, emigration, and other things. Conflict, revolt, and social unrest are further possible outcomes. Of course, societal transformation is not necessarily a result of economic causes. Education has also affected how people's opinions and other actions have changed.

5. **Cultural Factors** – Cultural elements are the primary driver of societal change. Social change always follows cultural change. Social connections are invariably impacted by cultural shifts and variances. Social change is accelerated and directed by culture, which also establishes the boundaries beyond which it cannot take place. Max Weber's comparative analysis of religious and economic institutions has validated this idea.

6. **Environmental Factors** – Geographers have highlighted how the physical environment affects human society. Huntington has gone so far as to claim that the only factor influencing the emergence and decline of civilizations and cultures is changes in the climate. Even if the geographers' conclusions are rejected, there is no denying that natural events like floods,

earthquakes, droughts, heavy rain, and seasonal changes have a profound impact on social interactions and alter them.

**7. Psychological Factors** – Most sociologists think that psychological factors play a large part in societal change. Social change is primarily caused by human psychology. People are drawn to change by nature.

He is constantly seeking out new experiences and attempting to learn new things in every aspect of life. Every human community experiences constant change in its mores, traditions, customs, etc. because of this propensity. Because of the integration of the tendencies to move toward the new while retaining the old, social interactions take on a continually changing form. Old traditions that require change throughout time are replaced by new practices and approaches, which adapt to evolving customs.

**8. Other Factors** – Apart from the above listed elements, the emergence of new viewpoints and thoughts is another aspect contributing to societal change. For instance, there have been significant societal changes and differences as a result of shifting views on the dowry, the caste system, female education, etc. In actuality, the emergence of novel modes of thought is the primary cause of most social revolutions. Conflict and the ideas of great intellectuals like Karl Marx and Mahatma Gandhi affect the populace and have a socioeconomic effect that leads to social transformation.

### **Processes of Social Change in India**

- In India, a number of mechanisms lead to social change:
- **Modernization:** Industrialization and urbanization were ushered in by the adoption of western concepts of reason, science, technology, and education.
- **Law:** Advancement laws that prohibit child labor, untouchability, and domestic abuse have given underprivileged groups more influence.
- **Mass mobilization:** Nonviolent, empowerment, and reservation movements have brought equality and rights to the attention of the general public.

**Social reform:** The rise of new religions and Hindu reform movements had an impact on women's position, child marriage, and patriarchy.

**Globalization:** Mindsets are changing as a result of worker movement and media exposure to other cultures.

### **Some Examples of 'SOCIAL CHANGE IN INDEPENDENT INDIA' :**

The following are some of the progressive aspects of social change in India: -

- The planned advancement of the country;
- social reforms through legislation;
- women's empowerment;
- the advancement of reserved castes and tribes
- reforms in politics

### **Planned development of the nation**

. In general, social change happens gradually and subtly. But relying solely on natural forces will not allow the country to flourish rapidly. To grow our country, we had to make deliberate efforts. That is why planning is so crucial.

- India had not experienced economic growth in the fifty years preceding its independence. The following data demonstrates how dire India's economic situation was when planning began.
- • In 1951, India's per capita income was less than that of 54 other developing nations, including Egypt and Peru.
- • Of the 170 million people employed in India in 1950, when the country became a republic, 8 million were unemployed and 15 million were underemployed.
- • In 1950, the Congress established a Planning Committee headed by Jawaharlal Nehru, and in March, the Indian government decided to establish a Planning Commission.
  - The three main goals of planning were: 1) maximum output; 2) full employment; and 3) increased standards of life. Among the primary objectives were the double doubling of the national income and the per capita income within 20 years. India had twelve plans since planning began there. Following his election to power in 2014, Narendra Modi declared the end of the planned development era and the dissolution

of the Planning Commission. With planned growth, India has accomplished a great deal.

**Social Reforms:** via Law In addition to the country's planned development, the government of independent India implemented extensive social changes through legislation.

**Empowerment of Women** During the Indian colonial era, women were often ignored. They were without rights. Women were heavily involved in both the Indian National Congress and the country's fight for independence.

In Independent India, several administrations made legislative attempts to improve women's status and rights. The Hindu Succession Act, the Hindu Marriage Act (1955), the Hindu Minority Act, and the Guardianship Act are a few of these statutes. Two constitutional changes (the 73rd and 74th amendments) were ratified to provide women more ability to engage in local government. The glass ceiling has been smashed by Indian women.

Education is crucial to the empowerment of women. And this is clear from the way that adolescent girls in West Bengal are questioning the custom of child marriage that has long been in place.

### **Upliftment of scheduled castes**

Formerly known as the Depressed Classes, these were the Scheduled Castes. In India, they belong to one of the most oppressed classes. The President of India may notify the castes that are Scheduled Castes for each state, according to Article 341 of the Constitution. In 2001, Scheduled Castes accounted for 16.2% of India's overall population. Article 17 of the Constitution states that the government of Independent India abolished untouchability as the first step towards their upliftment. Additionally, human trafficking and forced labor, including begar, are prohibited by Article 23 of the Constitution. The Bonded Labourers System (Abolition) Act of 1976 supported the requirements of the constitution. Giving Scheduled

**Castes reservations for government jobs is another way to empower them.**

### **Upliftment of scheduled tribes**

Scheduled Tribes are defined as those communities that have been designated under Article 342 of the Constitution (Article 366 (25)). In 2001, the Scheduled Tribes accounted for 8.2% of India's total population. In India, there are 705 Scheduled Tribes. The government has listed the following as their important qualities: primitive characteristics, remoteness from other groups, unique culture, shyness toward contact, and economic backwardness.

All five-year programs aimed to promote tribal development. Grandiose plans for tribal growth were presented in all of these proposals. The lives of tribes have improved as a result of government initiatives.

### **Political reforms by Reorganization of states**

Reforming politics has also contributed to social development. Upon gaining independence, 28% of India's people lived in the princely states that made up 48% of the country. The princely states were forced to accede to India as the initial step towards state reorganization. Sardar Patel, who was India's deputy prime minister at the time, accomplished this incredible feat. By employing a policy of rewards and penalties, he forced all of the princely nations to join India.

### **Social Transformation**

A significant shift in a society's structure is referred to as "social transformation," a wide phrase. It may entail adjustments to institutions, norms, values, and social structures. Numerous elements, such as advancements in technology, the economy, politics, and social movements, can lead to social revolution.

### **Meaning of Social Transformation in Modern Society**

In contemporary society, the term "social transformation" describes the significant and continuing shifts that are reshaping our daily lives, careers, and interpersonal relationships. Numerous reasons, such as globalization, technological development, changes in the population, and changing cultural standards, are responsible for these developments.



## Aspects of Social Transformation

- **Globalization:** As a result of the world's increased interconnection, ideas, products, and services are traded beyond national boundaries. Traditional lines have become less distinct as a result, presenting both new opportunities and difficulties for people and societies.
- **Technological Revolution:** The speed at which technology is developing has revolutionized communication, information consumption, and business practices. Technological advances in robotics, artificial intelligence, and other domains are revolutionizing industries and changing social interactions.
- **Demographic Shifts:** The population of the world is growing older, more diversified, and urbanizing. The systems of social welfare, healthcare, and education are all being significantly impacted by these demographic changes.
- **Evolving Cultural Norms:** Social values and attitudes are dynamic, reflecting shifting priorities and conventions in society. Changes in gender roles, family arrangements, and attitudes toward diversity and inclusion are clear examples of this.

## Factors Driving Social Transformation in Modern India

- **Industrialization and Urbanization:** accelerated economic expansion, urbanization, and alterations to customary jobs.
- **Education and Technology:** Access to the internet and widespread literacy promote exposure to novel concepts.
- **Globalization and the media:** Simple cross-cultural communication and information flows that impact ways of living.
- **Laws:** Measures to protect minorities' rights, remove caste prejudice, and promote gender justice.

## **Social Transformation in Modern India**

### **Environmental Forces: Shaping Societies Through Constraints and Opportunities**

- **Eco-Centric Societies:** Historically, social interactions, livelihood, and lifestyle have all been greatly influenced by ecology and nature, which is largely due to geographic and climatic factors. In the context of social change in India, these environmental influences are especially noticeable because the country's different ecosystems have been essential in forming the country's agricultural methods, cultural norms, and communal structures.
- **Example:** The inability of people living in desert regions to engage in established agriculture, in contrast to those living in fertile plains, illustrates how the environment directly influences social structures.
- **Natural Disasters:** These frequently irreversibly change social structures like the demographic makeup.
- **Example:** Thousands of people died as a result of the 2004 tsunami, which struck areas of Tamil Nadu, Sri Lanka, and Indonesia.

### **Echnological Revolutions: Shaping Societal Landscapes Through Innovation**

- **Catalysts for Modern Social Transformations:** Modern societal transitions have been greatly influenced by technology and economic shifts.
- **Tech's Dual Role:** Technology frequently modifies society dynamics by resisting or adapting to nature; when combined with market pressures, it can have effects akin to significant natural occurrences like resource discoveries or tsunamis.
- **Economic Transformations and Social Dynamics in India**
- **Global Trade Dynamics:** Modern customs and tariff changes, frequently driven by international agreements and organizations such as the World Trade Organization, can wipe out entire industries and jobs or, less frequently, bring sudden booms or periods of prosperity to other sectors. These international trade dynamics have had a significant role in developing India's economic policies and, in turn, the country's social fabric. The complex relationship between the economic source and social development in India is shown by the interaction between economic forces and social shifts.

