CUET

Common University Entrance Test

2024

DU | BHU | JNU | JMI | AMU

Sociology

FundaMakers

CAT- MBA | IPMAT - BBA

Title: CUET: Sociology CUET (UG)

Language: English

Editor's Name: Dipanshu Kumar & Ratnesh Mishra (*Content-Team*)
         Surya Pratap Singh (*FundaMakers Educate Pvt. Ltd.*)

Structure of Indian Society

Sociology as Discipline

- Sociology is a very vast yet familiar discipline. It is a subject which is an integral part of the process of growing up.

- In sociology, we deal with the knowledge of the society in which we live. This knowledge of the society is acquired naturally or automatically in the process of growing up.

Learn-Unlearn Sociology

- Having prior knowledge about the subject of sociology is both advantageous and disadvantageous to you as a student or learner.

- One of the biggest advantage is that you as a student are not afraid of the subject which makes learning easy for you.

- On the other hand, it is disadvantageous because we are easily carried away by our previous knowledge. This will create a problem in learning sociology.

Concept of Unlearning

- It is important to understand why unlearning is an initial or primary stage for sociology. It is necessary because our prior knowledge about society is acquired from particular point of view.

- This view point is formulated by the social group or the social environment we live in. This socialisation helps us to formulate our opinions, beliefs and expectations. They are not necessarily wrong but probably seem to be 'partial'.

- The word 'partial' can be understood into two ways - incomplete (the opposite of whole) and biased (the opposite of impartial).

- This partial nature of prior knowledge allows us to see only the part of social reality. Moreover, it makes things biased towards particular group.

Learning Sociology

- The problem of unlearning is solved by sociology. Sociology does not offer a solution in the form of a perspective that shows us the whole reality in a completely unbiased way.

- Sociology, teaches us how to see the world from different point of views.

- Each view or vantage point we talk about provides a partial view and this partial view gives us the sense that how the whole might look like and what is hidden from view in the specific stand point.

- In order to understand further, sociologists gave the concept of **self-reflexivity**.

- In simple words we can understand this as an act in which we try to look upon ourselves in order to understand what others think about us.

Social Mapping

- Every individual holds a distinct position in the society.

- Just like geographical map, social map helps in locating an individual within the society such that the individual knows where he/she is in relation to others in society.

- Sociology as such describes the kinds of groups, their relationships and how these groups relate to an individual in a society. However, sociology does not just limit itself to locating people.

- Sociologist C. Wright Mill, a well known American sociologist stated that, 'sociology' can help you to map the links and connections between 'personal troubles' and 'social issues'.

- By 'Personal troubles', Mills means the kind of individual worries, problems or concerns that everyone has while a social issue is about large groups and not about the individuals who make them up.

Various Social Issues

- The first issue is of the **generation gap** or friction between older and younger generations. This problem is common to almost all societies over all ages.
- Secondly, any change in occupational structure leads to **unemployment**.
- Thirdly, disturbance in community and the formation of **communalism** where one religious community oppresses the other and casteism which is the exclusion of a castes are the society wide problems.

Introduction to Demography

- Demography is a systematic study of population. In demography we basically study the trends and processes associated with population which includes; changes in population size, patterns of births, deaths and migration and the structure and composition of the population.
- There are two types of demography
  - (i) **Formal** It is primarily concerned with the measurement and quantitative analysis of population.
  - (ii) **Social** It focuses on the social, economic and political aspects of populations.

Demography and Sociology

- Demography plays a major role in the establishment of sociology as an academic discipline.
- This development took place in the latter half of 18th century in Europe where we can see two prominent changes
  - (i) Formation of nation-states as the principal form of political organisation.
  - (ii) Beginnings of modern science of statistics.
- The American census of 1790 was the first modern census and the practice was taken up in Europe in the early 1800s.
- In India, the modern census began between 1867-72 as an initiative of the British Indian Government and since 1881 it has been conducted in every ten years.
- The Indian census is the largest such exercise in the world with the latest census taken in 2011.
- A famous study by Emile Durkheim elucidates this fact. According to him, suicide is a social phenomenon.

Some Theories and Concepts in Demography

Some theories and concepts associated with demography that are central to the discipline of sociology are given below

The Malthusian Theory of Population Growth

- **Thomas Robert Malthus** (1766-1834) was an English political economist. Malthus in his **Essay on Population** (1798) presented a theory of population growth.

The key features of a Malthus' arguments are

- Human population tends to grow at a much faster rate than the rate at which the means of human subsistence can grow. Therefore, humanity is condemned to live in poverty.
- The rise in population can be understood in terms of **geometric progression** and agricultural growth in terms of arithmetic progression.
- In order to balance the social order and to increase prosperity, we need to control population growth.
- Positive checks to population growth in the forms of famines and diseases are inevitable.

Criticism of Malthusian Theory

The Malthusian theory was criticised and refuted on the following basis

- In the European countries in late 19th century and early 20th century birth rate had declined and epidemics were under control. With this drastic change, Malthus's prediction failed.
- Liberal and Marxist scholars also criticised Malthus for stating that poverty was caused by population growth.

The Theory of Demographic Transition

- The theory of demographic transition states that every society goes through three basic phases of population growth. They are
  - (i) **First Stage** In this stage, growth rates are low as both the death rate and birth rate are very high.
  - (ii) **Second Stage** This stage is characterised by very high rates of population growth.
  - (iii) **Third/Final Stage** This stage also shows low population growth rate but in developed countries, where both birth rate and death rate have been reduced.

Population Explosion

- An important term related to the theory of demographic transition is population explosion.
- The major reason for 'population explosion' is the death rates which are brought down relatively quickly through advanced methods of disease control, public health, better nutrition and unchanged reproductive behaviour.

Common Concepts and Indicators

Demographic concepts are expressed in rates or ratios involving two numbers. Among the two numbers, one number shows the particular statistic that has been calculated for a specific geographical-administrative unit; while the other number provides a standard comparison.

The some common key concepts are

- **Birth Rate** Birth rate can be defined as the total number of live births per 1000 population.
- **Death Rate** Similar to birth rate, death rate can be expressed as the number of deaths in a given area during a given time per 1000 population.
- **Rate of Natural Increase** It refers to the difference between the birth rate and the death rate.
- **Fertility Rate** It refers to the number of live births per 1000 women in the child bearing age group, usually taken to be 15 to 49 years.
- **Total Fertility Rate** It refers to the total number of live births that any woman would have at the end of her reproductive age.(15-49).
- **Infant Mortality Rate** It is a number of deaths of babies before the age of one year per 1000 live births.
- **Maternal Mortality Rate** It is the rate that keeps a count of the number of women who die in childbirth per1000 live births.
- **Life Expectancy** It is an estimated number of years that an average person is expected to survive. This calculation is based on age-specific death rates in a given area over a period of time.
- **Sex Ratio** It refers to the number of females per 1000 males in a given area at a specific time period.
- **Age Structure of the Population** It refers to the proportion of people in different age groups relative to the total population.
- **Dependency Ratio** It is a measure comparing the portion of a population composed of dependents with the population that is in the working age group (15-64 years).

Size and Growth of India's Population

India is the second most populous country, following China, with a total population of 121 crores (or 1.21 billion) as per the 2011 Census of India. However, the growth rate of India's population has not been very high.

India's Population Growth Rate

India's population growth rate can be understood by studying following statistics

- **1901-1951** shows a modest rate of growth as average growth rate did not exceed 1.33%.
- **1911-1921** This period shows a negative rate of growth of 0.03%. This was because of the influenza epidemic (during 1918-19) which killed 5% of the Indian population i.e. 12.5 million people.
- **1961-1981** After independence the growth rate of population substantially increased going up to 2.2%.
- **After 1981** The annual growth rate has decreased it remains one of the highest in the developing world.

Birth and Death Rate in India

The impact of demographic transition can be clearly seen between 1921 to 1931. Before 1931, both death and birth rate were high, whereas after transitional movement there was a sharp fall in death rate while birth rate fell only slightly.

Reasons for this decline are

(i) Decline in the death rate after 1921 was because of the increased control over famines and diseases.

(ii) Massive improvements in medical cures, programmes for mass vaccination etc.

(iii) Unlike, death rate, the birth rate has not registered a sharp fall. This is because birth rate is a socio-cultural phenomenon that is relatively slow to change.

As the infant mortality rate declines, there is an increase in the levels of education and awareness. With awareness, the family size begins to fall. There are very wide variations in fertility rates across Indian states.

—In states like Andhra Pradesh, Himachal Pradesh, Punjab, Tamil Nadu and West Bengal, the Total Fertility Rates(TFR) is 1.7(2016) each.

—Kerala's TFR is below replacement level meaning that their population is going to **decline in future.**

— States like Bihar, Madhya Pradesh, Rajasthan, and Uttar Pradesh, have very high Total Fertility Rate (TFR).

— According to the Economic Survey 2018-19, India's total birth rate was 22.4.

— The highest birth rate in India is of Uttar Pradesh (25.9) and Bihar (26.4).

Age Structure of the Indian Population

India has a very young population. Due to majority of population being young the average age is also less than that for most other countries.

Age Composition of the Population of India, 1961-2026 Age Group

|	0-14 years	15-59 years	60+ years	Total
1961	41	53	6	100
1971	42	53	5	100
1981	40	54	6	100
1991	38	56	7	100
2001	34	59	7	100
2011	29	63	8	100
2026	23	64	12	100

Age Group Pyramids

- Age group pyramid provides us with a detailed version of the kind of age grouped data. The data presented in given charts has separate columns for males and females with a relevant 5 years age group in the middle.

- The age groups begin from 0-4 years group at the bottom of the pyramid and go on to the 80 years and above age group at the top.

- There are four different pyramids for the years 1961, 1981, 2001 and estimated projection for 2026.

- The pyramids show the effect of a gradual fall in the birth rate and rise in the life expectancy.

- More people begin to live to an older age, the top of the pyramid goes wider. And as relatively fewer new births take places, the bottom of the pyramid grows narrower.

- But, the birth rate is slow to fall because of which there isn't much change. The middle of the pyramid grows wider as total population increases.

- This will create a bulge in the middle age group 2026. **This is called demographic dividend.**

India 1961

India 1981

India 2001

India 2026
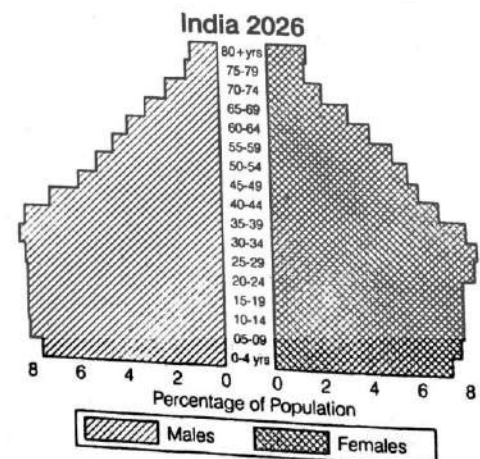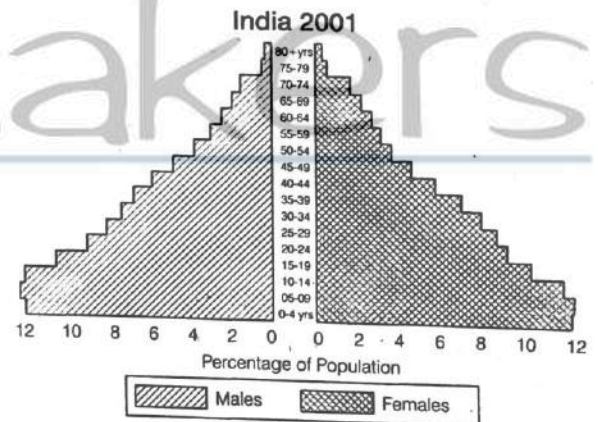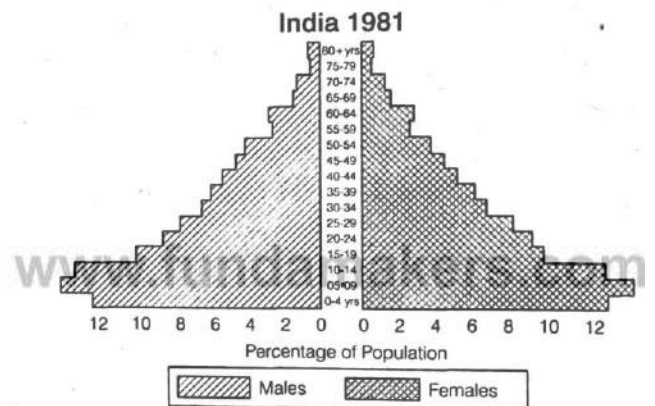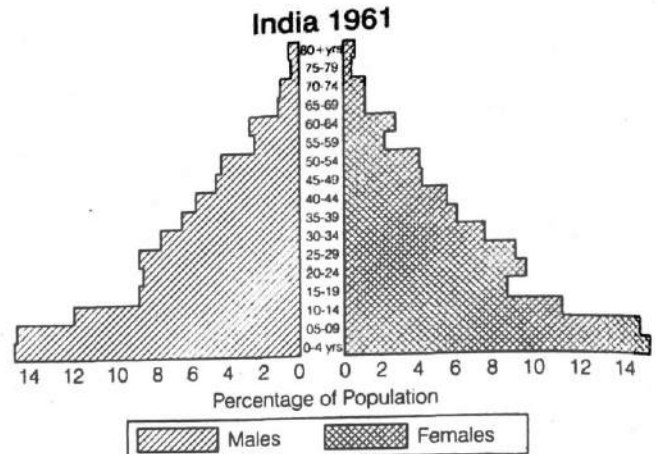
State Oriented Pyramid

- As with the fertility rate, there are wide regional variations in the age structure. While a state like Kerala is beginning to acquire an age structure like that of the developed countries, Uttar Pradesh shows high proportions in the younger age groups and low proportions among the aged.
- India as a whole lies somewhere in the middle as it includes states like Kerala as well as Uttar Pradesh.

Uttar Pradesh 2026

Kerala 2026
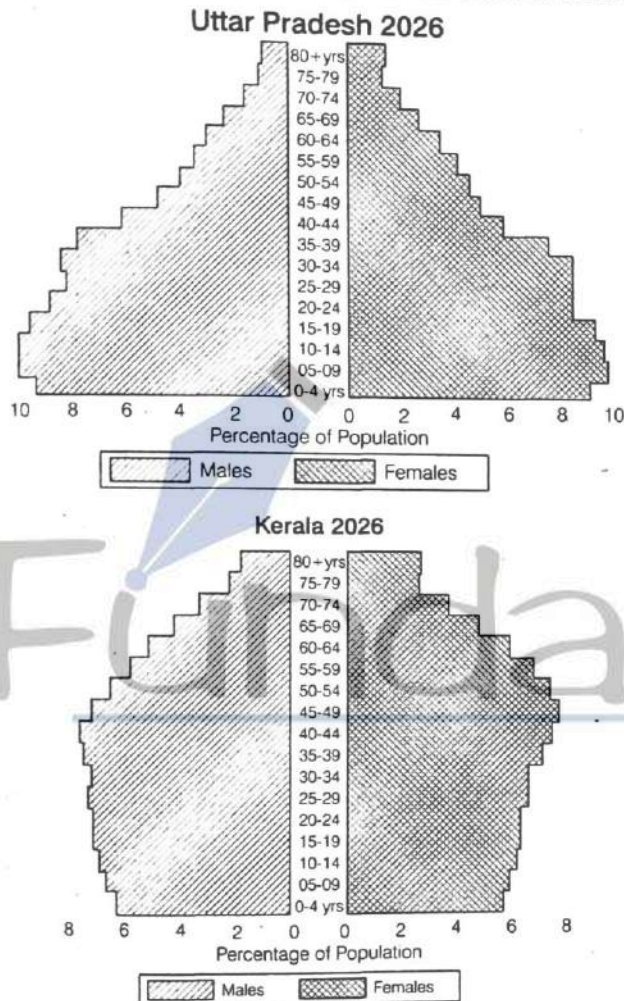
Age Structure Pyramids, Kerala and Uttar Pradesh, 2026

The Declining Sex Ratio in India

- The sex ratio is an important indicator of gender balance in the population. We understand sex ratio in terms of number of females per 1000 males.
- India has been facing a decline in sex-ratio.
- From 972 females per 1000 males at the turn of the 20th century, the sex ratio has declined to 943 at the turn of 21st century.

Age Specific Ratio

The various demographers, policy makers, social activists, and concerned citizens are alarmed because of the drastic fall in the child sex ratio. As a matter of fact, the age specific sex ratio began to be computed in 1961.

- The sex ratio of 0-6 years age group has generally been substantially higher than the overall sex ratio for all age groups but it has been falling sharply.
- The decade 1991 - 2001 represents an anomaly in that overall sex ratio has shown an increase of 6 points from 927 to 933. But the child sex ratio had dropped from 945 to 927.
- In 2011 Census, the child sex ratio again decreased by 13 points and now it is 919.

State-Wise Sex Ratio

The state-level child sex ratio offers a greater cause for worry. The major statistics of the states are

- As many as nine States and Union Territories have child sex ratio of under 900 females per 1000 males.
- Haryana has worst child sex ratio of 793, followed by Punjab, Jammu and Kashmir, Delhi, Chandigarh, Uttarakhand and Himachal Pradesh.
- States like Uttar Pradesh, Daman and Diu, Himachal Pradesh, Lakshadweep and Madhya Pradesh fall under the category of under 925.
- Large states like West Bengal, Assam, Bihar, Tamil Nadu, Andhra Pradesh and Karnataka are above the national average of 919 but below 970.
- Kerala has the sex ratio of 964.
- The highest sex ratio of 972 is found in Arunachal Pradesh.

Responsible Factors for Declining Sex Ratio

- Demographers and sociologists have offered several reasons for the decline in the sex ratio in India. For many the declining sex ratio seemed to be dependent on the maternal mortality rates.
- Selective child abortion or female infanticide.
- This practice is most prevalent in Maharashtra, Punjab, Haryana, Chandigarh and Delhi.
- The reason behind, this is Economically prosperous families decide to have a fewer children.
- Keeping the trend of female infanticide in mind, the government has passed strict laws banning the practice.

Literacy

- Literacy can lead to health awareness and fuller participation in the cultural and economic well-being of the community.
- Literacy varies across gender, regions and social groups. As compared to men, women literacy rate is 16.3% less.
- Literacy rate also vary by social groups. Historically, Scheduled Tribes and Scheduled Castes show lower literacy rate with even less female literacy rates.
- Regional variations are also prevalent in the country with states like Kerala approaching universal literacy and states like Bihar lagging far behind.

Rural-Urban Differences

- According to 2011 Indian Census, the population has increased with 68.8% of the total population living in rural areas and 31.2% living in urban areas.
- There has been a steady growth in the urban population from 11% at the beginning of 20th century to about 28% at 21st century.

Agricultural Contribution

- Agriculture is the largest contributor of country's total economic production, but today it only contributes about one-sixth of the gross domestic product.
- Agricultural production has fallen drastically as people in the village are no longer working in agriculture.

Phase of Transition

The process of urbanisation began as the mass media and communication channels became popular.
The process of urbanisation can be seen in following ways

- It brought images of urban life styles and patterns of consumptions into the rural areas. As a result the urban norms and standards become well known in even the remote villages.
- With urbanisation, towns and cities became the magnet for the rural population.
- The migration accelerated the decline of common property resources like ponds, forests and grazing lands.
- Cities are also preferred because of the anonymity it offers.
- The anonymity also allows the socially dominant groups to engage in low status work that they might not be able to do in a village.

Population Policy in India

- Population dynamics is an important matter that is crucially affecting the developmental prospects of a nation as well as the health and well-being of its people.
- India is the first country that explicitly announced the population policy in 1952. The policy of population took the correct and concrete form in the form of **National Family Planning Programme** (NFPP).
- The key objectives of the National Family Planning Programme were
  - To try to influence the rate and pattern of population growth in socially desirable directions.
  - To slow down the rate of population growth through the promotion of various birth control methods, improve public health standards and increase public awareness about population and health issues.

Changes in Family Planning Programme

- The Family Planning Programme suffered a setback in the year 1975-76, in which National Emergency was declared. During this programme, the government tried to intensify the effort to bring down the growth rate of population by introducing a coercive programme of **mass sterilisation.**
- Vast numbers of mostly poor and powerless people were forcibly sterilised.
- The National Family Planning Programme was renamed as National Family Welfare Programme after the emergency and coercive methods, were no longer used.
- A new set of guidelines were formulated as a part of the National Population Policy of 2000.
- In 2017, a new National Health Policy was incooperated with new targets.

Important Goals of National Health Policy 2017

- Increase in health expenditure by Government as a percentage of GDP from the existing 1.15% to 2.5% by 2025. Increase in Life Expectancy at birth from 67.5 to 70 by 2025.
- Reduction of TFR to 2.1 at national and sub-national level by 2025.
- Achieve and maintain a cure rate of >85% in new sputum positive patients for TB and reduce incidence of new cases, to reach elimination status by 2025.
- Reduce premature mortality from cardiovascular diseases, cancer, diabetes or chronic respiratory diseases by 25% by 2025.

- Increase utilisation of public health facilities by 50% from current levels by 2025.
- Antenatal case coverage to be sustained above 90% and skilled attendance at birth above 90% by 2025.
- More that 90% of the newborn are fully immunised by one year of age by 2025.
- Meet need of family planning above 90% at national and sub national level by 2025.
- 80% of known hypertensive and diabetic individuals at household level maintain 'controlled diseases status' by 2025.

- Relative reduction in prevalence of current tobacco use by 30% by 2025. Reduction of 40% in prevalence of stunting of under-five children by 2025.
- Access to safe water and sanitation to all by 2020.
- Reduction of occupational injury by half from current levels of 334 per lakh agricultural workers by 2020.
- Decrease in proportion of households facing catastrophic health expenditure from the current levels by 25% by 2025.
- Increases community health volunteers to population ratio as per IPHS norm, in high priority districts by 2025.

Practice Questions

1. Who among the following said that, 'Sociology' can help you to map the links and connections between 'personal troubles' and 'social issues'?
   (a) Max Weber
   (b) Emile Durkheim
   (c) Bruno Latour
   (d) C. Wright Mill

2. Which term refers to the ability of an individual to examine his or her own feelings, reactions and motives or reasons for acting in a Particular situation?
   (a) Communalism   (b) Colonialism
   (c) Nationalism   (d) Reflexivity

3. Which of the following study the trends and processes associated with population?
   (a) Demography   (b) Social change
   (c) Sex Ratio   (d) Population growth

4. Which sociologist describe suicide as a social phenomenon?
   (a) Emile Durkheim   (b) Talcott Parsons
   (c) Robert K. Merton   (d) Jean Baudrillard

5. Which among the following thinker gave the theory on population growth?
   (a) Thomas Robert Malthus
   (b) David Riesman
   (c) Marcel Mauss
   (d) Gunnar Myrdal

6. Which among the following is a criticism of malthusian theory of population?
   (a) Human population tend to grow at faster rate than the rate of means of subsistence.
   (b) The rise of population in geometries progression and agriculture growth in arithmetic progression.
   (c) Positive check to population growth on the forms of famines and diseases.
   (d) Problems like poverty and starvation is not by population growth but by unequal distribution of resources.

7. Match the following in correct sequence and identify the correct option.

A.	Birth Rate	1.	Difference between the birth rate and the death rate.
B.	Death Rate	2.	The total number of live births per 1000 population.
C.	Rate of Natural Increase	3.	Rate that keeps a count of the number of women who lie in childbirth per 1000 live births.
D.	Maternal Mortality Rate	4.	Number of deaths in a given area during a given time per 1000 population.

Codes

	A	B	C	D			A	B	C	D
(a)	2	4	1	3		(b)	1	3	4	2
(c)	1	2	4	3		(d)	3	1	2	4

8. What refers to the proportion of people in different age groups relative to the total population?
   (a) Age structure of population
   (b) Life expectancy
   (c) Fertility rate
   (d) Total fertility rate

9. According to Census of 2011 what is the total rural and urban population?
   (a) 68.8% and 31.2%   (b) 67 and 33%
   (c) 66.4% and 33.6%   (d) 71% and 29%

10. Which state of India has the highest sex ratio?
    (a) Kerala
    (b) Arunchal Pradesh
    (c) Karnataka
    (d) Madhya Pradesh

11. Which year is called the 'Demographic divide' in India?
    (a) 1881   (b) 1901
    (c) 1921   (d) 1951

12. Th changing age structure offers a demographic dividend for India. Identify from the following choices, the relevant age range that allows for demographic dividend.
    (a) 0-14
    (b) 15-64
    (c) 64-75
    (d) 75 and above

13. What are the salient demographic feature of India's population?
    (a) Growth rate of population
    (b) Uneven distribution population
    (c) Age composition
    (d) All of the above

14. Whenever there is a bulge in the age group pyramid amongst the non dependent age group, the .... is beneficial.
    (a) economic stability
    (b) demographic dividend
    (c) population planning
    (d) census

15. The second stage of demographic transition is called
    (a) Population explosion
    (b) Life expectancy
    (c) Transitional stage
    (d) Replacement level

16. The growth rate is the difference between
    (a) immigration and emigration rates
    (b) births and deaths
    (c) fertility and fecundity
    (d) None of the above

17. The theory of population growth was written in
    (a) The Sociological Analysis of Population
    (b) Essay on Population
    (c) Sociology and Population
    (d) Indian Civil Service

18. Which states in India are near the 'replacement levels' of population growth?
    (a) Haryana
    (b) Kerala
    (c) Chandigarh
    (d) Punjab

19. Dependents comprise of
    (a) young people below 15
    (b) old people above 65
    (c) infants and 70 plus old people
    (d) Both (a) and (c)

20. India has roughly what percentage of the world's population?
    (a) 17%
    (b) 2.8%
    (c) 21%
    (d) 24%

21. Which among the following is not the use of demographic data?
    (a) Economic development
    (b) Planning of policies
    (c) Implementation of policies
    (d) Private welfare

22. The first National Family Planning Policy was announced in
    (a) 1949
    (b) 1952
    (c) 1975
    (d) 1999

23. In the theory of demographic transition, there are three basic phases of population growth. The first stage is that of .... in a society that is underdeveloped and technologically backward. Growth rates are low because both the death rate and the birth rate are very high, so that the difference between the two is low.
    (a) high population growth
    (b) low population growth
    (c) medium population growth
    (d) population loss

ANSWERS

1.	(d)	2.	(d)	3.	(a)	4.	(a)	5.	(a)	6.	(d)	7.	(a)	8.	(a)	9.	(a)	10.	(b)
11.	(c)	12.	(b)	13.	(d)	14.	(b)	15.	(c)	16.	(d)	17.	(b)	18.	(b)	19.	(d)	20.	(a)
21.	(d)	22.	(b)	23.	(b)															

CHAPTER 02

Social Institutions Continuity and Change

Caste and the Caste System

- Caste is an ancient social institution that has been part of Indian history and culture for thousands of years. As an institution it is still a central part of the Indian society. However the forms of caste system have changed.
- The caste system prevalent in the past was very different to how it is prevalent in the present.