- **Women's Evolutionary Role in Modern Societal Dynamics**
- **Breaking Barriers:** The fight for equality among women has changed social institutions and attitudes.
- **The War on Inequality:** Women in the West began to assume traditionally male-dominated roles during World War II, which accelerated their quest for equality.
- **Economic Power and Advertisers' Pursuit:** Due in large part to women's economic importance as consumers, advertisers have made a concerted effort to represent the views of women in their advertising.

**Summary :**

All societies evolve and change with time. Social change however refers to change refers to change occurring in social structure, institutions, or the relationship between the institutions. It is universal, continuous, inevitable, temporal, non-uniform, multi-causal, uncertain, dynamic and creates chain-reaction. It is caused by physical, biological, technological, economic, cultural, environmental, psychological and other factors.

**Self Assesment :**

Q 1 What is social transformation and what are its characteristics ?

Q 2 Explain the factors effecting social change.

Q 3 How has social change occurred in Independent India ?

**Unit-3 : Cultural and changes in Indian Society**  
**Chapter-3 : Factor affecting National integration: Regionalism**  
**Communalism and Naxalism**

**National Integration: Meaning**

India is characterised by its secular nature and synthesis of languages, religions and cultures. It is a plural society in every sense of the word. We stand for unity in diversity and this is the reason India has survived numerous invasions by foreign invaders.

**National unity and integrity:** A National identity and the feeling of nationalism have made India a single integrated culture despite consisting of many smaller and unique cultures created by sharp social and economic inequalities which have prevented the formation of egalitarian social relations.

‘Diversity’ focuses on collective differences which separate a group of people from another. These differences may be of language, religion, biological or others. Thus diversity includes variations in caste, race religion language and culture.

**Unity means oneness or togetherness.** It signifies bonding which integrates members and holds the society together.

When sociologists talk about, ‘Unity in diversity’ they mean togetherness which may not be uniform and differences which do not fragment. We believe that diversity actually, enriches interactions between humans, making India a nation with an amalgamation of different social groups and communities each defined by specific cultural markers like-caste, sect, religion, race and language.

**Important of National Integration:**

- To maintain freedom.
- To unite the nation.
- To prevent provincialism.
- To prevent internal strife.
- To combat external aggression.

## **National Integration and the Indian Constitution**

The challenges faced by the political leaders at the time of independence included the partition of India into two nations India and Pakistan leading to terrible communal violence and uprooting of people from their homes as refugees. Another problem was that of integration of the Princely State with Indian Union.

In context of the problems faced by country the constitution makers decided to concentrate on national integration. Thus, unity and integrity is a major objective in the preamble of the Indian constitution. The constitution also provides fundamental rights and duties to citizens. The duties include the need up hold and protect the sovereignty integrity and unity of India. While diversity is respective unity and integrity are a priority therefore provisions have been made for a strong central government.

## **Challenges to National Integration**

**Regionalism** - This is a major obstacle to the country's development. It has evolved to be understood as mocking allegiance to the country or state. Let's first discuss the meaning of the term "region" before we can comprehend regionalism. A region is defined as an area with distinct physical and cultural features that set it apart from nearby locations. "Regionalism is the love of a particular region over the State of which the region is a part." "Conscious of loyalty to a district area within a country, usually characterized by a common culture and language or historical or social background" is another definition of regionalism.

Regionalism has been defined as “a counter movement to any exaggerated or oppressive form of centralization”. Seligman and Johnson.

Iqbal Narain states “Regionalism has both a positive and negative dimension. Speaking in positive terms it embodies a quest for self –fulfillment on the part of the people of an area. Negatively speaking regionalism reflects a psyche of relative deprivation resulting from specific grievance.”

A.T.Philip and K.H.Shivaji Rao have defined the term as “Regionalism refers to subnationalism demanding preference of the region as against the country as a whole”

**CHARACTERISTICS:** The characteristics of regionalism are as follows.

1. Regionalism is a mind-set.
2. Here the region is held in greater esteem than the State or nation.
3. Here priority is given to the growth and development of the region even if it occurs at the cost of other regions or the nation. It aims for the benefits of development to be enjoyed by the population of the same region only.
4. People from the same region may enjoy benefits of employment and development while people from other regions are not allowed to work or settle in that region.

People who believe in regionalism first demand for a separate state base on the language spoken in the region. A number of states have been formed based on such demands for example Haryana, Himachal-Pradesh and Punjab the creative from the single state of Punjab. Similarly the division of Andhra-Pradesh into Telangana and Andhra-Pradesh or the division of the North-Eastern region a number of states.

The next demand made is that preference should be given to locals only in matters related to employment and trade.

Regionalism also leads to demands related to boundaries between states.

Regionalism also take form of militant organisations for example the Hindi Sena, Shiv Sena and Tamil Sena in North India, Maharashtra and TamilNaidu respectively.

Not only are boundary disputes raised as a part of the expression of regionalism but water disputes also become a major feature. Examples have been seen in the conflict between Karnataka and Tamil Naidu for sharing of Kaveri waters and the conflict Haryana and Punjab for sharing of water from rivers Sutlaj, Ravi and Beas.

## CAUSES OF REGIONALISM:

Some of the causes of regionalism are discussed below.

1. **Geographical Factor:** The people residing in different parts of India identify themselves as different from each other. This is because India is a large country with differences in settlement patterns climate and topography.

2. **Cultural Factor:** People living in one region developed a tendency to treat people from other regions as different why identify with the people and culture of their own region. This is because each region has its own traditions, customs, culture.

3. **Historical Factor:** In situation where historically inspiring local personality is ignored regionalism raises its head. This is because the people of region have their own local history traditions and heroes whom they love and look-up to.

4. **Economic Factor:** Every individuals wishes to grow economically and improve his/her standard of living. Regionalism helps to restrict economic industrial and agricultural development to the region in question without having to share resources with other regions. Also post-independence economic development has been different in different states, making some states feel that they have been left behind. The division of Bihar into Jharkhand and Bihar and the creation of Chhattisgarh from Madhya-Pradesh are examples of such regionalism.

5. **Linguistic Factor:** The people of a region are emotionally connected to language and literature of that region. This makes them feel united and strengthens regionalism.

6. **Political Factor:** Regional parties exploit regional sentiments of the people by using them in their political campaigns to further their own ends. For example parties like-AkaliDal in Punjab and Jharkhand party in Bihar are examples.

**Remedial Measures:** To overcome regionalism the government needs to put in place certain measures.

1. Backward regions should be given more priority for economic development.
2. Promotion of cultural interaction between different regions should be a priority.
3. Resources should be equally distributed between all regions.

4. Education should be priority with focus on nationalism and patriotic fervour.
5. Banning of regional parties.
6. Development of national highways and transport and communication systems throughout the nation to help people move with ease from one area to another.
7. Messages prioritizing nationalism over regionalism should be aired in Mass media.

## **COMMUNALISM**

Religious communities are often antagonistic towards one another and this is one of the greatest problems we face in India. Minority communities following certain related parts and the majority community or often against each other leading to what is known as communalism. This may sometimes lead to communal riots and tensions between the minority and majority community. Political leaders sometimes use these differences to further their selfish interests. Communalism may be referred to as an ideology which seeks to divide society on the basis of religion.

### **Definition**

Ram Ahuja defines communalism as, “The antagonism practiced by the members of one community against the people of other community and religion can be termed as Communalism”.

Robert Melson and Howard Wolpe state “Communalism is the political assertiveness of a community to maintain its identity in a plural society undergoing modernisation.” It is therefore antagonism between religious groups, “To the extent of falsely accusing, harming, and deliberately insulting a particular community and extends to looting, burning down the homes and shops of the helpless and the weak, dishonouring women, and even killing persons.”

### **Background of the Growth of “Communalism” in India -**

India's history with communalism's inception and development is unique. Actually, communalism was an integral component of the British government's "divide and rule" strategy. The pre-independence era is when communalism first emerged. Hindus and



Muslims banded together in the first Indian independence war (1857) to drive out British empire. After putting an end to the agitation, the British began using their "divide and rule" strategy to turn Muslims against Hindus and vice versa.

### **CHARACTERISTICS OF COMMUNALISM-**

Belonging to a religious group does not equate to communalism. Communalism is not synonymous with a community's religiosity. However, communalism is the use of a religious community as a weapon against other communities and the country as a whole.

1. Communalism views a specific religious community as distinct from other communities.
2. It holds that the community's secular and religious interests are distinct from those of other communities with comparable goals.
3. Communalism holds that a community's unique interests can be furthered by preserving its unique identity and setting itself apart in order to further those interests.
4. Local interests consistently take precedence over those of the country.
5. Among the communities, communalism fosters mistrust and discord. It takes a hostile stance toward other faiths
6. Power abuse results from communalism. By a variety of strategies, such as coercion, deception, economic and other inducements, and even support from foreign countries, it aims to impose the social and religious standards of the society on other communities.
7. In its most severe form, communalism aspires to elevate the community in question to the rank of sovereign state and asserts its nationality.