Caste in the Past

- Caste as an institution is uniquely associated with the Indian sub-continent. Although a central aspect of the Hindu society, it has spread itself to major non-Hindu communities especially Muslims, Christians and Sikhs.
- The term caste is essentially taken from the Portuguese word *casta* which means pure breed. It refers to a broad institutional arrangement that is referred in the Indian languages by two distinct terms, *varna* and *jati*.
  - **Varna** The word *varna* literally means colour, but it refers to the four fold division of society into *brahmana, kshatriya, vaishya* and *shudra*. This term, however, excludes the *panchamas* or the fifth category which comprises of outcastes, foreigners, slaves, conquered people and others.
  - **Jati** The word *jati* generally refers to the species or kinds of all things. In Indian languages, it is a term that refers to the institution of caste.

Features of Caste System

Features of caste system are as follows
  (i) Caste is determined by birth.
  (ii) Membership in a caste involves strict marriage rules.
  (iii) Caste membership involves rules about food and food sharing.
  (iv) Caste involves a system consisting of many castes arranged in a hierarchy of rank and status.
  (v) There is a segmental organisation in caste system.
  (vi) Castes were traditionally linked to occupation.

Principles of Caste System

The caste system can be understood as the combination of two sets of principles. These two are
  (i) **Based on Difference and Separation** Each caste is different and is strictly separated from every other caste.
  (ii) **Based on Wholism and Hierarchy** The different and separated castes do not have an individual existence. Further, the caste-based society is not based on equality.

Hierarchy of Castes

- The hierarchical order of caste is based on the distinction between **purity** and **pollution**.
- Castes that are considered to be ritually pure have high status, while those considered less pure have low status.
- Apart from purity, material power, economic power or military power is also associated with social status.
- Castes in the past were not only unequal to each other in ritual terms, but also complementary and non-competing.
- Castes are associated with occupation. The caste system often functions as the social division of labour.

Colonialism and Caste

- Colonial period or the period before Indian independence strongly shaped the future of caste system and the formation of caste as a social institution.

- The British administrators initially began to understand the complexities of caste system in an effort to learn a way to efficiently govern the country.

- This learning included methodical and intensive surveys as well as reports on the customs and manner of the tribes and castes of the country.

- The most important of these efforts to collect information on caste was through census which began in 1860's to become a regular ten-yearly exercise by 1881.

- The 1901 Census under **Herbert Risley** is central as it sought the data on social hierarchy prevalent in regions.

- Intervention by the colonial states had a huge impact on the institution of caste by the following means.

  - The land revenue settlements and related arrangements as well as laws gave legal recognition to the customary caste based rights of the upper castes making them land owners in a modern sense.

  - Large scale irrigation schemes like that of Punjab as an effort to settle populations there, also had caste dimensions.

  - The administrations interest in the welfare of downtrodden class, also known as **depressed class**, led to the Government of India Act of 1935.

Caste in the Present

- Indian independence in 1947 bought about only a partial break in the institution of caste system prevalent the colonial past.

- Caste consideration had inevitably played a role in the mass mobilisations of the national movements.

- The efforts to organise the depressed class, specially the untouchables began before the nationalist movement in the late 19th century.

- Initiative were taken by the upper caste progressive reformers and by the member of lower castes such as Mahatma Jyotiba Phula, Baba Saheb Ambedkar in Western India. Ayyankali, Sri Narayana Guru, Iyotheedass and EV Ramaswamy Naickar in the South.

Problems of Caste in Post Independent India

- The post-Independence Indian state reflected these contradictions about caste system and upper caste's interests. On the one hand, the state was committed to the abolition of caste and mentioned it into the Constitution.

- On the other, it was unable as well as unwilling to bring fundamental reforms which would remove caste inequality.

- The development activity of the state and the growth of private industry also affected the caste indirectly through the speedy and intense economic changes.

- Modern industry created all kinds of new jobs without any caste supremacy. Urbanisation and conditions of collective living in the cities made difficult for caste system to survive.

- The recruitment in industries, whether in the textile mills or elsewhere, continued to be organised along the lines of caste and kinship.

- The resilience of caste proved most strong in cultural and domestic front. This is clearly evident in marriages and politics.

  - **Endogamy** or the practice of marrying within the caste, remained largely unaffected with modernisation and change.

  - While some flexibility is allowed, the border of castes of similar socio-economic status are still very rigid.

  - **Politics** Democratic politics in the independent India is still deeply conditioned by caste.

- Many sociologists have coined new concepts to understand such changes. The most common amongst them were given by MN Srinivas. They are as follows

Sanskritisation

- It refers to a process whereby members of a (usually middle or lower) caste attempts to improve their own social status by adopting the ritual, domestic and social practices of higher status.

- Sanskritisation usually accompanies the rise in the economic status of the caste attempting it.

Dominant Caste

- The term 'dominant castes' is used for those castes which had a huge population and were granted landrights by the partial land reforms effected after the independence.

- The land reforms took away the claiming rights of the upper castes or the **absentee landlords**.
- With the reforms, the lands were claimed by the next layer of caste, who were involved in the management of the land. These people depended on the labour of lower castes especially untouchables for tilling and tending the land.
- With land, these people gained economic as well as political power thus becoming the dominant caste in the countryside.
- One of the most significant changes in the caste system is that it was becoming invisible for the upper caste, urban middle and the upper classes.
- Their superiority ensured that they did not face any serious competition. As this privilege was passed to their future generations, they came to believe that their advancement was not related to caste.
- On the other hand, for the SC's and ST's, caste has been more visible eclipsing other dimensions of their identity.
- The policies of reservation and other forms of protective discrimination instituted by the state in response to political pressure serve as their lifelines. Such a contradiction is central to the institution of caste prevalent in the present India.

Tribal Communities

- Tribe is a modern term used for communities that are very old, whose people are among the oldest inhabitants of the sub-continent.
- These are the communities that did not practice a religion with a written text, that did not have a state or political form of normal kind; did not have sharp class or caste divisions.
- The term 'tribe' coined in colonial times was more a matter of administrative convenience.

Classification of Tribal Societies

Tribes have been classified according to their 'permanent' and 'acquired' traits. Permanent traits include region, language, physical characteristics and ecological habitat.

Permanent Traits

- The tribal population of India is widely spread with concentration being visible in certain regions.
- About 85% of the tribal population lives in 'middle' India, Gujarat and Rajasthan in the West to West Bengal and Odisha in the East, Madhya Pradesh, Jharkhand, Chhattisgarh and some parts of Maharashtra and Andhra Pradesh.

- Of the remaining 15%, over 11% is in the North-Eastern states and 3% in the rest of India.
- The North-Eastern states have the highest concentration of tribal's ranging more than 60% going up to 95%.
- In the rest of the country the tribal population is less than 12 % except Odisha and Madhya Pradesh.

Categorisation of Tribes into Various Divisions

Tribal categorisation takes place into various divisions

- **Language** On the basis of language, tribes are categorised into four categories. Indo-Aryan, Dravidian, Austric and Tibeto-Burman.
- **Physical Racial** Concerning physical racial terms, tribes are classified under the Negrito, Australoid, Mongoloid, Dravidian and Aryan categories.
- **On Size** Tribes sizes vary in great number with some having 7 million people to some Andamanese islanders with only 100 people.

Acquired Traits

- **On the Basis of Livelihood** On the mode of livelihood, tribes can be categorised into fisherman, food gatherers and hunters, shifting cultivators, peasants and plantation and industrial workers.
- **Extent of Incorporation into the Hindu Society** The dominant classification of tribes as used in academic sociology as well as public and political affair is the extent of assimilation in Hindu mainstream. This assimilation can further be seen from the point of view of tribes and from the Hindu mainstream.

Tribe-Caste Distinction

- The argument for a tribe-caste distinction was founded on an assumed cultural difference between Hindu castes, with their beliefs in purity and pollution and hierarchical integration and the tribals with their equal and kinship based modes of organisation.
- The debate posed whether tribal was one end of the caste based society or a different kind of community.
- Some of the scholars view who were the part of this debate mentioned that
  (i) Tribes should be seen as one end of the whole society with caste-based (Hindu) peasant society which is just less stratified and more community based. However, some opponents argued that tribes were wholly different from caste because they had no notion of purity and pollution which is central to the caste system.
  (ii) Some argued that tribe-peasantry distinction did not hold in terms of any of the commonly advanced criteria: size, isolation, religion, and means of livelihood.

(iii) Caste-tribe differences was accompanised by large body of literature through which tribes were absorbed into Hindu society with Sanskritisation, acceptance into Shudra fold following conquest by caste Hindus, through acculturation, etc.

(iv) Most common arguments of scholars are that there is no coherent basis for treating tribes as pristine (pure or original) or societies uncontaminated by civilisation. Rather, tribes should be seen as secondary phenomena arising out of exploitative and colonialist contact between pre-existing states and non state groups.

(v) The belief that tribes are like stone age hunting and gathering societies that have remained untouched is still common, even though it is not true. Adivasis were initially not oppressed.

Adivasis exercised dominance over plains through their capacity to raid and through their services as local militas. They also occupied special trade niche, trading forest produce, salt and elephants.

Mainstream Attitudes Towards Tribes

- Colonialism had bought about irreversible changes in the world including the tribal communities.
  - On the political and economic front, tribal societies faced the incursion of money lenders.
  - Tribal societies were losing their land and their access to forests to the non-tribal immigrant settlers because of the government policies and mining operations.
- The various rebellions in tribal areas in the 18th and 19th centuries, forced the colonial government to set up **excluded** and **partially excluded** areas, where the non-tribals were prohibited or regulated.
- In these areas, the British favoured indirect rule through local kings or headmen.
- The integrationists i.e. the scholars who believed that tribes are just a category of Hindus. On the other hand, argued that tribals were merely backward Hindus, and their problems had to be addressed within the same framework as other backward classes.
- The opposition in these two views had led the Constituent Assembly which as settled along the lines of a compromise advocated welfare schemes that would enable controlled integration.
- The subsequent scheme such as, Five Year Plans, tribal sub-plans, tribal welfare blocks etc. work for the same.
- Integration till now has been done according to the mainstream society for its benefit. In the name of development, their resources are taken away and their communities are shattered.

National Development Versus Tribal Development

- The imperatives of 'development' has not only governed the attitudes towards tribes but also shaped state policies.
- The National development taken under the leadership of Nehru focused on the construction of dams, factories and mines.
- The benefits of development that took place were at the price of the tribal communities who were displaced from their land for the exploitation of minerals and utilisation of land sites for setting up hydroelectric power plants.
- The forest land taken away from the tribal's were systematically exploited during the British rule and still continue to be exploited.
- The coming of private property in land has also adversely affected tribals, whose community-based forms of collective ownership were placed at a disadvantage in the new system.

One can find many examples of such disadvantages faced by development.

- Most of the costs and benefits flowing from the series of dams being built on the Narmada, disproportionately to different communities and regions.
- The industrial areas of Jharkhand have suffered a dilution of the tribal share of population.
- The North-Eastern states like Tripura had the tribal share of its population halved within a single decade, reducing them to a minority. Similar pressure is being felt by Arunachal Pradesh.

Tribal Identity Today

- The forced incorporation of tribes into the mainstream society had impacted the tribal culture, society and economy significantly.
- Tribal identities are formed by the process of interaction rather than any primordial (original, ancient) characteristics peculiar to tribes.
- As interaction with the mainstream turned unfavourable to tribal communities, many tribal identities are now based on the ideas of resistance and opposition to the force of non-tribal world.

Impact of Resistance and Opposition

- **Achievement of Statehood for Jharkhand and Chhattisgarh.** However, this is not free from problems. These states are still to make complete use of its statehood and the system still leaves the tribal communities powerless.

- **Emergence of Educated Middle Class** Communities among tribal communities with the policies of reservation. The resultant of such an emergence is the creation of an urbanised professional class.

- **Emergence of Identity Assertions** with tribal societies becoming more differentiated, different bases for the assertion of tribal identity are also emerging.

- There are two sets of issues that gave rise to tribal rebellion or movements. They are:
  - Issues relating to control over economic resources.
  - Issues relating to ethnic-cultural identity.

Family and Kinship

- Family is where we begin our lives. It is a space of great warmth and care as well as a site of bitter conflicts, injustice and violence.