### **CAUSES FOR THE GROWTH OF COMMUNALISM**

The following are the main causes of the rise and spread of communalism in contemporary India:

The "Divide and Rule" policy of British imperialism.

Young, aspirational middle class kids are disappointed and disillusioned due to stagnating agriculture, a lack of contemporary industrial development, and a lack of suitable work prospects, all of which are being taken advantage of by political opportunists.

Muslim and Hindu revivalist groups.

The spread of communal sentiments among the general public was greatly aided by a communal and skewed perspective of Indian history that was taught in schools and universities.

Isolation and separatism among Muslims.

emergence of fundamentalist and community parties.

The involvement of foreign entities in provoking intercommunal events and riots in India. The part these forces played in providing communal radicals with training

### **Suggestions to control and eradicate communalism:**

For the past fifty years, there has been an increase in communalism in this nation. It has damaged the scientific temperament and the secular attitude, in addition to impeding development. In India, communalism appears to be the biggest menace to the modernization of culture. Although it's a complicated process, the contradictions created by the processes of social restructuring typically serve as its causes. Communalism is an encroaching paralysis that needs to be addressed. Revolts within communities are a constant danger to the religious peace in this country. They need to be minimized and dealt with efficiently. One may take note of a few recommendations in this regard. It's true that making recommendations is simple, but really carrying them out is a very difficult undertaking. Professor Ram

(A) Implementing corrective actions right away, and

(B) turning to long-term corrective actions. Immediate Corrective Actions  
Immediate Corrective Actions:

1. Establishing a peace committee: As soon as communal violence breaks out, a peace committee made up of recognized leaders from various faith communities should be established in the areas that have seen rioting.
2. Use of New Strategies and Plans by the State: In order to catch rioters and give riot-hit individuals and innocent people confidence, the state must use new strategies and plans as rioters are using sophisticated modern weapons and equipment to spread communal riots worldwide.

3. Media supervision: During intercommunal riots, the media plays a crucial role. The media needs to be extremely careful when disseminating rumors and information on intercommunal unrest. The government needs to monitor the media closely.

**Long-Term Corrective Actions:**

1. To set people free from the collective passions and frenzy.
2. Preventing the state and the ruling political class from becoming more communal.
3. Preventing the communalization of civil society.
4. Ideologies and societal beliefs should not be present in the educational system.
5. The media's role should be ingrained in the spirit of the country.
6. It is untrue to believe that economic development undermines communalism on its own.

**Naxalism:** This communist uprising is referred to as the "Naxal movement" or "Naxalism." The Maoist philosophy is practiced by groups in India known as Naxalites. Armed revolt has been a part of it since the 1960s. Maoist ideology, which aims to topple existing regimes through armed insurgency, mass mobilization, and strategic alliances, is thought to be shared by naxals.

- In the Naxalbari area in North Bengal, a landlord's numerous granaries were raided by tribes, laborers, and peasants in 1967, sparking the start of the Naxal movement in India.
- The movement was initially put down by the landowners, but it was supported by China and the nearby peasants as well as Charu Majumdar,
- Who led the charge with Jangal Santhal and Kanu Sanyal at his side. The modern Chinese media termed it the "Spring Thunder." With the help of certain Indian factions, the rebels used firepower and advanced weaponry, developed the ability to make bombs, and established camps for the manufacture of weapons as their movement spread throughout India, including the North East and Jammu & Kashmir.

The main factors causing naxalism is tribal discontent.

- Tribal people are prohibited from cutting bark, which has an influence on their daily living, under the Forest (Conservation) Act of 1980.
- Mining and development initiatives uprooted tribal populations in areas impacted by naxalism.

Tribals who had been uprooted and were without a means of subsistence offered support to the Naxalism movement. Maoists gave these defenseless people weapons, cash, and assistance.

Socioeconomic Gap in the System: The government prioritizes suppressing violent attacks over assisting in the development of naxal areas.

- There weren't enough sophisticated weapons to combat Naxalites.
- Because they are not connected to the internet or phones, some villages are still unable to communicate easily.

### **Lacks in Administration**

- There was no bureaucratic follow-up following police action in areas affected by naxal.
- States thinking that the federal government is the only entity responsible for combating naxalism; there is uncertainty about how to handle the problem as it has turned into a social problem as well as a threat to internal security. As a result, there were few proactive efforts.

### **Poor Forest Management**

The forest resources were monopolized by British regulations, which worsened the situation with the actions of the Indian government after 1990. This incensed the forest residents and strengthened the opposition to the government.

#### **Unorganized Tribal Laws**

Following independence, the government neglected to establish appropriate tribal policies, leaving tribal groups without resources and forcing them to join Naxalite movements beyond state lines.

#### **Differences between regions: intra- and interregional**

- Inadequate government programs for the underprivileged. It drove them in the direction of naxalism, which was viewed as a voice for the lower classes and garnered a lot of support

### **Absence of Industrialization and Land Reforms**

- The government's haphazard land reforms did not strengthen the rural economy.
- People in rural regions were driven to protest and join the Naxal movement by poor employment options.

Indian Youth: Naxalism is more appealing due to a lack of employment possibilities and fresh resources.

- Youth naxalism is on the rise as a result of idealism.

### **Initiatives to Combat Naxalism in India**

The government is making the following significant measures to combat naxalism in India.

#### **Operations to Security**

India's security forces conduct targeted operations to destroy the hidden strongholds and commanders of the Naxals. The intention is to sever their ties and prevent them from carrying out violent crimes. For this, specialized units like the state police and the Central Reserve Police Force (CRPF) are called upon. Planning and completing these tasks depend on having access to trustworthy information.

#### **Initiatives for Development**

The government is making an effort to enhance the quality of life for residents in Naxal-affected areas. The government upgraded healthcare and education, created roads, and installed electricity. Additionally, they promote indigenous communities' farming and forestry sectors and assist individuals in finding employment and land.

#### **Policies for Rehabilitation and Surrender**

Rehabilitating individuals is similar to giving Naxal cadres another chance to reintegrate into society. They provide services like financial assistance, job training, and education. To ease the adjustment, they also provide emotional support. Housing and jobs are given to surrendered Naxals as a sign to others that it is worthwhile to give up the struggle.

## **Global Collaboration**

India wishes to work with other nations to combat naxalism. India is collaborating closely with its neighbors to prevent money and weapons from being smuggled across international boundaries. In order to create stronger plans, they are also taking inspiration from the experiences of other nations

## **Lawsuits and Capacity Development**

We are concentrating on three main areas to improve national security. First, we are strengthening existing laws to combat organized crime, terrorism, and conflicts. Second, by giving law enforcement personnel specialized training in counterinsurgency strategies, we are improving their capabilities. Lastly, by strengthening coordination and exchanging critical intelligence, we are also improving the way security agencies collaborate. The goal of these initiatives is to increase the safety and threat-resilience of our nation.

In addition to closing all the gaps in the current anti-naxalism strategy in India, civil society and the media must acknowledge this in order to put pressure on Left Wing Extremists to forgo violence, conform to mainstream views, and acknowledge that 21st-century India's socio-economic and political dynamics and aspirations are very different from Maoist ideals.

**Summary :** The Indian constitution has focussed on ensuring national integrity by making it the duty of every citizen to protect and uphold the unity and sovereignty of India. However the country faces many challenges including regionalism communalism and naxalism which need to be overcome to ensure the progress of the nation.

### **Self-Assessment :**

Q 1 What are the main challenges to national integration in India ?

Q 2 What are the main causes of regionalism ?

Q 3 What are the characteristics and causes for the growth of communalism in India.

Q 4 Recommend corrective measures that should be taken to prevent communalism in India.

Q 5 What is naxalism, what are its causes and how can it be overcome ?

## **UNIT-IV : Social Globalization**

### **Chapter -1 : Concept and Nature of Globalization**

#### **Concept of Globalization**

Rapidly advancing technology and world-wide trade have made the world today more interconnected and symbiotic or interdependent. This is globalization. The term also includes the social and economic changes which are a result of the process.

The term global village is used to describe the increasing connectedness between populations, cultures, economies, which is the result of increasing international trade in goods and services, flow of investment, sharing of technology people and information.

It is the process that facilitates the interaction and integration of people, companies, and resources from diverse nations. Globalization is like the interconnected web that binds people, cultures, economies, and ideas together across the world. It's the process through which goods, services, information, and even cultural practices flow seamlessly across borders, shaping our interconnected world. Globalization is the result of improving transportation and communication technologies. It is a continuous and one of the most important drivers in today's society.

As a result of this process the entire planet is experiencing an increased exchange of human resources, capital, goods, and services and cultural practices. People from different regions and populations are now interacting with each other increasingly resulting in shared cultural practices and better intercultural understanding.

WHO says globalization is "the increased interconnectedness and interdependence of peoples and countries. It is generally understood to include two inter-related elements: the opening of international borders to increasingly fast flows of goods, services, finance, people and ideas; and the changes in institutions and policies at national and international levels that facilitate or promote such flows." That is to say that it is the process which has connected countries, cultures, economies and political events the world over.