- The structure of the family can be studied both as a social institution in itself and also in its relationship to other social institutions of a society.

- A family in itself can be defined as nuclear or extended. It can be male-headed or female headed and the line of descent can be matrilineal or patrilineal.

- This internal structures of the family represents the other structures of the society, namely political, economic, cultural etc.

- Each family, it can be said, has a different structure which undergoes change. Sometimes these changes occur accidently, such as in cases of wars or migration. Sometimes, they are deliberate as can be seen in cases where young people choose their own partners.

Nuclear and Extended Family

- The term 'nuclear family' refers to the family that consists of only one set of parents and their children. On the other hand, an extended family also known as 'joint family' can take different forms, but typically has more than one family couple with two generations, living together.

- The term extended family is often considered to be symptomatic indicative of India. This is not true as extended family is confined to certain sections and regions of community.

- In fact, the term 'joint family' according to IP Desai is not native. The words used for joint family in most Indian languages are just equivalent translations of the English word.

The Divese Form of the Family

- Different societies have diverse family forms. We can understand such societies with regards to different rule. On the basis of residence
  - (i) **Matrilocal** In such a society, a newly married couple stays with the women's parents.
  - (ii) **Patrilocal** In this society, the couple lives with the man's parents.

On the basis of inheritance:
  - (i) **Matrilineal** This society passes on property from mother to daughter.
  - (ii) **Patrilineal** In this society, there is a property shift from father to son.

- A patriarchal family structure exists where the men exercise authority and dominance, matriarchy where the women plays a similarly dominant role.

- Matrilineal societies do exist where in women inherits property but do not control it. For example, the Khasi and Jaintia tribes of Meghalaya.

Introduction to Markets

- A market in a very simple understanding may refer to particular markets that may refer to a physical place such as a market next to a railway station.

- It may also refer to a gathering of people which constitute a market including the buyers and sellers such as fruit market or to an areas or category of trade/business such as market for cars or readymade clothes.

Sociological Perspectives on Markets and the Economy

- Economics is a very vast discipline aimed at understanding and explaining how markets work in modern capitalist economies.

- To understand the role of market as a social institution, we need to understand the beginning of modern economy.

- In 18th century, the modern economics as we know it today was political economy. The most famous political economist of the times, **Adam Smith** in his book **The Wealth of Nations** attempted to understand the emerging 'market economy'.

Weekly Tribal Market

- In most agrarian societies, periodic or weekly markets play a significant role in the social and economic organisation of society.
- Weekly markets bring people together from surrounding villages, who come and sell their agricultural or other produces and to buy manufactured goods and other items that are not available in their villages.
- Apart from weekly markets, in the rural India, there also exists specialised markets that takes place at less frequent intervals such as cattle markets.
- These periodic markets link different regional and local economics together and further link them to the national economy.
- The weekly *haats* are a common sight in rural as well as urban India. In hilly and forested areas inhabited by adivasis, the weekly market is the major institution for the exchange of goods as well as for social intercourse.

Caste-Based Market and Trading in Colonial Scenario

- The economic transformation of the market is said to have begun with the colonial era. It was assumed that India consisted of ancient village communities that were self-sufficient and their economies were based on non-market exchange.
- It was believed that colonialism has not only bought the commercial money economy to the agrarian economies but also incorporated them into wider networks of exchange.
- This had brought many radical social and economic changes in the Indian society.
- However, recent historical research shows that the Indian economy was already monetised by the late pre-colonial period.

Jajmani System

- Jajmani system was a system of non-market in which produced goods and services were exchanged within many villages without the use of money. This system was quite sophisticated and extensive.
- The Jajmani system also characterised by the broken hereditary relationship of various castes.
- Therefore pre-colonial India had well-organised manufacturing centres, as well as indigenous

Merchant groups, trading networks and banking systems that enabled trade to take place in India and the world.

Social Organisation of Markets : Traditional Business Communities

- There is a close connection between the caste system and the economy, in terms of landholding, occupational differentiation and so on. This fact is also true for trade and markets.
- Traditionally, 'Vaisyas' constitute one of the four *varnas*, which indicates the importance of the merchant and of trade or business in the Indian society.
- One thing important to note here is that Merchant Communities did not always have high status in society. *Banjaras*, a marginalised tribal group that participated in long distance trade is an example of this.

Colonialism and the Emergence of New Markets

- The advent of colonialism in India produced major upheavals in the economy causing disruptions in production, trade and agriculture.
- It lead to the decline of the Indian handloom industry. While the Indian economy was monetised in the pre-colonial time, researches believe colonialism to be the turning point.
- Earlier, India was a major supplier of manufactured goods. But after colonisation, it became a source of raw material and agricultural products while becoming a consumer of manufactured goods.
- New groups (especially the Europeans) entered into trade and business, sometimes in alliance with existing merchant communities and in some cases by forcing them out.

Understanding Capitalism as a Social System

- Karl Marx (the founder of modern sociology, and a major critic of modern capitalism) understood capitalism as a system of **commodity** production or the production for the market through the use of **wage** labour.
- Marx believed that "All economic systems are also social systems." According to him, each **mode of production** consists of particular relations of production, which gives rise to a specific class structure.

Globalisation: Interlinking of Local, Regional, National and International Markets

- Globalisation is the period in which world is becoming increasingly connected—not only economically but also culturally and politically.
- The term globalisation refers to a number of trends, especially the increase in international movement of commodities, money, information and people, as well as the development of technology and other infrastructure that allows this movement.
- Increasing extension and integration of markets around the world. This integration means that changes in a market in one part of the globe has an impact somewhere else.
- Under globalisation, not only money and goods, but also people, cultural products circulate rapidly around the world, enter new circuits of exchange and create new markets.

Liberalisation

- The primary policy behind globalisation is liberalisation which started in the late 1980s.
- Liberalisation is a process which includes a range of policies such as the privatisation of public sector enterprises, loosening of government regulations on capital, labour and trade, reduction in tariffs and import duties and easier access for foreign companies to set up industries in India.

Practice Questions

1. What is the name of an ancient social institution that has been part of Indian history and culture for thousands of years?
   (a) Dalits
   (b) Untouchability
   (c) Brahmins
   (d) Caste

2. The term caste in the Indian context comprise of
   (a) Tribes
   (b) Varna
   (c) Jati
   (d) Both (b) and (c)

3. Which of the following is true for caste?
   (a) It is a choice.
   (b) It is endogamous.
   (c) It is not linked to occupations.
   (d) It is based on egalitarianism.

4. How many major divisions were determined in the Varna system?
   (a) 6   (b) 5   (c) 3   (d) 4

5. .... passed a law that recognised SC's and ST's.
   (a) The Untouchability Offences Act of 1955.
   (b) The Government of India Act, 1935.
   (c) The Scheduled Castes (Prevention of Atrocities) Act, 1989.
   (d) The Scheduled Tribes (Prevention of Atrocities) Act, 2005

6. What do castes involve within themselves?
   (a) Non-Divisions
   (b) Subdistricts
   (c) Sub-Divisions
   (d) None

7. What made it difficult for the caste-segregated patterns of social interaction to survive?
   (a) Partition
   (b) Industrialisation
   (c) Urbanisation
   (d) None

8. What brought about major changes in the institution of caste?
   (a) Oppression
   (b) Neo-Colonialism
   (c) Colonialism
   (d) Imperialism

9. Who contributed to the development of sanskritisation and the dominant caste?
   (a) Aristotle
   (b) Bendit
   (c) M. N. Srinivas
   (d) Nehru

10. The industrial areas of which state have suffered a dilution of the tribal share of the population?
    (a) Bihar
    (b) Jamshedpur
    (c) Jharkhand
    (d) Haryana

11. What are the features of caste?
    (1) Caste is determined by birth.
    (2) Membership in a caste involves strict marriage.
    (3) Caste membership involves rules about food and food sharing.
    (4) There is a segmental organisation in caste system.
    Options
    (a) (1) and (2)
    (b) (1), (2) and (3)
    (c) (2), (3), (4)
    (d) All of the above

12. The tribal language spoken by Indian tribes include
    (a) Indo-Aryan
    (b) Dravidian
    (c) Austric
    (d) Tibeto-Burman

13. Which of the following tribe have turned into settled agriculture?
    (a) Birhors
    (b) Santhal
    (c) Hos
    (d) Gonds

14. The adivasis traded ....
    (a) salt
    (b) forest produce
    (c) elephants
    (d) All of these

15. The matrilineal system has inherent disagreements based on ....
    (a) women are deprived power
    (b) structure of authority
    (c) leniency towards men
    (d) All of the above

16. In which of the following society, a newly married couple stays with the women's parents?
    (a) Matrilocal   (b) Patrilocal
    (c) Patrilineal   (d) Matrilineal

17. Which of the following have been most important factor which giving rise to tribal movements?
    (a) Issues related to ethnic-cultural identity.
    (b) Conflict between tribes.
    (c) Employment issues.
    (d) Water availability related issues.

18. What were the impact of tribal movements?
    (i) Emergence of middle class from Tribal groups.
    (ii) Emergence of Identity assertion.
    (iii) Achievement of statehood for Jharkhand and Chhattisgarh.
    (iv) Conversion to other religions.
    Choose correct options from below
    (a) (i) and (ii)   (b) (i), (ii) and (iii)
    (c) None   (d) All of these

19. What is the difference between nuclear and extended family?
    (a) Size of members
    (b) Size of family members in locality
    (c) Total members of family
    (d) Total number of man in family

20. What is a patriarchal family?
    (a) Where women dominates the family.
    (b) When men and women have equal authority.
    (c) Where grandparents take all decisions.
    (d) Where men have more authority and dominance.

21. Hierarchical order of caste is based on distinction between
    (a) Purity and population
    (b) Class and wealth
    (c) Work and population
    (d) Race and culture

22. The .... ordering of castes is based on the distinction between 'purity' and 'pollution'. This is a division between something believed to be closer to the sacred and something believed to be distant from or opposed to the sacred, therefore considered ritually polluting.
    (a) Segmentation   (b) Holistic
    (c) Hierarchical   (d) Realistic

23. He was born in Kerala, preached brother-hood for all and fought against the ill effects of the caste system. He led a quiet but significant social revolution and gave the watchwords 'One Caste, One Religion, One God for all men'. He is ....
    (a) Sri Narayana Guru
    (b) Savitri Bai Phule
    (c) Periyar
    (d) M. N. Srinivas

24. He was born in Kerala and was a leader of the lower castes and Dalits. With his efforts, Dalits got the freedom to walk on public roads, and Dalit children were allowed to join schools.
    He is ....
    (a) Ayyankali   (b) Jotirao Govindrao Phule
    (c) Savitri Bai Phule   (d) Periyar

25. What is the name of Adam Smith's book ?
    (a) Nation is Wealth
    (b) Wealth and Health
    (c) Tribal Wealth
    (d) The Wealth of Nations

26. ....refers to the place where things are bought and sold, a gathering of buyers and sellers or a category of trade or business.
    (a) Market   (b) Capitalism
    (c) Globalisation   (d) Liberalisation

27. Traditionally, ... were the business communities.
    (a) Marwaris   (b) Dhorai
    (c) Vaisyas   (d) Jainis

28. Smith supported the idea of a 'free market', that is, a market free from all kinds of regulation whether by the state or otherwise. This economic philosophy was also given the name laissez-faire.
    What is the meaning of laissez-faire?
    (a) Leave alone   (b) Stay together
    (c) Not to do anything   (d) Composed

29. According to ...., the anthropologist who studied Dhorai, the market has significance much beyond its economic functions. For example, the layout of the market symbolises the hierarchical inter-group social relations in this region.
    (a) Max Weber   (b) Karl Marx
    (c) Adam Smith   (d) Alfred Gell

ANSWERS

1. (d)	2. (d)	3. (b)	4. (d)	5. (a)	6. (c)	7. (c)	8. (c)	9. (c)	10. (c)
11. (d)	12. (c)	13. (c)	14. (d)	15. (d)	16. (a)	17. (a)	18. (b)	19. (a)	20. (d)
21. (a)	22. (c)	23. (a)	24. (a)	25. (d)	26. (a)	27. (c)	28. (a)	29. (d)	

CHAPTER 03

Social Inequality and Exclusion

Social Concept About Social Inequality and Exclusion

- In order to understand social concept about social inequality and exclusion we need to consider three major points
  (i) Social inequality and exclusion are social because they are not about individuals but about groups.
  (ii) They are social in the sense that they are not economic, although there is usually a strong link between social and economic inequality.
  (iii) They are systematic and structured, there is a definite pattern to social inequalities.

Social Inequality

- In a society, everyone have valued resources be it money, property, education, health and power. These **social resources** are divided into three forms of capital
  (i) **Economic Capital** In the form of material assets and income.
  (ii) **Cultural Capital** Such as educational qualifications and status.
  (iii) **Social Capital** In the form of networks of contacts and social associations.
- Now, the pattern we see of inequality in access to social resources are commonly called **social inequality**. Some social inequality reflects innate differences between individuals for example, their varying abilities and efforts.
- Someone may be endowed with exceptional intelligence or talent or may have worked very hard to achieve their wealth and status.
- However, social inequality is not the outcome of innate or 'natural' differences between people, but is produced by the society in which they live.

- Sociologists used the term **social stratification** to refer to a system by which categories of people in a society are ranked in a hierarchy.

Key Features of Social Stratification

- The three key principles that explains social stratification are as follows
  (i) Social stratification is a characteristic of society, not simply a function of individual differences.
  (ii) Social stratification persists over generations.
  (iii) Social stratification is supported by patterns of belief, or ideology.

Notions of Social Exclusion and Discriminations

- Social exclusion and discrimination are majorly considered as the outcome of discrimination in economic resources. However, this is not true. These are also caused by gender, religion, ethnicity, language, caste and disability.
- A middle class professional from a minority religious or ethnic group may find it difficult to get accommodation in a middle class colony even in a metropolitan city.

Prejudices

Prejudices literally meaning 'pre-judgement' refers to pre-conceived opinions or attributes held by members of one group towards another. It means an opinion formed in advance of any familiarity with the subject, before considering any available evidence.

Stereotypes

- Prejudices are often grounded in **stereotypes**, fixed and inflexible characterisations of a group of people. Stereotypes are often applied to ethnic and racial groups and to women.

- Stereotypes fix whole group into single, homogeneous categories: they refuse to recognise the variation across individuals and across contexts or across time. The entire community is characterised by an all encompassing trait or characteristic.

Discrimination

- Discrimination refers to actual behaviour towards another group or individual. It can be seen in practices that disqualify members of one group from opportunities open to others, or when a person is refused a job because of their gender or religion.
- Discrimination can be very hard to prove as it may not be open or explicitly stated.

Social Exclusion

- Social exclusion refers to the way in which individuals may become cut-off from complete involvement in the wider society.
- It focuses on a broad range of factors that prevent individuals or groups from having opportunities open to the majority of the population.

Characteristic of Social Exclusion

- Social exclusion is not accidental but systematic. It is a result of structural features of society.
- It is involuntary that is exclusion is practiced regardless of the wishes of those who are excluded.
- Social exclusion is wrongly justified by the same logic - it is said that the excluded group itself doesn't wish to participate. The truth of such an argument is not obvious when we say that exclusion is preventing access to something desirable.

Social Exclusion in India

- India like most societies has been marked by actual practices of social discrimination and exclusion.
- Discrimination and exclusion was faced by even the most privileged Indians at the hands of British colonial state.
- These traits were common to the various socially discriminated groups such as women, dalits, and other oppressed castes and tribes.
- The four groups who have suffered from serious social inequality and exclusion include Dalits or ex-untouchable castes, adivasis or communities refered to as tribal communities, women and differently-abled.
- Apart from these four groups there are two more groups included in this category. These were:

(i) **Transgender** It refers to the conversions of gender status of body into opposite gender by using choice or certain compulsions.

(ii) **Third Gender** This **third gender** refers to that social category of persons who are neither male nor female. The third gender of the person is based on self-understanding or made up by group choice.

Systems Justifying and Perpetuating Inequality

The Caste System as a Discriminatory System

- The caste system is a distinct Indian social institution that legitimises and enforces practices of discrimination against people born into particular castes. These practices of discrimination are humiliating, exclusionary and exploitative.
- The caste system classified people by their occupation and status. Every caste was associated with an occupation. Moreover, each caste had a specific place in the hierarchy of the social status.
- Since, the nineteenth century, the link between caste and occupation became much less rigid.
- Ritual-religious prohibitions on occupational change are not easily imposed today, and one can easily change one's occupation.

Untouchability

- 'Untouchability' is an extreme and particularly vicious aspect of the caste system that prescribes stringent social sanctions against members of castes located at the bottom of the purity-population scale.
- The 'untouchable' castes lie outside the caste hierarchy, as they are considered to be so 'impure' that their only touch severely pollutes members of other castes, bringing terrible punishment for them and forcing the so called pure caste people to perform elaborate purification rituals.
- The three main dimensions of untouchability namely; **exclusion, humiliation-subordination and exploitation**– are all equally important in defining the phenomenon.
- Mahatma Gandhi has popularised the term 'Harijan' which literally means 'children of God' in 1930. He used this term to counter the pejorative charge carried by caste names.
- The ex-untouchable communities and their leaders have coined another term 'Dalit', which is now the generally accepted term for referring to these groups.

Initiatives Addressing Caste and Tribe Discrimination

Some of the initiatives taken after independence were

- The most important state initiative attempting to compensate for past and present caste discrimination is known as **reservations**.

- A number of laws passed to end, prohibit and punish caste discrimination, specially untouchability. One of the earliest such laws was the **Caste Disabilities Removal Act** of 1850, which disallowed the curtailment of rights of citizens due solely to change of religion or caste.

- The most recent such law was the **Constitution Amendment (Ninety-Third Amendment) Act** of 2005, which became a law on 23rd January, 2006. Coincidentally, both the 1850 law and the 2006 amendment are related to education.

- The 93rd Amendment is introduced reservation for the Other Backward Classes in institutions of higher education, while the 1850 Act was used to allow entry of Dalits to government schools.

- The **1989 Prevention of Atrocities Act** revised and strengthened the legal provisions punishing acts of violence or humiliation against Dalits and Adivasis.

The Other Backward Classes

- Apart from the untouchables there were large group of castes of low status who were also subjected to varying levels of discrimination. These were the service and artisanal castes who occupied the lower ranks of the caste hierarchy.

- All these groups are based not on caste alone but were described as the 'socially and educationally backward classes'. This gives constitutional basis to 'Other Backward Classes' (OBC) which are common today.

- The first government of independent India under Jawaharlal Nehru appointed a commission for the welfare of the OBCs. The **First Backward Classes Commission** headed by Kaka Kalelkar submitted its report in 1953.

Adivasi Struggles

- Indian Constitution marked Schedule Caste and Schedule Tribe as the people who were poverty driven, powerless and face social stigma.

- The jana or tribes were believed to be 'the people of the forest' or the distinctive habitants of the hill and forest areas who shape their economic, social and political attributes.

- The migration of adivasi populations from one area to another created many complications. Excluding the North-Eastern states, there are no areas of the country that are inhabited exclusively by tribal people, there are only areas of tribal concentration.

- Since the middle of the 19th century, non-tribals have moved into the tribal districts of central India, while tribal people from the same districts have migrated to plantations, mines, factories and other places of employment.

- From the late 19th century onwards, the colonial government reserved most forest tracts for its own use, severing the rights that adivasis had long exercised to use the forest for gathering produce and for shifting cultivation.

- We may believe that, independence of India made the life of adivasis easy but it is not true. They have faced two major issues

  (i) The government monopoly over forests continued and the exploitation accelerated.

  (ii) The policy of capital-intensive industrialisation adopted by government required minerals and power generation capacities which were in Adivasi area.

- Adivasi lands were rapidly acquired for new mining and dam projects. In the process, millions of adivasis were displaced without any appropriate compensation or rehabilitation.

Struggle for Women's Equality and Right

- Due to the evident biological and physical differences between men and women, gender inequality is often treated as natural. However, it has been accepted this inequality is social rather than natural.

- Gender then more than just biological and physical differences, it is much like the social inequality and exclusion like caste and class with it's own specific features.

- The middle class social reform movements of the 19th century brought the women's question into the limelight.

Raja Rammohun Roy

- Raja Rammohun Roy's attempts to reform society, religion and the status of women can be taken as the starting point of 19th century social reform in Bengal.

- A decade before establishing the Brahmo Samaj in 1828 Roy took over the campaign against 'sati' which was the first women's issue to receive public attention.

- Rammohun Roy's ideas represented a curious mixture of Western rationality and an assertion of Indian traditionality.

MG Ranade

- Ranade rose his voice against the deplorable and unjust treatment of the Hindu upper caste widows.

- He was known for his writings entitled the "The Texts of the Hindu Law on the Lawfullness of the Remarriage of Widows and Vedic Authorities for Widow Marriage."

Jyotiba Phule

- Coming from the socially excluded caste Jyotiba Phule attacked both caste and gender discrimination.
- He founded the **Satyashodak Samaj** with its primary emphasis on **truth seeking**. Phule's first practical social reform efforts were to aid the two groups considered lowest in traditional Brahmin culture i.e. women and untouchables.

Sir Syed Ahmed Khan

- On the basis of both modern Western ideas as well as the sacred texts Sir Syed Ahmed Khan tried to reform Muslim society.
- He wanted girls to be educated, but within the zones of their homes.

Feminist Visionaries

- Usually, it is assumed that any social reform for women's rights came from the male reformers and the very ideas of women's equality are alien imports. However, that is not true.
- The books namely, Stree Purush Tulana written in 1882 and Sultana's Dream written in 1905 showed us the real picture.
- **Stree Purush Tulana** (1882) was written by a **Maha**rashtrian housewife, **Tarabai Shinde**, as a protest against the double standards of a male dominated society.
- A young Brahmin widow had been sentenced to death by the courts for killing her newborn baby because it was illegitimate, but no effort had been made to identify or punish the man who had fathered the baby.
- **Sultana's Dream** (1905) was written by **Begum Rokeya Sakhawat Hossain** who was a successful author in Urdu and Bengali.
- It was a short story and the earliest example of science fiction writing in India which is among the first written by a woman author anywhere in the world.
- In her dream, Sultana visits a magical country where the gender roles are reversed.
- Men are confined to the home and observe purdah while women are busy scientists competing with each other at inventing devices that will control the clouds and regulate rain and machines that fly or air-cars.

Women Equality

- Apart from feminist visionaries, various women organisations emerged in India and the world that began the participating in the national movement for the women rights.
- In 1931, the Karachi Session of Indian National Congress issued a declaration on the **Fundamental Rights of Citizenship** to enforce women equality.

- In 1970, the women's issues re-emerged. In 19th century, reforms were emphasised on backward aspects of tradition like sati, child marriage or ill treatment of widows.
- In 1970's, the emphasis was on modern issues such as, the rape of women in police custody, dowry murders, representation of women in popular media and gender inequality.
- The law was a major issue for reform in the 1980s and after. It was found that many laws of concern to women had not been changed since the 19th century.

The Struggles of the Disabled

The differently abled are not 'disabled', only because they are physically or mentally 'impaired' but also because society is built in a manner that doesn't cater to their needs. It is important to think about 'disabled', because the public perception of disabled needs to be questioned.

Features of Disabled

- Some common features central to the public perception of 'disability' all over the world are
  - Disability is understood as a biological event.
  - Whenever a disabled person is confronted with problems, it is believed that the problems originate due to his/her impairment.
  - The disabled person is seen as a victim.
  - Disability is supposed to be linked with the disabled individual's self perception.
  - The idea of disability suggests that they are in need of help.
- In India, the terms 'disabled', 'handicap', 'crippled', 'blind' and 'deaf' are used synonymously. The common perception views disability as retribution for past karma (actions) from which there can be no reprieve.
- The dominant cultural construction in India therefore looks at disability as essentially a characteristic of the individual.

Disability and Poverty

- The social construction of disability has yet another dimension. Disability and poverty play a very crucial role and have a close relationship.
- Malnutrition, mothers weakened by frequent childbirth, inadequate immunisation programmes and accidents in overcrowded homes, all contribute to an incidence of disability among poor people.
- Furthermore, disability creates and increase poverty by increasing isolation and economic strain, not just for the individual but for the family.

Concern of Education for Disabled Child

- In a country where half the children in the age group of 5-14 are out of school how can there be space for children with disabilities, especially if a segregated schooling is being advocated for them?
- Even if the legislation optimistically tries to make education available to every disabled child, parents in a village do not see this as instrumental in achieving any autonomy for their disabled child.
- What they would prefer is perhaps a better way of fetching water from the well and improved agricultural facilities. Similarly, parents in an urban slum expect education to be related to a world of work that would enhance their child's basic quality of life.