## **Globalization A Historical Review**

Some historians would argue, that since man is a social animal and curious about the world around him, this phenomena is as old as the human race and may have even begun 60,000 years ago, at the beginning of human history. Trade and exchange of goods and services has grown through civilizations and the development of trade routes and movement of explorers and travellers is an example of this continuous process. Migration of human beings and populations has aided the process, which has speeded up nowadays, with faster and better facilities for travel. Historically military conquests and exploration expeditions have contributed to Globalization, ,however, the process only accelerated in the latter part of the 20<sup>th</sup> century when technological advancements and rapid growth in communication systems changed our world completely.

## **Characteristic Features of Globalization**

Characteristic features of Globalization include:

**Free Trade** – As a result of this phenomena trade volumes between various countries have improved with minimum inference from governments. Globalisation has helped improve trade volumes between nations with minimal interference. The GDP of the nations of the world has improved significantly as governments our no longer micromanaging all aspects of business and trade. Governments today our cooperating with each other and even setting-up free trade zones leading to improvement in trade prosperity of nations.

**Liberalization** – With the improvement in the business climate for larger corporations globalization has also helped entrepreneur with start-ups within and outside their country. Governments have been supportive making relaxations in the red tape so that trade commerce has increased. Concessions to industries have resulted from the need for improved trade leading to flexibility.

**Increase in Employment** – Direct and Indirect jobs a generated by the industry. With production increasing as a result of globalization, jobs have also increased leading to better employment. Companies have set-up operations in different parts of the world as a result of globalization, which has also increased opportunity for work abroad.



**Increased connectivity between nations** – As a result of Globalisation there has been an improvement in trade between countries which has caused more interaction between people and businesses from different cultures. This has helped to improve the economic performance and raised the standard of living and prosperity of the people.

**Interdependence** – Globalization has provided the opportunity for import of raw materials at a cheaper rate while at the same time it has allowed countries to export commodities to those countries where there is greater demand for their products, thus increasing economic wellbeing and decreasing barriers in trade.

**Cultural Exchange** – Inter-cultural understanding has improved with the improvement in contact between people resulting in sharing of customs and cultural practices. There is now a much greater brainstorming of ideas and people have developed a better understanding of the values and behavior of people from other parts of the world. Countries and communities are no longer islands unto themselves but are now a part of a larger global community. For example, food from all parts of the world is now available in India.

**Urbanization** – Globalization has fostered the growth of urban areas as multinational companies prefer to set-up their businesses in these areas due to their better infrastructure. As a flip side, areas where foreign companies set-up industries automatically develop better infrastructure such as transport, housing, markets, schools etc. leading to the creation of new urban centers.

**Standard of Living** – Globalisation improves economic activity and gives more job opportunities. The spending capacity of the population improves as they earn more money leading to improvement in the standard of living of the people.

**Production Cost** – Developing nations have a much lower cost of production due to a larger population, and therefore for availability of cheap land, labour and raw materials. With globalization, companies are now free to establish their factories in countries with lower production costs, this leads to higher profits and helps in overcoming competition.

**Outsourcing** – Large corporations as a result of globalization are now able to outsource specific tasks to smaller companies outside their country, reducing the cost of production, improving the quality of services or both. India, China, and the Philippines are examples of nations which have profited from this practice.

## **Nature of Globalization:**

### **(A) Open Economy:**

- (i) Trade with any country of the world is now possible.
- (ii) The world has become a global market and multinational companies are able to operate anywhere in the world.
- (iii) The living standards of people all over the world have improved.

### **New Competitions:**

- (a) Rapidly advancing technology has improved production immensely.
- (b) Open competition has developed as goods are now sold in the world market.
- (c) The developed countries are seeing the decrease in employment opportunities while at same time they are witnessing an increasing in trading opportunities

### **Investment Opportunities:**

- (a) Post Globalization investment is possible anywhere in the world for both nations and traders.
- (b) Capital flow has increased rapidly as constraints on investments abroad have been removed.

### **Development of Cities:**

- (a) Economic growth has reached 8 % post globalization.
- (b) Cities are growing with new technologies however villages remain backward.
- (c) Considerable progress has been made in agricultural production in India.
- (d) India is exporting food grains to 21 nations currently.
- (e) Our current development rate has crossed 6 % in India.

### **1. Use of Information Technology:**

- (a) IT has supported globalization and rapid developments have also taken place in area.
- (b) Satellite Communication has improved communications facilities.
- (c) Geographical distances have been reduced by the internet.
- (d) Planet earth is now a global village.

**Summary :**

Globalization refers to the increasing interaction between people from different parts of the world, including areas like trade, ideas and cultural practices. The process have become very rapid due to rapid technological advancement in the modern world. It has resulted in the opening up of economies, greater investment opportunities, increasing competition and the development of new cities.

**Self-Assessment :**

Q 1 Define globalization and present a historical review.

Q 2 Describe the characteristic features of globalization.

Q 3 Explain the nature of change due to globalization .

## **UNIT-IV : Social Globalization**

### **CHAPTER -2 : Sociology of Globalization**

The hallmark of contemporary society is the trend and feature of globalization. The phrase first appeared in American and French literature in the 1960s. However, it gained popularity in the 1980s. Since then, academics, policy planners, and practitioners have been divided on the subject. People and nations are becoming more integrated and intertwined across national boundaries as a result of this social dynamic. Increased cross-border movement of people, capital, ideas, expertise, and things has resulted from the process. To put it simply, it can be characterized as a social process that has caused ideas, information, and technological know-how to spread, resources to be distributed, and information to be disseminated, ultimately transforming societies. It is a process of communication and cooperation between individuals, organizations, and governments from various countries; it is fueled by global investment and trade and supported by information technology.

These days, each discipline has created its own definition of globalization. Thus, trade liberalization, technology transfer, economic growth, increased employment, and income distribution are the means by which economists characterize globalization as the spread of capitalism market relations and economic internationalization. Political scientists depict globalization as the expansion of world power organizations influencing world politics and an increase in the density of four interstate linkages. Regarding the sociologists The establishment of standardized international institutions that hasten social change and give rise to a "world society" is known as globalization. The growth of cultural communication influencing the culture and identities of the groups throughout the nations is the main focus of culture studies. One way to conceptualize globalization is as a process (or a collection of processes) that represent a change in how social relations and transactions are spatially organized. This results in the creation of transcontinental or interregional flows and networks of activity, interaction, and power. Sociologists believe that despite having an economic foundation, the phrase has significant social connotations. George Ritzer defines globalization as the rapidly growing interconnectedness and integration of communities and cultures on a global scale, to name a few instances. According to Scholte, deterritorialization or the expansion of "supraterritorial" ties between individuals characterizes globalization.

A significant shift in the character of "social space" is referred to as globalization. Albrow states that "all those processes by which the peoples of the world are incorporated into a single society, global society," are included in the concept of globalization. Globalization is defined by Ronald Robertson as "the compression of the world and the intensification of consciousness of the world as a whole." Globalization, according to Anthony Giddens, is "the strengthening of global social ties that connect remote places in such a way that local events are influenced by events occurring many miles away and vice versa." According to Water, globalization is "a social process in which people act appropriately and people become increasingly aware that the constraints of geography on economic, political, social, and cultural arrangements are receding." To paraphrase Held et al., "One way to conceptualize globalization is as a process (or collection of processes) that embodies a transformation in the spatial organization of social relations and transactions - evaluated according to their extent, strength, speed, and influence - producing transcontinental or interregional flows and networks of activity, interaction, and power exercise." The distinctions between "globality," "globalism," and "globalization" have been highlighted by U. Beck. As per his statement, The term "globality" describes how people are becoming more and more a part of a "world society," to the point where "the notion of closed spaces has become illusory." The idea that the "world market" is now strong enough to replace (local and national) political action is known as "globalism." "The processes through which sovereign national states are crisscrossed and undermined by transnational actors and varying prospects of power, orientation, identities, and networks" are collectively referred to as "globalization."

### **Social Context of Globalisation**

Globalization is an evolutionary process rather than a revolutionary result. Even though it's sometimes referred to as a current or contemporary phenomenon, historical analysis can be used to better understand it. Sociologists observe that as a process, it is ancient, dating back hundreds or perhaps thousands of years. Globalization is a term used to describe a centuries-old trend, according to Herman van der Wee, one of Belgium's most well-known economic historians. This makes it very evident that globalization is a historical phenomenon. Scholars have occasionally identified three tipping points that have contributed to the current state of global convergence under the under the globalization banner. These include the Industrial Revolution, which sparked the European economy two centuries ago, the discovery of sea routes five centuries prior to European expansionism, and the consolidation of the Asian and

Indian ocean networks, which had their roots one millennium before. Nevertheless, rather than being global in scope, the majority of these endeavors were more or less regional and country- or continent-specific. Despite attempts by some academics to label these activities as "Proto globalization" or "Archaic globalization," there hasn't been much adoption of the idea among intellectuals.