Practice Questions

1. Who uses the term social stratification to refer to a system by which categories of people in society are ranked in a hierarchy?
   (a) Sociologists
   (b) Criminologists
   (c) Psychologists
   (d) Anthropologists

2. The sociological perspective on race............ .
   (a) begins with the assumption that races are based on easily classified differences
   (b) considers race a social construct, not an absolute
   (c) Neither (a) nor (b)
   (d) Both (a) and (b)

3. Which of the following is true regarding discrimination?
   (a) In order for a person to discriminate, he or she must hold prejudicial attitudes.
   (b) Discrimination is an action.
   (c) Discrimination is not a form of racism.
   (d) None of the above

4. People often harbour what about other social groups?
   (a) Equality
   (b) Business
   (c) Prejudices
   (d) None

5. Social inequality and exclusion are social because they are about............ .
   (a) individual
   (b) group
   (c) world
   (d) Both (a) and (b)

6. Social inequality and exclusion are
   (a) structured
   (b) systematic
   (c) unorganised
   (d) Both (a) and (b)

7. Prejudices are often grounded in what?
   (a) Complex
   (b) Heterotrophic
   (c) Stereotypes
   (d) None

8. Which caste was not supposed to a mass wealth?
   (a) Sudras
   (b) Brahmins
   (c) Jains
   (d) None

9. What is the mere presence or shadow of an untouchable person considered to be?
   (a) Pure
   (b) Precious
   (c) Polluting
   (d) none

10. What are untouchable castes considered to be?
    (a) Priests
    (b) Pure
    (c) Impure
    (d) none

11. Who appointed a commission to look into measures for the welfare of the OBCs?
    (a) Gandhi
    (b) Rajendra Prasad
    (c) Jawaharlal Nehru
    (d) Lala Lajpat Rai

12. Which of the following is the form of capital of social resources?
    (a) Economic capital
    (b) Cultural capital
    (c) Social capital
    (d) All of these

13. These social resources can be divided into three forms of capital – economic capital in the form of material assets and income; cultural capital such as educational qualifications and status; and .... in the form of networks of contacts and social associations.
    (a) political capital
    (b) financial capital
    (c) social capital
    (d) None of these

14. Sociologists use the term .... to refer to a system by which categories of people in a society are ranked in a hierarchy. This hierarchy then shapes people's identity and experiences, their relations with others, as well as their access to resources and opportunities.
    (a) social gratification
    (b) social stratification
    (c) political hierarchy
    (d) social equality

15. Social stratification persists over generations. The ascribed aspect of social inequality is reinforced by the practice of............ . That is, marriage is usually restricted to members of the same caste, ruling out the potential for blurring caste lines through inter-marriage.
    (a) polygamy
    (b) exogamy
    (c) endogamy
    (d) None of these

16. When did the first backward classes commission submit its report?
    (a) 1950   (b) 1953   (c) 1949   (d) 1956

17. The Jana were believed to be people of what?
    (a) Town   (b) Forest   (c) City   (d) None

18. When did the OBC issue become a regional affair pursued at the state rather than the central level?
    (a) Mid-forties
    (b) Mid-sixties
    (c) Mid-fifties
    (d) None

19. Which dam was built on the river Godavari in Andhra Pradesh?
    (a) Hirakud Dam
    (b) Bhakra Dam
    (c) Polavaram Dam
    (d) Indira Sagar Dam

20. What campaign did Ram Mohan Roy led in Bengal?
    (a) Anti-Drug Campaign
    (b) Anti-Globalisation Campaign
    (c) Anti-Sati Campaign
    (d) None

21. Who did Jyotirao Phule want to be educated?
    (a) Men   (b) Boys   (c) Girls   (d) None

22. It means an opinion formed in advance of any familiarity with the subject before considering any available evidence.
    (a) Prejudice
    (b) Discrimination
    (c) Stereotype
    (d) Social Exclusion

23. Untouchability is almost always associated with
    (a) cultural differences   (b) economic exploitation
    (c) racial difference   (d) physical power

24. Name the text written by Tarabai Shinde as a protest against society to focus on double standard of male dominated society
    (a) Stree Purush   (b) Stree Satta
    (c) Society of men   (d) False society

25. Patterns of unequal access to social resources are commonly called .... Some social inequality reflects innate differences between individuals. For example, their varying abilities and efforts.
    (a) political inequality   (b) social inequality
    (c) cultural inequality   (d) social equality

ANSWERS

1. (a)	2. (b)	3. (b)	4. (c)	5. (d)	6. (d)	7. (c)	8. (b)	9. (c)	10. (c)
11. (c)	12. (d)	13. (c)	14. (b)	15. (c)	16. (b)	17. (b)	18. (c)	19. (c)	20. (c)
21. (c)	22. (a)	23. (b)	24. (a)	25. (b)					

The Challenges of Cultural Diversity

Introduction

- The term 'diversity' focuses on differences rather than inequalities. India is a nation of great cultural diversity where different types of social groups and communities live together.
- There are communities defined by cultural markers such as language, religion, sect, race or caste. When these diverse communities are a part of a larger entity like a nation, then difficulties may arise due to competition or conflict between them.

Cultural Communities and the Nation-State

In order to understand the major issues like regionalism, communalism and casteism that any country, especially India faces, we need to understand the relationship between nation-states and cultural communities.

- The socialisation process involves a continuous dialogue, negotiation and even struggle against others including our parents, family, kin group and our community.
- The community we belong to provides us with the language and cultural values through which we comprehend the world and support our self identity.

Ascriptive Identity

- Our community identity is based on birth and 'belonging' rather than some form of acquired qualifications or 'accomplishment'.
- We don't have any choice about which family or community or country we want to be born in. Such an identity is called 'ascriptive' identity.

Identity Conflict

- It is possible that some people may not be particularly committed to one aspect of their identity. But the possibility of this commitment is potentially available to most people.

- Because of this conflicts that involve our communities (e.g. nation, language, religion, caste etc) are very hard to deal with
- Each side of the conflict thinks of the other side as a hated enemy and there is a tendency to exaggerate (highlight) the virtues of one's own side as well as the vices of the other.
- Thus, when two nations are at war, patriots in each nation see other as the enemy aggressor, and each side believes that God and truth are on their side.
- It is very hard for people on either side to see that they are constructing matching, but reversed mirror images of each other.

Communities, Nations and Nation States

- Nation in simple language, is a sort of large scale community - a community of communities. Members of any nation share the desire to be the part of same political community collectively.
- This desire for political unity usually expresses itself as the aspiration to form a state.
- Max Weber defined state as "a body that successfully claims a monopoly of legitimate force in a particular territory."
- A nation is a peculiar sort of community that is easy to describe but hard to define. We can describe many specific nations founded on the basis of common cultural, historical and political institutions like a shared religion, language, ethnicity, history or regional culture.
- Conceptually, there seems to be no hard distinction between kinds of communities such as an ethnic group, a religious or a regionally defined community.
- It can be said that any type of community can one day form a nation. Conversely no particular kind of community can be guaranteed to form a nation.
- Nations are communities that have a state of their own. This make the two words joined by hyphen saying **nation-state**.

- It is hard to define a nation in any way other than to say that it is a community that has succeeded in acquiring a state of its own. Interestingly, the opposite has also become increasingly true.

Assimilationist and Integrationist Policies

- Policies that promote assimilation are aimed at persuading, encouraging or forcing all citizens to adopt a uniform set of cultural values and norms.
- These values and norms are largely those of the dominant social group.
- Other, non-dominant or sub-ordinate groups in society are expected or required to give up their own cultural values and adopt the prescribed ones.
- Policies promoting integration are different in style but not in overall objective, they insist that the public culture be restricted to a common national pattern, while all 'non-national' cultures are to be relegated to the private sphere.
- In this case too, there is the danger of the dominant group's culture being treated as 'national' culture.
- Any of the many bases of community identity (like language, religion, ethnicity and so on) may or may not lead to nation formation-there are no guarantees.
- But because community identities can act as the basis for nation-formation, already existing states see all forms of community identity as dangerous rivals.
- That is why states generally tend to favour a single, homogenous national identity in the hope of being able to control and manage it.

Cultural Diversity and the Indian Nation-State

- The Indian nation-state is socially and culturally one of the most diverse countries of the world. It has a population of about 1.21 billion people, according to Census of India 2011.
- It is the second largest country in terms of population in the world. As per prediction, India can soon become the largest populated country in the world.
- These billion-plus people speak about 1,632 different languages and dialects. As many as eighteen of these languages have been officially recognised and placed under the 8th Schedule of the Constitution.
- In terms of religion, about 80.5% of the population are Hindus, who in turn are regionally specific, plural in beliefs and practices.
- They are divided by castes and languages. About 13.4% of the population are Muslims, which makes India the world's third largest Muslim country after Indonesia and Pakistan.
- The other major religious communities are Christians (2.3%), Sikhs (1.9%), Buddhists (0.8%) and Jains (0.4%).

- In terms of the nation-state's relationship with community identities, India neither follows the assimilationist nor the integrationist model.
- The Constitution declares the state to be a secular state, but religion, language and other such factors are not removed from the public sphere.
- In fact, these communities have been clearly recognised by the state.

Regionalism in the Indian Context

- Regionalism is a strong feeling of pride or loyalty that people have towards their regions including a desire to govern themselves.
- Regionalism in India is rooted in India's diversity of languages, cultures, tribes and religions.
- It is also encouraged by the geographical concentration of these identity markers in particular regions and promoted by a sense of regional deprivation. Indian federalism has been a means of accommodating these regional sentiments.

Indian States

- After independence, the Indian state continued with the British-Indian arrangement that divided India into large provinces called **presidencies**.
- Mumbai, Bombay and Calcutta were the three major presidencies.
- These were large multi-ethnic and multi-lingual provincial states constituting the major political administrative units of a semi federal state called the **Union of India**.
- There were also a large number of princely states and principalities all over India including Mysore, Kashmir and Baroda.
- But after independence, these units were to be reorganised into ethno-linguistic states within the Indian union because of strong popular agitations.

Language

- Language alongwith regional and tribal identity has provided the most powerful instrument for the formation of ethno-national identity in India.
- This does not mean that all linguistic communities have got statehood.
- A combination of ethnicity based on tribal identity, language, regional deprivation and ecology provided the basis for intense regionalism resulting in statehood. Currently there are 28 States and 8 Union Territories within the Indian nation-state.

Casteism

Casteism is one of the rural social problems, which is very peculiar to the Indian society. Indian society is a country of various religions. Each religion is sub-divided into different castes and these castes again into sub-castes. The culture of each caste varies though they all belong to one religion. Among these castes, certain are given a high status and others a low status, depending upon their caste occupation. Casteism is manifested in the form of clashes between various castes for higher share in the socio-economic privileges and power.

Constitutional Provisions

- Constitutional provisions decide the powers of the States and the Centre. There are lists of 'subjects' or areas of governance which are the exclusive responsibility of either State or Centre, along with a Concurrent List of areas where both are allowed to operate.
- The State Legislatures determine the composition of the upper house of Parliament, the Rajya Sabha.
- There are various periodic committees and commissions that decide on Centre-State relations. For example, Finance Commission is set up every ten years to decide on sharing of tax revenues between Centre and States.
- On the whole the federal system has worked fairly well, though there are many controversial issues. Since the era of liberalisation there is concern among policy makers, politicians and scholars about increasing inter-regional economic and infrastructural inequalities.
- As private investment (both foreign and Indian) is given a greater role in economic development, considerations of regional equity get diluted.
- Unlike private industry, the government can give some consideration to regional equity (and other social goals) rather than just seek to maximise profits.

The Nation-State and Religious Issues and Identities

- The issues related to cultural diversity are based on religious communities and religion based identities. These issues are majorly divided into two groups-the secularism-communalism set and the minority-majority set.
- Questions of secularism and communalism are about the state's relationship to religion and to the political groupings that invoke religion as their primary identity.
- Questions about minorities and majorities involve decisions on how the state is to treat different religious, ethnic or other communities that are unequal in terms of numbers or social, economic and political power.

Minority Rights and Nation Building

- Nationalism in India is marked by the dominant trend of inclusive and democratic vision. Inclusive because it recognises diversity and plurality.
- Democratic because it sought to do away with discrimination and exclusion and bring forth a just and equitable society.
- The idea of humanism influenced Indian nationalists and exclusive nationalism were extensively commented by leading figures like Mahatma Gandhi and Rabindranath Tagore.
- Religious or cultural minorities need special protection because of the demographic dominance of the majority. In democratic politics, it is always possible to convert a numerical majority into political power through elections.
- Due to this, religious or cultural minorities become politically vulnerable.
- Indeed 'unity in diversity' became a short hand to capture the plural and diverse nature of Indian society.
- Discussions on minority and cultural rights mark many of the deliberations of the Indian National Congress and find final expression in the Indian Constitution.
- The makers of the Indian Constitution were aware that a strong and united nation could be built only when all sections of people had the freedom to practice their religion and to develop their culture and language.
- Dr. BR Ambedkar the chief architect of the Indian Constitution, made this point clear in the Constituent Assembly.
- In the last three decades we have witnessed how non-recognition of the rights of different groups of people in a country can have serious effects on national unity.
- One of key issues that led to the formation of Bangladesh was the unwillingness of the Pakistani state to recognise the cultural and linguistic rights of the people of Bangladesh.
- One of the contentious issues that formed the backdrop of the ethnic conflict in Sri Lanka was the imposition of Sinhalese as a national language. Likewise, any forcible imposition of a language or religion on any group in India weakens national unity which is based upon recognition of differences.
- Indian nationalism recognises this and Indian Constitution affirms this in Article 29 and in Article 28.

Communalism, Secularism and Nation State

Communalism

- Communalism refers to aggressive chauvinism (patriotism) based on religious identity.
- Chauvinism is an attitude that sees one's own group as the only legitimate or worthy group, with other groups seen as inferior, illegitimate and opposed.
- Although communalists are intensely involved with religion, there is in fact no necessary relationship between personal faith and communalism.
- However, all communalists do believe in a political identity based on religion. The key factor is the attitude towards those who believe in other kinds of identities, including other religion-based identities.

Secularism

- Secularism refers to the principle of separation of the state from religious institutions. In Western context, the term is related with the separation of church and state.
- The Indian meanings of secular and secularism include the Western sense but also involve others. A secular state or person is one that doesn't favour any particular religion over other.

State and Civil Society

- The state is indeed a very crucial institution when it comes to the management of cultural diversity in nation. State is somewhat independent of the nation and its people.
- The state structure is formed of the legislature, bureaucracy, judiciary, armed forces, police and other arms of the state. Having all these, state can potentially become authoritarian.