Globalization is therefore a historical process. It has seen numerous earlier periods in human history that might be considered the foundation for globalization as it exists today. Scholars cannot agree upon the exact moment when the globalization process began. All parties do, however, agree that the globe has experienced globalization as a social reality brought about by the combination of intricate economic, political, sociocultural, and biological elements. Political upheavals brought upon by economic crises have laid the groundwork for global convergence. Additionally, societal and cultural shifts have altered people's perceptions, encouraged them to investigate their surroundings, and resulted in Political borders were altered in addition to economic growth and changes. The outbreak of diseases and other biological reasons have fueled human migration, which has greatly influenced societal development, cultural diversity, and cross-border movement of people and ideas that are the cornerstones of globalization. The economist's timeline for the start of the globalization process differs from the historians' timeline. Historians link the history of globalization to the western Industrial Revolution. For them, the trio of sites that The Industrial Revolution in the West, which began 1800 years ago, the maritime expansion that began approximately 1500 years ago, and the integration of Asia, which began 1000 years earlier, are some of the events that represent the beginning of global connection and integration. The opinions of Friedman, who asserted that globalization is a relatively new phenomenon in his well-known remark *The World Is Flat*, are, however, divisive. Even though it began to take shape in 1945, following the end of the Great Depression and both World Wars, it developed quickly in the latter half of the 20th century.

According to certain historians, Europe started the maritime revolution in the 1500s. As a result of establishing connectivity between Europe, Asia, Sub-Saharan Africa, and the American continent, this became a pivotal moment in human history. The beginning of the maritime revolution was marine exploration as a result of the advancement of maritime technology. This aided in the growth of commerce. Through this revolution, humanity was able to overcome geographic obstacles and the previous geographical division of nations. This caused a country to be inundated with fresh riches, knowledge, and culture.

Globalization started when the ideas of the French and American Revolutions, as well as the consequences of the Italian Renaissance, spread throughout Europe. The majority of historical evidence points to the 1500s as a turning point in the development of the globalization process.

Global integration was accelerated by the Industrial Revolution. Through an increase in output and GDP in the western countries, it ushered in a new age in human history. As a result, the groundwork for market expansion was laid, which precedes globalization. This is frequently referred to as globalization's second phase. Both consumer demand and production technology underwent significant change during this period. The quantity of production rose due to mass-scale machine-based production, which compelled the market to expand internationally. Colonial expansion, investments abroad, and looting were the outcomes of this. This served as a lead-up to worldwide integration.

The first phase of globalization began between 1500 and 1800, according to Geoffrey Gunn, an expert on Asian history and international relations. This was, in his opinion, the first time that the east and the west came together. Following it came the rise of global capitalism and the dominance of the West. The colonies were starting to feel the effects of this, and material and cultural interactions were gaining speed. But the two world wars that broke out in the first half of the 20th century put an end to globalization.

When the East Asia miracle occurred in the 1970s, globalization was once more driven by this event. The transnational corporations had a significant role in leading this. At last, globalization began to take on a new face at the start of the twenty-first century with the reawakening of the sleeping giants, China and India. All nations began to row in the globalization boat at this time. Everyone joined the process as an equal partner and participant. Income disparity began to decrease. The corporate behemoths and international organizations started to dictate and control governmental power, undermining national sovereignty.

### **The Social Dimensions of Globalisation**

Nowadays, globalization is viewed more as having social implications than economic ones. Its societal effects are wide-ranging in nature. It is a process that affects all facets of society, changing people, organizations, social values, concerns, social movements, social

organizations, and social policies. The effects of globalization on people's lives and careers, families, and communities are referred to as the social dimensions of globalization. It's common to hear concerns expressed regarding how globalization is affecting jobs, working conditions, earnings as well as social security. The social component extends beyond the workplace and encompasses things like security, identity and culture, social inclusion or exclusion, and the stability of families and communities. In addition, politics ought to be discussed because of its impact on the ideological currents that uphold society.

People all throughout the world have seen a shift in their identity as a result of globalization. A wide global identity takes the place of limited identities specific to local communities. The inclusion of historically marginalized groups in society is achieved through action, movements, the creation of new legislation, and the formation of new consciousness. Following globalization, society saw the passage of numerous progressive legislation that upheld the human rights of marginalized groups like lesbians, gay men, transgender people, and others. The United Nations Human Rights Council. The first resolution recognizing LGBT rights was passed by the Rights Council. Eighteen nations—the majority of which are found in the Americas and Western Europe—recognized same-sex marriage in July 2015 and gave their LGBT individuals the majority of their legal rights. The same holds true for ethnicity and gender. Growing media reflections, networking among activist groups, and more communication have all contributed significantly to the materialization of identity concerns.

The "Intensification of alienation, exploitation and commodification of human life and nature" is one of the main criticisms leveled at globalization by Gill. In the years after globalization, there is an increasing sense of uncertainty over human survival. Travel, tourism, and trade have all benefited from globalization. As a result, women are becoming the targets of trafficking, exploitation, and abandonment. The number of single-headed households is rising. Cross-border terrorism puts millions of people's security at risk. The world system's worldwide class relations have been rearranged by globalization. Classes are no longer restricted to certain locations or of local provenance. Political and economic integration waves that A process that has seen elites and the general public shift from primarily local and national consciousness and organization toward increasingly transnational and global identities and linkages has coincided with rising commerce and investment. Now, a transnational capitalist class has arisen, easily eclipsing national workers' organizations, with the world as its arena of social reproduction. The primary institutional form of this transnational capitalist class is multinational corporations, and the extent of the changes they



are bringing about in the global economy. In actuality, they manufacture over one-third of the industrial products in the world and trade an even greater proportion of them with each other. The new class structure has emerged as a result of a "triple alliance" involving the state bourgeoisie, local capitalist elite, and global corporations. Different groups of women in different areas are impacted by globalization in different ways. On the one hand, it might provide women more chances to lead the way in social and economic advancement. The emergence of international communication networks and cross-cultural interactions appears to have altered the position of women. Globalization has, however, sparked awareness and served as a catalyst by promoting concepts and standards of gender equality for women in their fight for opportunities and rights that are fair. However, it has made gender inequality worse in patriarchal societies, particularly in emerging nations. Due to labor displacement, it has frequently resulted in women being further marginalized and impoverished in the unorganized labor market.

A report by the United Nations Development Fund for Women claims that during the past 20 years, the process of globalization has led to an increase in inequality both within and between nations. It has also been linked to the financial crises in Asia and Latin America, as well as the economic and social collapse in some parts of Sub-Saharan Africa and transitional nations like the former Soviet Union and Eastern Europe. Globalization is a less people-centered and more profit-centered approach. It is least responsible to women. This greatly increases the gender gap in society. The world is a world of contrasts. While it continues to develop gender-responsive legislation, it observes gender-insensitive behaviors in the actual world.

Another paper on "Globalization and its Impact on the Full Enjoyment of Human Rights: The Realization of Economic, Social, and Cultural Rights," submitted to the United Nations Economic and Social Council, at its 52nd session, the Social Council's Sub-Commission on the Promotion and Protection of Human Rights emphasizes:

Women are by far the most distinct group in society that has been most affected by globalization. In states that have adopted liberal economic policies, a significant proportion of women have joined the workforce. Liberalization's detractors contend that states have altered their domestic policies in order to comply with WTO norms. To remove import restrictions on agricultural products, to offer larger enterprises greater incentives than smaller ones, and to

let the unrestricted entry of international corporations. As a result, women from rural and indigenous communities are now even more marginalized.

Women's unpaid labor has increased as a result of globalization as social services are becoming privatized. Women who work as producers must also endure exploitation in the form of low pay, unfavorable working conditions, unstable employment, and denial of their right to representation. Women are facing severe issues as a result of the neoliberal mindset that caused the state's welfare programs to collapse. Women's access to development benefits like food security, health care, and education has been hampered by this.

The effects of globalization on the many ethnic groups that make up the societies are likewise very remarkable. Alison is concerned that as globalization advances, people's affiliations to more expansive communities are replacing their localized ethnic identities. The world has been plagued by ethnic conflicts in many places, including the Middle East, Afghanistan, Northern Ireland, Rwanda, Burundi, Sudan, Indonesia, and the Balkans.

Social institutions are significantly impacted by globalization. Globalization has affected institutions such as marriage, families, politics, the economy, education, and religion. Marriages are no longer restricted by societal, class, or group barriers. People can now choose to marry across boundaries and into different communities and cultures thanks to the globalized globe. Institutions like alliance centers and the internet take on parental duties in marriage discussions. The length of marriages is also decreasing as a result of population migration. The institution of marriage is being replaced with live-in partnerships, which is neither healthy nor appropriate for a community that is stable and long-lasting. In terms of families, the spectacular increase in mobility has decreased family connections and bonding and increased family relations significantly. thin. A family's members continue to live far apart. As new institutions such as crèches and old age homes take on the responsibility of caring for the elderly and children in society, the family's traditional role as the primary caregiver is diminishing. There is an increase in single-headed households.

Similar to this, the globalization trend is changing political institutions. Modern politics have taken on a different form and shape due to two major developments. The creation of political communities with a territorial basis was the first of these. A new age of multilayered regional and global governance has emerged as a result of the second. On the other hand, the second is steadily rising as globalization advances. The decline in the significance of nation states is one of the main effects of political globalization. Numerous countries have arranged

themselves to form trade unions. In order to promote international agreement, supranational organizations such as the European Union, the World Trade Organization, the Group of Eight, and the International Criminal Court have emerged and supplanted state functions. Due to the widespread engagement of these organizations in all spheres of life, nation states now have less autonomy when it comes to making critical decisions pertaining to their own countries. The growing influence of non-governmental organizations on public policy, including development initiatives and humanitarian help, is another significant effect of globalization.