Authoritarian State

- Authoritarian state is one in which the people have no voice and those in power are not accountable to anyone.
- This authoritarian state is opposite to democratic state. This state often limits or abolishes civil liberties like freedom of speech, freedom of press, freedom of political activity, right to protection from wrongful use of authority, right to the due processes of the law and so on.
- If we keep authoritarianism side, there is also the possibility that state institutions become unable or unwilling to respond to the needs of the people because of corruption, inefficiency, or lack of resources.

Civil Society

- Civil society is the non-state and non-market part of the public domain in which individuals get together voluntarily to create institutions and organisations. It is the sphere of active citizenship.
- Here individuals take up social issues, try to influence state or make demands on it, pursue their collective interests or seek support for a variety of causes.
- It consists of voluntary associations, organisations or institutions formed by groups of citizens.
- These voluntary organisations include political parties, media institutions, trade unions, Non-Governmental Organisations (NGOs), religious organisations and other kinds of collective entities.
- The main criteria for inclusion in civil society are that the organisation should not be state-controlled and should also not be purely commercial profit-making entity.

Practice Questions

1. Power whose basis is the threat or application of punishment is called
   - (a) Charismatic authority
   - (b) Traditional authority
   - (c) Authority
   - (d) Force

2. States try to establish and enhance political legitimacy through
   - (a) Nation Building Strategy
   - (b) Communist Strategy
   - (c) Imperial Strategy
   - (d) Singular National Identity

3. How many languages are recognised officially in 8th Schedule of Constitution?
   - (a) Eighteen
   - (b) Ten
   - (c) Eleven
   - (d) Fifteen

4. The .... process involves a continuous dialogue, negotiation and even struggle against significant others like our parents, family, kin group and our community. Our community provides us the language and the cultural values through which we comprehend the world. It also anchors our self-identity.
   - (a) socialisation
   - (b) privatisation
   - (c) liberalisation
   - (d) constitutional

5. Activities which are determined by the accidents of birth and do not involve any choice on the part of the individuals concerned are known as
   - (a) descriptive
   - (b) subjective
   - (c) ascriptive
   - (d) None of these

6. Finance Commission which is set up every .... years to decide on sharing of tax revenues between Centre and States. Each Five-Year Plan also involves detailed State Plans prepared by the State Planning Commissions of each state.
   (a) five
   (b) seven
   (c) ten
   (d) nine

7. In .... authority, rules are obeyed because their commands are within the impersonal, formally defined scope of their office?
   (a) legal-rational
   (b) Totalitarianism
   (c) Democratic
   (d) Charismatic

8. .... is the political process that has to do with the authoritative formulation of policies that are binding and pervasive throughout society.
   (a) Totalitarianism
   (b) Majoritarianism
   (c) Democratic
   (d) Dictatorial

9. Diversity emphasises .... rather than inequalities?
   (a) equality
   (b) different
   (c) similarity
   (d) unique

10. .... refers to the preconceived idea about an individual or groups.
   (a) Stereotype
   (b) Race
   (c) Prejudice
   (d) Caste

11. Which state often limit or abolish civil liberties like freedom of speech, freedom of the press, freedom of political activity, right to protection from wrongful use of authority, right to the due processes of the law?
   (a) Democratic state
   (b) Authoritarian states
   (c) Socialisation
   (d) Autocratic states

12. Which among the following society is the non-state and non-market part of the public domain in which individuals get together voluntarily to create institutions and organisations?
   (a) Egalitarian society
   (b) Civil society
   (c) Cooperative society
   (d) Exclusive society

13. Which of the following is not a part of Civil society?
   (a) Doordarshan
   (b) A car manufacturing company
   (c) Both (a) and (b)
   (d) Neither (a) nor (b)

14. The Right to Information Act was passed by Parliament on
   (a) 15th June, 2005
   (b) 13th October, 2005
   (c) 20th June, 2005
   (d) 21st June, 2005

15. Which of the following term related to the arrival of modernity and the rise of science and rationality as alternatives to religious ways of understanding the world?
   (a) Appreciation
   (b) Licensing
   (c) Privatisation
   (d) Secularism

16. Which of the following term refers to aggressive chauvinism based on religious identify?
   (a) Communalism
   (b) Regionalism
   (c) Secularism
   (d) Nation-state

17. The Right to Information Act specifics that citizens have a right to
   (a) request any information
   (b) inspect documents, works and records
   (c) take copies of documents
   (d) All of the above

18. Nation building is viewed mainly as a .... process of economic development and social transformation.
   (a) Centre-driven
   (b) State-driven
   (c) Organisation-driven
   (d) Political-driven

19. Indian states of Chhattisgarh, Uttaranchal and Jharkhand were created in year
   (a) 2000
   (b) 2005
   (c) 2006
   (d) 2008

20. The Report of the States Re-organisation Commission (SRC) which was implemented on?
   (a) 1st October, 1956
   (b) 1st November, 1956
   (c) 1st September, 1956
   (d) 1st December, 1956

21. Regionalism in India is rooted in India's diversity of languages, cultures, tribes and religions. Regional sentiments are accommodated by
   (a) Communalism
   (b) Nation-state
   (c) Federalism
   (d) Administration

ANSWERS

1.	(d)	2.	(a)	3.	(a)	4.	(a)	5.	(c)	6.	(c)	7.	(a)	8.	(a)	9.	(b)	10.	(c)
11.	(b)	12.	(b)	13.	(c)	14.	(a)	15.	(d)	16.	(a)	17.	(d)	18.	(b)	19.	(a)	20.	(b)
21.	(c)																		

Process of Social Change in India

Structural Change

- Structural change refers to transition or change in the structure of the society.
- This type of transformation includes change in the structure of social institutions or the rules by which they are run.
- The structural changes are long and permanent.

Colonialism

- Colonialism refers to the establishment of rule and control by one country over another.
- India witnessed rule by different rulers of foreign and native origin, but it was Britishers who established their colonial rule in India.
- It is of significant importance as many modern ideas and institutions reached India through colonialism. It is also because such an exposure to modern ideas was contradictory and conflicting.
- For instance, Indians during colonial time read about Western liberalism and freedom but they lived under Western colonial rule that refused Indians liberty and freedom.
- It is contradiction of this kind that shaped many of the structural and cultural change in modern India.

British Colonialism

- The British colonialism was based on a capitalist system which directly interfered to ensure greatest profit and benefit to British capitalism.
- Every policy was aimed at strengthening and expanding of British capitalism.

The Britishers exploited Indians in the following ways

- In British colonialism the laws of land were changed. The change was not just landownership laws but also about what crops are to be grown and what not. It intervened with manufacturing sector.
- During British colonialism, Forests Acts were brought, that changed the lives of pastoralists. Now, the pastoralists were stopped from entering many forests that had earlier provided valuable **forage** for their cattle.
- Colonialism led to considerable movement of people from one part to another within India. Many labourers were taken to colonies in Asia, Africa and America.
- Many recruiting grounds were centred particularly in Bihar in districts of Patna, Gaya, Arrah, etc. to force people to work in plantations in Mauritius. This process continued for decades from 1834 till 1920.
- Western education was introduced to create Indians who could manage the British colonialism. However, it led to nationalism and anti-colonial feelings in India.

British Forest Policy in North-East India

- British Forest Policy in Assam, which was part of Bengal Province, was an active **intervention** rather than free market policy. This Forest Policy in Assam was due to introduction of railways in Bengal. The demand for railway sleepers made the forests of Assam an attractive source of revenue and profit.
- Between 1861 and 1878 an area of approximately 269 sq. miles was constituted as reserved forests. This policy of the government affected life of many tribal communities dwelling in forests.

Capitalism

Capitalism is an economic system in which the means of production are privately owned and organised to accumulate profits within a market system. Western colonialism was inseparably connected to capitalism.

Capitalism has a global nature with its dynamism, its potential to grow, expand, innovate and use technology and labour in a way that ensure greatest profit.

Industrialisation

- Industrialisation refers to the emergence of machine production, based on the use of inanimate power resources like steam or electricity. In industrial society, a large section of people are employed in factories or offices rather than agriculture.

- The capital city, London, was home to about 1.1 million people in 1800; it increased in size to a population of over 7 million by the 20th century. London was seen as the largest city in the world, a vast manufacturing, commercial and financial centre of the British Empire.

Impact of Industrialisation in India

- Industries owned and run by Indians decreased (de-industrialisation) due to machine made clothes of Manchester.
  It also led to decline of old urban centres.
  Traditional exports of cotton and silk manufactures from India declined due to **Manchester competition**.

- This period also saw the decline of cities such as Surat and Masulipatnam while Bombay and Madras grew.

- Towns like Thanjavur, Dhaka and Murshidabad lost their courts, artisans and gentry (nobility).

- Urban luxury manufacturers like the high quality silk and cotton of Dhaka and Murshidabad collapsed.

Negative Impact of British Industrial Policy

The Industrial Policy of Britishers had negative impact on Indian masses and economy. These were

- The huge import of cheap British machine made goods have a great impact on village industries.

- The high prices of agricultural products forced many artisans to leave their profession and adopt agriculture as per the 1911 Census Report.

- *Zamindars* became parasites on land and the graduates remained job hunters.

- The demands for artisans and court gentry declined along with declined for high quality silks and cottons in external market.

Role of Cities

- Coastal cities like Mumbai, Kolkata and Chennai were favoured as from here primary goods could be easily exported and manufactured goods could be cheaply imported.

- Colonial cities were prime link between the economic or core centres in Britain and periphery or margins in colonised India. Cities were the concrete expression of global capitalism.

- Urbanisation in the colonial period led to decline of some earlier urban centres and the emergence of new colonial cities.

Industrialisation in Independent India

- Industrial policies in post independence period were greatly shaped by the issue of economic exploitation under colonial rule.

- Development of heavy and machine-making industries, expansion of public sector and a large cooperative sector were considered very important.

- Giant steel plants, dams and power plants were constructed at many places such as Bokaro, Bhilai and Durgapur.

Urbanisation

Urbanisation in the colonial period saw the decline of some earlier urban centres and the emergence of new colonial cities.

The European style of town building provided a model for South Asian cities. The European town had spacious bungalows, planned streets, clubs for get-together, open spaces, etc.

Urbanisation in Independent India

Sociologist **MSA Rao** describes three situations of urban impact

(i) There are villages in which a good number of people have migrated to bigger cities or overseas towns for employment opportunities.

(ii) There are villages which are situated near an industrial town. It may sometimes lead to friction among natives and immigrants.

(iii) In case of growth of metropolitan areas, many villages are absorbed and their land is also used for the urban development.

Mumbai, Delhi, Kolkata, Chennai, Hyderabad, Bengaluru, Pune, Kanpur and Nagpur have experienced high rate of urbanisation in post independence period.

In India, urban population has been increasing continuously since independence, but the decennial growth rate has been decreasing.

Cultural Change

Cultural change is a concept that denotes some internal and external factors leading to change in the cultural patterns of societies. It refers to the change in customs, traditions, beliefs, lifestyle, behaviour, etc.

sanskritisation, modernisation, secularisation and westernisation.

Social Reform Movements in 19th and 20th Centuries

- The Social Reform movements that emerged in India in the 19th century, challenged the colonial society against many social evils in Indian society such as practice of sati, child marriage and caste discrimination, untouchability, purdah system, social inequalities and illiteracy.
- The social reforms of the 19th century were characterised by modernity and mixed ideas. It was a creative combination of modern liberal ideas of the West and the new perceived traditional literature.

Aspects of Social Reforms/Changes

Sociologist Satish Saberwal elaborated three aspects of social change that occurred in colonial India.

These are as follows

Modes of Communication

New technologies in the form of printing press, telegraph and later microphone helped in communicating the ideas at a faster pace from one place to another. For example,

- Social reformers from Punjab and Bengal communicated with reformers of Madras and Maharashtra.
- **Keshav Chandra Sen** of Bengal visited Madras in 1864.
- Christian missionaries reached many parts of present Nagaland, Mizoram and Meghalaya.
- Pandita Ramabai travelled to different corners of the country.

Forms of Organisation

- Modern social organisations were formed in different parts of the country such as **Brahmo Samaj** in Bengal, **Arya Samaj** in Punjab and the **All India Muslim Ladies Conference** (*Anjuman-E-Khawatn-E-Islam*) (1914).
- Indian reformers organised public meetings and used public media like newspapers and journals to spread their ideas.

Nature of Ideas

- New ideas of liberalism, freedom, pride in culture, homemaking and marriage and new roles for women emerged in the colonial period.
- The value of education and particularly female education was emphasised in this period. Female education was justified on modern and traditional ideas. Jyotiba Phule opened the first school for women in Pune.

Different Opinions of Social Reformers

- Jyotiba Phule recalled the glory of pre-Aryan age, while Bal Gangadhar Tilak supported the glory of the Aryan period.
- Sati was opposed by the Brahmo Samaj. Orthodox Hindu Community in Bengal formed Dharma Sabha and opposed the Britishers for interpreting sacred texts.
- Polygamy and Purdah system were debated among Muslim social reformers of Indian organisations.

Socio-Cultural Changes in India

Some changes that took place in India can be understood in terms of the processes of sanskritisation, modernisation, secularisation and westernisation.