The effects of globalization are felt even in religious institutions. Globalization has accelerated the process of secularization. The main effects of globalization have been the deterioration of established belief systems and faiths, the increase of religious fundamentalism, cyberculture, social fads, shifting work ethics and work schedules, and the subjugation of religious values by consumerist values. On the other side, cross-border mobility of people fosters plurality and tolerance. Globalization also has a significant impact on education as an institution. Higher education is becoming more international and standardized. There is a qualitative shift in the content, pedagogy, and coverage of education as well as a growing privatization of education. In order to meet the needs, vocational, technical, and professional education is growing in popularity.

Globalization also has a significant impact on education as an institution. Higher education is becoming more international and standardized. There is a qualitative shift in the content, pedagogy, and coverage of education as well as a growing privatization of education. Practical, The need to meet the demands of the cutthroat global market is driving the growth of technical and professional education.

With globalization, new societal problems have emerged. The world faces challenges from trafficking, terrorism, ecological degradation, poverty, and unemployment. The world is plagued with ethnic conflict. Social inequality has grown as a result of globalization, both within and between nations. Resources, both human and physical, flow from underdeveloped to developed countries. There are two halves to the globe. The nations in the bigger half are the economically impoverished countries, and the smaller half is made up of the economically wealthy countries. In certain parts of the world, social and economic advancement are progressively slipping away from one another, while in other parts, social unrest and unstable jobs coexist with economic growth. Transnational business dealings place

national social structures and standards under stress. A labor surplus and increased competition stemming from the advent of a global labor market pose a threat to the local labor force. Furthermore, wealthy nations outsource their work to other nations where they may find inexpensive labor in order to maximize profit. This causes a significant amount of unemployment in wealthy countries. With globalization, new social movements have emerged. New gay, lesbian, transgender, and homosexual human rights movements have been seen over the world. Social movements are becoming more global in nature rather than local.

Ideological shifts have been influenced by globalization. The ideas of social justice, capitalism, democracy, human rights, human engagement, and social inclusion have all been strengthened by globalization. In addition to all of these, it promotes globalism and ecology and helps to shape their ideologies. The world's population is currently being guided and governed by a new wave of awareness that is being generated by all these ideological currents.

### **Globalization in sociology**

In sociology, the term "globalization" refers to the interconnectedness of the world in both place and time. Among other things, the growth of free-market capitalism has made it possible.

According to sociologists, globalization is an ongoing process that involves connected changes in society's political, social, cultural, and economic spheres. As a process, it means that these components are more integrated throughout nations, regions, communities, and even remote locales.

Regarding the economy, "globalization" describes how capitalism has spread to incorporate every region of the world into a unified, harmonious economic structure. The global diffusion and blending of ideas, practices, values, behaviors, and ways of life are referred to as culture. Politically speaking, it alludes to the establishment of international governance frameworks, whose rules and laws cooperating nations must abide by. These three key aspects of globalization are propelled by the development of technology, the international integration of communication technology, and the international distribution of media.

## **Can sociology explain globalization?**

Although the number of books on globalization is increasing rapidly, the quality of globalization theories is frequently low, and the available research is frequently insufficient. Is there, in fact, a uniquely sociological interpretation of globalization? Yes, is our response. The majority of sociological theory, however, focuses on micro-macro relationships, usually within the confines of the nation-state, the region, or the city. Though a minority of sociologists, such as Roland Robertson, have encouraged and exemplified this approach, there still appears to be some resistance to analytical thinking about global processes. Maybe the main outliers that show us how we may create truly sociological concepts are George Ritzer on McDonaldization, Ulrich Beck on the risk society and cosmopolitanism, Anthony Giddens on distantiation theory, and Manuel Castells on the network society. From each of these sociological vantage points, they each contribute significantly to our comprehension of a few chosen facets of globalization, but they don't give a whole or exhaustive picture. However, Castells's work highlights numerous crucial mechanisms through which globalization can be contested and makes substantial progress in connecting the role of communication in a networked society of capitalism.

Additionally, he refrains from passing judgment on the effects of globalization too soon because, in his view, the ownership and control of the media worldwide are the product of never-ending conflicts between different elites. Nevertheless, there is little real study and a lot of theoretical conjecture. John Urry (2000), for instance, discussed "sociology beyond societies," but how mobile are most individuals really? How many people at least create one globally yearly overseas flight? How many people travel abroad for vacation, own a vacation house, own a passport, relocate in search of a better job, get married to someone from abroad, or send their kids to study abroad? The limited data that is available indicates that people have strong subjective ties to their hometown, city, or region rather than exhibiting strong cosmopolitan values. An example of this focus on place was given by Savage et al. (2005) in *Globalization and Belonging*. What are the consequences of elites' great mobility? How does this affect one's concept of self? In what circumstances might we expect cosmopolitan identities to emerge? Are there any cultural elites who don't qualify as cosmopolitans? What about the lower class of traveling, illegal, temporary laborers? Is there both an above-and-below cosmopolitanism? A renewed focus on security, surveillance, and state sovereignty has

resulted from the terrorism problem, the rise of new wars, and processes of geographical mobility, all of which are authentic manifestations of globalization. Unfortunately, there would undoubtedly be severe restrictions on human migration in the event of a pandemic, which many public health authorities feel is unavoidable. Though it may not have been as bad as first thought, the 2009 swine flu pandemic shows just how quickly these viruses could move from culture to society. One could contend that there isn't enough social science study to be done because of how big the problems associated with globalization seem to be. Because of this, the majority of studies that claim to be global in scope are actually comparative and historical in nature. The majority of social scientists seem content to continue using outdated single-site research methodology. To conduct high-quality research on the processes of globalization, we will almost likely need to change our epistemologies and develop new approaches and ideas. We don't pretend to be immune to criticism, and we don't have pre-made responses for all of these queries. Some of these problems will be addressed via collaborative, comparative, and multi-sited research. Ironically, though, some social scientists are determined to return to a methodological parochialism under the pretense of advancing indigenous social science, at a time when the boundaries of methodological nationalism need to be somewhat erased. Sociologists like Immanuel Wallerstein and Charles Tilly have provided an example, but most sociological perspectives on globalization remain historically superficial, despite C. Wright Mills's demand. For instance, it would be naïve to claim that globalization started with the emergence of modern media or the growth of American consumerism. These claims ignore the historical significance of the world religions' missionary endeavors as well as the impact of trade and merchant cultures since the fourteenth century. A lot of sociologists still use simplistic explanatory models, usually predicated on technological determinism (e.g., the development of the Internet). A high level of interdisciplinarity is undoubtedly necessary to understand globalization, but sociologists far too often fail to go beyond their own disciplinary presumptions. Not unexpectedly, human or social geographers like David Harvey have been involved in a lot of the most fascinating recent work. Reimagining the sociological field creatively would be a welcome first step toward developing new approaches suitable for comprehending global processes. With the probable exception of journalistic articles, very little sociological attention is devoted to Asian globalization or the impact of Asian goods and cultures on the modern form of globalization. Many theories on globalization are based on limited assumptions from the West, such as the notion that globalization and modernity will inevitably lead to secularization. To put it succinctly, globalization is typically seen in terms of a Western

problem, scenario, or setting. The influence of Korean cinema on world culture and the influence of Japanese aesthetics on automobile design and fashion are two topics that receive little attention. Despite the shifting global conditions brought about by the political and economic ascent of China and India, two countries that together make up one-third of the world's population, these West-centric presumptions continue to be held.

## Globalism

An intellectual commitment in support of globalization might be broadly defined as globalism. From this vantage point, globalization is entirely positive. Moreover, the ideology of globalism is based on the notion that people, goods, and information should be able to move freely beyond national boundaries. The interests of the global community are given precedence over those of individual nations. Globalism is another term for a socioeconomic structure based on free trade and unfettered access to markets. Global citizenship is based on the idea that every person, regardless of nationality, share common responsibilities to others, is significantly distinct from globalism. On the other hand, it appears that globalism starts with the idea that a nation-state's first duty is to its own residents, and that any help or support provided to those in need elsewhere may be seen as a betrayal of that government's obligation to its own people.

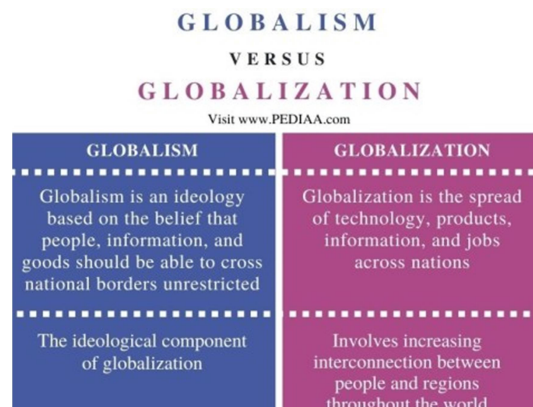
## Difference Between Globalism and Globalization

### Definition

Globalism is an ideology based on the belief that people, information, and goods should be able to travel freely beyond national borders, whereas globalization is the movement of technology, goods, information, and jobs across national borders.

### Nature

Globalism is the intellectual underpinning of globalization, whereas globalization itself entails growing interconnectedness between individuals and geographical areas worldwide.



## **Conclusion**

Despite their similarities, globalism and globalization are not the same thing. Globalization is the movement of technology, goods, information, and jobs across national borders, whereas globalism is an ideology based on the idea that people, information, and goods should be free to cross national borders without restriction. This is the major distinction between globalism and globalization.

## **Summary :**

Globalization is a historical process, it effects all facets of society. It has resulted in a wider global identity taking the place of limited identities specific to local communities. Women are the most distinct group in society that has been most affected by globalization. Women from rural and indigenous communities are now even more marginalized. Globalization has affected institutions such as marriage, families, politics, the economy, education, and religion. It is also changing political institutions. Numerous countries have arranged themselves to form trade unions.

## **Self-Assessment :**

- Q 1 What is the social context of globalization, explain.
- Q 2 Describe the social dimensions of globalization.
- Q 3 Explain the sociological context of globalization.
- Q 4 Differentiate between globalism and globalization.



## **UNIT –V : Impact of globalization on Indian Society**

### **Chapter-1 : Globalization's effects on Indian society**

The word "globalization" describes how trade and technology have made the world more interconnected and dependent on one another. The ensuing social and economic changes are also included in the scope of globalization

Consumers have a plethora of options when it comes to goods and services in the modern world. The newest models of mobile phones, televisions, and digital cameras from the top global manufacturers are accessible. New car models appear on Indian roads with each season. The days of Fiat and Ambassador being the sole vehicles on Indian roads are long gone.

Nowadays, practically all of the top automakers in the world sell cars to Indian consumers. Similar brand explosions have occurred for a variety of different products, such as clothing, fruit juice processors, and televisions. Our markets now offer such a diverse range of products, which is a relatively new development.

Twenty years ago, Indian markets would not have offered such a vast assortment of products. Our marketplaces have changed drastically in a short period of time! What makes these quick changes understandable? What causes these changes and how did they occur? And how did people's lives change as a result of these changes? "Globalization" is the first step toward the answers to all of these queries.

#### **Globalization's effects on Indian society**

There are various facets to globalization, including political, cultural, social, and economic, with financial integration being the most prevalent. India's economy is among the fastest-growing in the world, and within the next ten years, it is expected to be in the top three.

Globalization is primarily responsible for India's impressive economic growth; it is a revolutionary phenomenon that began in the 1990s. Since then, the country's GDP has expanded dramatically. This article has covered a variety of topics related to the numerous effects of globalization on Indian society.

### 1) **Globalization's Effect on Religion**

India, a nation renowned for its rich spiritual heritage and diversity of religions, has seen a varied effect from globalization. Religion and globalization have long been contentious. Globalization has traditionally been linked to economic and political interdependence, which has ultimately brought people closer together. After all, no event occurs in a vacuum; it always has an impact on faraway places as well. It has altered the way cultures are built throughout the world and spurred the development of a "global culture," or a minimal norm that is accepted by everybody.

While daily engagement has increased due to globalization, religions are becoming increasingly conscious of their position as the dominant faiths in the world. The fundamental tenets of globalization are in opposition to religious exclusivity. Cultural borders are lowered by globalization, which throws religion into a web of disputes that fortify social identities because some people reject the new reality and turn to religion in an attempt to rediscover who they are. A sense of belonging to a group in the world is fostered by religion. Religion has endured the intricacies

and assault of the modern world, which is thought to be getting worse given the circumstances of current growth.

In general, people have grown more accepting of the doctrines and practices of other religions, even though some groups have used religion as a tool to both terrorize and integrate large populations. They have also come to regard all acts of terror as being against religion.

In third-world countries where the forces of globalization are gradually marginalizing the impoverished inhabitants, religion plays a significant role in welfare and provides a cultural buffer. As a result, religion plays a social function and becomes more prominent while also supporting societal issues. In this case, it addresses globalization head-on.

India has a sizable rural population that will take some time to reap the benefits of globalization. Religion provides a message of calm during difficult times and serves as a "home" for inner tranquility in this fast-paced world. Many young people from rural areas have been drawn to cities by urbanization in search of better lives. Religion can rediscover the core of other religions and reach a wider audience by utilizing the new opportunities provided by global forces. While all faiths have canonical books, none have canonical beliefs.

With respect and tolerance for one another, religions can unite and advocate for greater global peace.

**Religious** traditions have become more diverse and interchangeable as a result of interactions across various cultures. For example, India has developed a mutual interest in Buddhism and Jainism as a result of their effect on Western mindfulness practices. Furthermore, the existence of Islamic charitable organizations and Christian missionaries has sparked an interfaith conversation that has occasionally caused conflict but also fostered understanding.

**Commercialization:** In India, religious tourism has grown to be a significant industry. Millions of foreign tourists visit pilgrimage sites like Varanasi, Tirupati, and Bodh Gaya each year, greatly boosting the local economy. On the other hand, commercialization at the price of spiritual authenticity has occasionally resulted from the monetization of religious ceremonies and activities.

**Western Influence:** Traditional religious conventions have been challenged as Western secular principles have permeated Indian society. Although this impact has prompted a response from conservative groups trying to uphold ancient religious practices, it has also resulted in more liberal attitudes regarding problems like gender roles and caste.

**2) The Effect of Globalization on Culture :** Food: Although India has its own distinct cuisine, international cuisines are now more widely available and have been adapted to Indian palates (e.g., Paneer Tikka Burger at McDonald's). This has resulted in heterogenization due to the large range of food that is now available.

- **Language:** As an example of how cultures are blending, pupils are taught French, German, and Spanish in addition to their native tongues from an early age.
- **Films:** Hollywood, Chinese, French, Korean, and Chinese films are highly well-liked among urban young, and the appeal of international films has grown. Moreover, the localization of these foreign films through dubbing is evidence of growing glocalization.
- **Television and other entertainment sources:** As globalization progressed, so did the availability of television and other entertainment sources. Even in rural areas, there remains a sizable market for satellite television. In urban areas, internet connection is generally available, and programs like the Smart Cities Mission are bringing internet connectivity to rural communities as well.

- **Festivals** Valentine's Day and Friendship Day celebrations are two examples of how cultural norms around holidays have evolved. But these new days are also marked with the same zeal as traditional celebrations.
- **Marriage:** The value of marriage is eroding, while live-in partnerships, divorce rates, and the number of single parents is rising. In the past, marriage was seen as a union of the souls, but in the modern era, it is becoming contractual and professional. Nevertheless, marriage has not become less of an institution despite changes in its forms.
- **Fashion:** As Indians' tastes in clothing change, well-known international brands like Armani, Gucci, Nike, and Omega are also investing in the Indian market.

**Globalization-era cultural revival includes the following:**

- The resurgence of yoga both domestically and abroad. This is demonstrated by the widespread observance of International Yoga Day and the success of Ravi Shankar's "Art of Living" course.
- Both inside and outside the nation, ayurvedic medications are seeing a renaissance.
- Religious revivalism has occurred as a result of growing uncertainty brought on by interconnection with the outside world. This can take the form of rallying individuals based on their religious beliefs or using religion as a tool to win over voters.
- Locals are working to retain their uniqueness and resurrect their traditions as a result of rising international tourism; examples of these items are bandhani and kendari.

It is evident that Indian culture is being influenced by Western culture, yet it is not being replaced; rather, a blend of the two civilizations exists.

3) **Globalization's Effect on Education:** Education has a major role in the socioeconomic growth and advancement of India. This has gained greater significance over the past 10 years as India has established itself as a knowledge economy in a fast globalizing globe. Students that take part in global education programs can learn more about and develop a respect for new cultures through cultural immersion. This frequently entails learning sophisticated language abilities.

Through observing the distinctions and parallels between their new nation and their native land, students will broaden their outlook on the world and get a deeper understanding of global concerns, encompassing political, educational, social, and

economic matters. The quality of the infrastructure that is currently accessible to help prepare a new class of individuals who are ready for a global environment has drawn attention to school facilities as well. In terms of research and technical developments, it seeks to improve the entire core values. Since globalization began, the Indian higher education system has improved tremendously in terms of enrollment and capacity building, particularly in the last ten years, but it still falls behind in terms of "global relevance and competitiveness.

"New tools and techniques like e-learning, flexible learning, distance education programs, and overseas training are promoted by globalization. •"The increasing literacy rate and the collaborations between international and Indian universities are two indicators of the profound effects of globalization on the educational system.

A number of government programs, like the "New Education Policy," aim to bring Indian students from all backgrounds up to date with the rest of the world by encouraging a more international education system.

As a result of globalization, there is more pressure on the educational system to turn out "winners" who are ready to fight in the race to survive. Consequently, a curriculum has been developed that needs to be authorized by every nation. In the modern setting, students are perceived as both partners and consumers in the process of learning, and they are invading government establishments.

Thanks to the advancement of computers and other technologies, women now have access to higher compensation, more flexible schedules, and the power to negotiate their status and role at home and in the workplace. Education has become pricey for kids from low-income households due to globalization. It might also betray our ethos and historic values. The financial requirements to be admitted and continue studies have also increased in tandem with these authorities' raising of the bar for education.

#### **4) Globalization's Effect on Social Institutions:**

##### **Family, Marriage, and the Caste System**

India's social institutions have undergone tremendous upheaval as a result of globalization, notably the caste system, marriage customs, and family structure.

### **Effects on the Family**

- For ages, Indian social structures have included the mixed family system, especially in tribal communities.
- As a result of globalization, mixed families have become less common in India in recent years. Instead, nuclear families are more common.
- Due to the high expense of living, globalization-driven migration and urbanization have made it difficult to preserve the joint family arrangement.
- There is disagreement about how globalization affects the institution of the family; some claim it is strengthening while others claim individualism is to blame for its decline..
- There is less family involvement in dating, and new holidays like Father's Day, Mother's Day, and Valentine's Day are becoming more popular.
- Weekend get-togethers, cat parties, and trips to bars and discos are now typical.
- Dinnertime traditions have shifted, with many families now having meals while conversing on the internet or watching television.
- A growing number of couples are dual-earners, which has changed women's conventional duties, family planning, and the dynamics of families with older family members.
- There is a shift occurring in the duty of looking after senior family members. Old age homes and professional elder care services are becoming increasingly common, indicating a shift from traditional caregiving duties brought about by the breakup of the joint family system.

- New holidays like Mother's Day, Valentine's Day, and Father's Day are growing more popular, and there is less family engagement in dating.
- Weekend get-togethers, bar and disco visits, and cat parties have become commonplace.
- The customs around dinnertime have changed; many families now eat while watching television or communicating online.
- The increasing number of couples with two incomes has altered traditional roles for women, family planning, and the dynamics of households with elderly family members.
- The responsibility of taking care of elderly family members is changing. With the dissolution of the joint family system, there is a shift from traditional caregiving responsibilities as evidenced by the rising prevalence of old age homes and professional elder care services.

**b)** The effects on marriage include a rise in the number of love, intercaste, and interreligious unions. A growing number of people are getting married outside of their immediate community or social group as a result of the traditional barriers of caste, religion, and geography collapsing due to globalization. Additionally, young people are more likely to fall in love with someone from an ethnic or culturally diverse background, which increases the number of marriages between different castes and religions.

- Online dating and marriage services are becoming popular among Indians as a way to locate spouses. Technology has made it simpler for people to communicate with one another. These services, which have gained a lot of popularity recently, let users look for partners based on criteria including caste, religion, and occupation.
- The significance of marriage is diminishing: In India, marriage is becoming less of a social institution due to the increase of individuality and shifting views on partnerships. Young people are increasingly opting not to get married right away or to stay single, and the stigma associated with singledom is fading as well. Live-in relationship is not Indian concept: While the concept of live-in relationships is becoming more common in urban India, it is still not widely accepted

in Indian society as it is customary. The legal structure surrounding cohabitation is still developing, and many unmarried couples still experience pressure from their families and society.

### c ) The Caste System's Effect

The caste system has changed as a result of globalization, both positively and negatively:

- The strict caste system is progressively being replaced by more lenient rules, such as marriages between different castes, mixing, and socializing.
- The caste system has weakened as a result of globalization's increase of economic possibilities, educational opportunities, and liberal ideas.
- Industrialization was causing the old division of labor to disintegrate; globalization accelerated this process.
- The vulnerable population's circumstances have improved as a result of job prospects made possible by advancements in professionalism, education, and other fields.
- That being said, the caste system has proven incredibly resilient and is still in place today as one of the most important aspects of Indian society.
- Globalization has pushed vulnerable castes into the informal economy, where they perform menial labor, due to a lack of skills.
- In India, the practice of untouchability persists despite globalization.

### **Globalization's Effect on Indian Women**

The position and roles of women in Indian society have been significantly impacted by globalization, which has brought up both new challenges and opportunities for women.

Different groups of women in different areas are impacted by globalization in different ways. On the one hand, it might provide women more chances to lead the way in social and economic advancement; on the other hand, it might eliminate work prospects by offering less expensive options like outsourcing or assembly line production. Inequality both inside and across nations has widened over the past 20 years as a result of globalization, according to a research by the United Nations Development Fund for Women.



### **Benefits of globalization for women:**

Opportunities for women have increased. Expanded channels of communication, attracted more businesses and international organizations to India, and increased employment prospects for women, who are now making up a growing portion of the labor force

### **Self-reliance and assurance in oneself:**

Possibilities for Student Notes: As more women enter the workforce, their salaries climb, which encourages independence and increases self-confidence. Due to increased urbanization, women in urban areas have also become increasingly self-sufficient and autonomous. Examples of this include marriages amongst people from various castes, live-in partnerships, and single motherhood.

Development of an entrepreneurial mindset: Family dynamics are changing, according to the lower middle class. Traditionally, women stayed at home to care for the children and the household responsibilities. Most women leave their homes these days to work to support themselves. The Self-Employed Women's Association (SEWA) of India is an organization of workaholic women who are willing to work long hours and seize any opportunity that comes up.

- Expansion of the Feminist Movement: The feminist movement has reached India as a result of globalization, which has encouraged women to speak up more. The "I Am" movement, which is promoting equality and the elimination of workplace discrimination worldwide, is the latest manifestation of the fourth wave of feminism, which was born in India.

- Enhancement of health care facilities and education - Women's education has increased as a result of globalization, which has also improved health care facilities and decreased MMR and IMR.

- Skills and vocational training: India has welcomed a variety of international non-profit groups. These groups have equipped women with the literacy and career skills necessary for advancement.

- Effects on women in remote areas Globalization has affected women in rural areas through the media and various intervention initiatives, such as non-profit organizations, which have boosted women's self-esteem and inspired them to fight for their rights.

- Cultural shift: Women's attitudes have changed, with a greater acceptance of western clothing, dating more frequently in cities, and a rise in the usage of contraceptives in both rural and urban areas.

3.2. Globalization's detrimental effects on women

### **Globalization's detrimental effects on women**

- Workplace and employment-related issues: Despite the fact that there are more career options for women, most of them are in low-paying positions with little social security benefits. The issue of women being exploited at work has recently come to light.

- Dual responsibility: Women bear two burdens. In developing nations, women's household obligations do not decrease as they enter the workforce. Two full-time jobs are held by women.

- Commodification of women: As a result of globalization and the continuation of Indian patriarchal thought, women are facing issues such as the commodification of women, harassment of women on social media, and a surge in violence against women.

- Women are more and more subjected to a consumer culture that views them as commodities, and as producers, they face workplace dangers and labor abuse.

- In addition, despite globalization, the number of suicides linked to dowries, abuse, and prostitution is rising.

## **6) How Globalization Affects Tribes**

**Globalization has a complex effect on India's tribal groups, posing both benefits and challenges.**

- Over 104 million individuals, or 8.6% of the country's overall population, are tribal members, according to the 2011 census.
- The Tribal view globalization as a result of increased costs, diminished job security, and poor health. In the name of up-gradation of the lifestyle of poor indigenous tribal people, The livelihood and security of various tribes in the area have been sacrificed as a result of market forces creating money for their own purposes.

- A number of "sub-national movements," like those in Jharkhand, Uttarakhand, and Bodoland, have their roots in inadequate social and economic infrastructure in regions without the capacity to participate in mainstream development.
- Tribals are being forcibly assimilated into society, which is causing them to lose their distinctive cultural traits and endangering their ecosystem.
- Tribal Land Alienation: Land is a crucial element in the growth of tribes. It serves as their main source of income. However, the tendency of globalization has made tribal people distant from their core.
- Displacement of Tribals: Since independence, more than 16 million people have reportedly been forced from their villages due to the construction of more than 1500 large irrigation development projects; around 40% of these individuals are thought to be tribal groups.
- Economic prospects and Resource Exploitation: Through tourism, handicrafts, and the exploitation of natural resources, globalization has given indigenous places new economic prospects. However, as seen by mining and industrial ventures encroaching on tribal territories, these opportunities frequently come with the risk of exploitation and displacement.
- Cultural Erosion: Conventional tribal cultures, languages, and customs have been lost as a result of exposure to mainstream culture and lifestyle. As they pursue modern livelihoods, younger generations are gradually distancing themselves from their cultural heritage.
- Rights and Advocacy: Another effect of globalization is a rise in the promotion of indigenous peoples' rights. Tribal communities have received assistance in their struggle for political representation, cultural preservation, and land rights from international organizations and worldwide awareness campaigns.

### **Summary :**

Indian society has been profoundly and intricately impacted by globalization. It has resulted in considerable challenges to old behaviors and social systems, but it has also brought about economic progress, technical improvements, and cultural exchange.

Indian society's future depends on striking a balance between the preservation of its

rich cultural legacy and social cohesion and outside influences. With careful consideration of these issues, India may capitalize on the advantages of globalization without sacrificing its distinctiveness.

**Self-Assessment :**

Q 1 What is the impact of globalization on the Indian Society. Explain in detail.

Q 2 How has globalization impacted the status of women in India.

Q 3 Discuss the effect of globalization on social institutions of India.

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