Sanskritisation

- The term 'Sanskritisation' was coined by **MN Srinivas**. It is defined as the process by which a "low caste or tribe or other group takes over the custom, ritual, beliefs, ideology and style of life of a high and a twice-born (dwija) caste."
- It suggests a process by which people want to improve their status by adopting names, customs and culture of high-placed groups in the social hierarchy.

Impact of Sanskritisation

The impact of sanskritisation is as follows

- The influence of sanskritisation can be seen in language, literature, ideology, music, dance, drama, style of life and ritual.
- Sanskritisation was seen in Hinduism as well as outside Hinduism. However, it varies from region to region across the country.
- The areas having dominance of highly sanskritised caste, the culture of entire region underwent a certain amount of sanskritisation. On the other hand, areas where non-Sanskritic castes were dominant, their influence was stronger. It is known as de-Sanskritisation.

Criticism of Sanskritisation

Sanskritisation process has been criticised due to various reasons. These are as follows

- It exaggerates the social mobility or the scope of lower castes to achieve higher social status.
- It accepts the customs of upper caste as superior and that of lower caste as inferior and thus makes imitation of upper caste natural and desirable.
- It justifies a practice that is based on inequality and exclusion. The notion of upper caste and lower caste strengthens the discrimination and undemocratic vision in the society.

Westernisation

- **MN Srinivas** defines westernisation as, "the changes brought about in Indian society and culture as a result of over 150 years of British rule.
- It includes changes that occur at different levels such as technology, institutions, ideology and values."

Kinds of Westernisation

There are different patterns or kinds of westernisation. These are as follows

- Some Indian intellectuals adopted ways of thinking and styles of life of Western culture and also supported its expansion. The reformers of early 19th century are included in this group.
- Some Indians adopted Western culture in their clothing and appearances but they did not have the democratic and egalitarian values of modern thinking. For example, Western educated Indians hold biased views against ethnic or religious communities.
- General spread of Western cultural traits, such as the use of new technology, dress, food and changes in the habits and styles of people.

Impact of Westernisation

The impacts of westernisation are as follows

- The first impact of westernisation in India can be seen in middle class homes that have furniture and electronic items reflecting the Western style of living, for example, sofa sets, dining table, fridge, TV, etc.
- Indian art and literature have also been influenced by the Western style of art and literature. Artists like Ravi Varma, Abanindranath Tagore, Chandu Menon and Bankim Chandra Chattopadhya all struggled with the colonial encounter.
- Western education led to opening up of new opportunities for different groups of people.

Modernisation

- The term modernisation was associated with positive and desirable values in the 19th and 20th centuries.
- In the earlier period, modernisation referred to the improvement in technology and production process but now it refers to the path of development that much of the West Europe or North America has taken.

Characteristics of Modernisation

The main characteristics of modernisation are as follows

- Modernisation assumes that local ties and narrow thinking give way to universal values and commitments.
- The principles of rationality and science are favoured over emotions and religious tendencies.
- Individual rather than the group is favoured as unit of society and politics.
- The work of men is based on choice rather than birth.
- People believe in their own efforts and hard work rather than fate and destiny.
- The relations among people are based on personal choice and likings rather than birth in a particular family.
- The identity of man in society is based on his work and achievement rather than his caste, community or religion.
- The work is separated from family, residence and community in a bureaucratic organisation.

Modernisation in India

Modernisation in India is related to the colonial rule. Therefore, its growth in India is distinct from that of the Western countries. This distinction is discussed below

- We have a scientific tradition as well as vibrant, secular and democratic political system.
- Caste and community based identity is prevalent in India.
- Job in India is not often performed by choice e.g. a scavenger does not choose his/her job.
- Marriages in India are done on the basis of caste and community.
- Plurality and tradition of argumentation have been the defining features of traditions in India.
- All these traditions and features are being constantly redefined in India.

Secularisation

- It is a process of decline in the influence of religion in the society. It assumes that society becomes increasingly secular.
- The extent of secularisation is measured through the involvement of people with religious organisations and holding of religious views of people.

Secularisation and Modernisation

- Secularisation is closely associated with modernisation and westernisation. In the past, it was believed that modern ways give way to secularisation, but it is not always necessary.
- India's exposure to modern ideas in colonial period led to formation of religious reform organisations. Rituals which are a part of a religion also have secular dimensions attached to it.

Secularisation of Caste

- Caste system operates within a religious framework in India. Belief systems of purity and pollution were central to its practice but today caste is functioning as a pressure group.
- Many caste associations and caste based parties are increasing in contemporary India. This change in the role of caste is described as secularisation of caste.

Some Social Reformers

Some examples of the combination of liberal and traditional ideas in the acts of social reforms are as under

Raja Ram Mohun Roy

- He was the founder of the **Brahmo Samaj** movement in 1828. His influence was apparent in the fields of politics, public administration and education as well as religion.
- He was known for his efforts to establish the abolition of the practice of Sati. He was known as the **Father of the Indian Renaissance**.

Pandita Ramabai

- She was an Indian social reformer, a champion for the emancipation of women, and a pioneer in education.
- She was accorded the title of Pandita as a Sanskrit scholar and Saraswati as a scholar after being examined by faculty of the University of Calcutta.

Sir Syed Ahmed Khan

- He was an Indian Muslim, Islamic reformist and philosopher of 19th century British India.
- Sir Syed Ahmed Khan laid the importance on free enquiry (ijtihad) to bring social change and compared Quranic verses and laws of nature discovered by modern science to draw similarity between the two.

Veeresalingam

- He is the Father of Renaissance Movement in Telugu. He was one of the early social reformers who encouraged women education, remarriage of widows which was not supported by the society during his time and fought against dowry system.
- His novel Rajasekhara Charitramu is considered to be the **first novel** in Telugu literature. Kandukiri Viresalingam's book 'The Source of Knowledge' reflected the teachings ideas of navya-nyaya logic. He also translated works of Julian Huxley.

Vidyasagar

- He was a British Indian Bengali polymath and a key figure of the Bengal Renaissance. He was a philosopher, academic educator, writer, translator, printer, publisher, entrepreneur, reformer and philanthropist.
- His efforts to simplify and modernise Bengali prose were significant. He also forced the British to pass the Widow Remarriage Act in 1856.

Jyotiba Phule

- He was an Indian social activist, a thinker, anti-caste social reformer and a writer from Maharashtra.
- His work extended to many fields including eradication of untouchability and the caste system, women's emancipation and the reform of Hindu family life.
- On 24th September, 1873, Phule, along with his followers, formed the **Satyashodhak Samaj** (Society of Seekers of Truth)

Raja Ravi Varma

He was a celebrated Indian painter and artist. He is considered among the greatest painters in the history of Indian art for a number of aesthetic and broader social reasons.

Practice Questions

1. Which rulers were benefitted by taking away the tribute or economic surplus from the people of subjugated area?
   (a) Capitalists
   (b) Socialists
   (c) Pre-capitalists
   (d) Colonialists

2. Our parliamentary, legal and educational system are based on which model?
   (a) American model
   (b) British model
   (c) Indigenous model
   (d) French model

3. Which of the following statement(s) is/are incorrect about National Planning Committee?
   (a) The committee was constituted in 1938.
   (b) There were 29 sub-committees divided into eight groups.
   (c) It was constituted under the Chairmanship of Jawaharlal Nehru.
   (d) It major areas focused on agriculture, industry, finance, social, services and education.

4. MSA Rao explained how many types of impact on villages by urbanisation in India?
   (a) One
   (b) Three
   (c) Four
   (d) Five

5. The emergence of machine production based on the inanimate power resources like steam and electricity is known as ....
   (a) Globalisation
   (b) Capitalism
   (c) Imperialism
   (d) Industrialisation

6. A National Planning Committee was set up in ....
   (a) 1936
   (b) 1938
   (c) 1940
   (d) 1942

7. The Planning Commission was set up in ....
   (a) 1940
   (b) 1945
   (c) 1950
   (d) 1952

8. Which among the following cities experienced high rate of urbanisation in post-independence period?
   (a) Kolkata
   (b) Mumbai
   (c) Chennai
   (d) All of these

9. .... means the establishment of rule by one country over another. In the modern period Western colonialism has had the greatest impact. India's past has been marked by the entry of numerous groups of people at different times who have established their rule over different parts of what constitutes modern India today.
   (a) Domination
   (b) Colonialism
   (c) Urbanisation
   (d) Regionalism

10. An economic system in which the means of production are privately owned and organised to accumulate profits within a market system. The phenomenon is known as ....
    (a) Capitalism
    (b) Globalisation
    (c) Imperialism
    (d) Colonisation

11. The advent of the railways in Bengal ...marked an important turning point, which saw the conversion of its forest policy in Assam. .... refers to non-interference of the government in the working of the free market .... The demand for railway sleepers transformed the forests in from an unproductive wilderness into a lucrative source of revenue for the colonial administration.
    (a) Laissez Faire
    (b) Urbanisation
    (c) Global Market
    (d) Pre-Capitalists

12. In ...., an English merchant named Job Charnock arranged to lease three villages (named Kolikata, Gobindapur and Sutanuti) by the river Hugli in order to set up a trading post. In 1698, Fort William was established by the river for defensive purposes and a large open area was cleared around the fort for military engagements.
    (a) 1960
    (b) 1900
    (c) 1690
    (d) 1950

13. Who did Marathi translation of Vidyasagar's book Indu Prakash?
    (a) Vishnu Shastri
    (b) Pandita Ramabai
    (c) Keshav Chandra Sen
    (d) Veeresalingam

14. The 19th century reforms initiated a period of ....
    (a) Questioning
    (b) Reinterpretations
    (c) Both intellectual and social growth
    (d) All of the above

15. On which of the following the influence of Sanskritisation could be seen?
    (a) Literature
    (b) Ideology
    (c) Style of life and ritual
    (d) All of these

16. The path of development called modernisation was taken up by ....
    (a) West Europe and North America
    (b) Europe and South Africa
    (c) Eastern Europe and America
    (d) None of the above

17. Who was known as the Father of Indian Renaissance?
    (a) Sir Syed Ahmed Khan
    (b) Jotiba Phule
    (c) Raja Ravi Varma
    (d) Raja Ram Mohun Roy

18. Who laid the importance on free inquiry to bring social change?
    (a) Raja Ram Mohun Roy
    (b) Sir Syed Ahmed Khan
    (c) Raja Ravi Varma
    (d) Pandita Ramabai

19. Which social reformer was a philosopher, printer, writer, publisher, entrepreneur, etc.?
    (a) Jotiba Phule
    (b) Raja Ravi Varma
    (c) Vidyasagar
    (d) Viresalingam

20. Sociologist .... elaborates upon the modern context by sketching three aspects to the modern framework of change in colonial India: modes of communication, forms of organisation and the nature of ideas. New technologies have speeded up various forms of communication.
    (a) Satish Saberwal   (b) Max Weber
    (c) Raja Ram Mohun Roy   (d) Jotiba Phule

21. The All-India Muslim Ladies Conference was founded in ...., Indian reformers debated not just in public meetings but through public media like newspapers and journals. Translations of writings of social reformers from one Indian language to another took place.
    (a) 1914   (b) 1915
    (c) 1915   (d) 1916

22. Debates within communities were common during this period. For instance, sati was opposed by the Brahmo Samaj. Orthodox members of the Hindu community in Bengal formed an organisation called

.... and petitioned the British arguing that reformers had no right to interpret sacred texts.
    (a) Brahmo Sabha   (b) Arya Sabha
    (c) Dharma Sabha   (d) None of these

23. The impact of Sanskritisation is many-sided. Its influence can be seen in language, literature, ideology, music, dance, drama, style of life and ritual. It is primarily a process that takes place within the .... space though Srinivas argued that it was visible even in sects and religious groups outside Hinduism.
    (a) Hindu   (b) Religious
    (c) Caste   (d) Inter-caste

24. .... established their colonial rule in India.
    (a) British   (b) Dutch
    (c) French   (d) Portuguese

25. Who among the following is considered to the father of Indian Renaissance?
    (a) Raja Ram Mohan Roy   (b) Vidyasagar
    (c) Jotiba Phule   (d) Raja Ravi Varma

ANSWERS

1. (c)	2. (b)	3. (c)	4. (b)	5. (d)	6. (b)	7. (c)	8. (d)	9. (b)	10. (a)
11. (a)	12. (c)	13. (a)	14. (d)	15. (d)	16. (a)	17. (d)	18. (b)	19. (c)	20. (a)
21. (a)	22. (c)	23. (a)	24. (a)	25. (a)					

Social Change and the Polity

Meaning of Democracy

- Democracy is a system of government in which power is vested in the people and exercised by them directly or through freely elected representatives.
- Democracy is a system of government whose legitimacy is based on the participation of the people. It is a government of the people, by the people and for the people.

Types of Democracy

Three basic categories of democracy are

(i) **Direct Democracy** It is a democratic system in which all citizens can participate in making of public decisions directly without any intermediaries of elected or appointed officials. It does not delegate its powers to any other person or representatives. In this type of democracy all decisions are voted by the people.

(ii) **Representative Democracy** In a representative democracy, citizens elect leaders to make political decisions, formulate laws and administer programmes for the public good. This is the most common form of democracy which is found in India too. People of India elect their representatives at all levels including Panchayats, Municipal Boards, State Assemblies and Parliament.

(iii) **Participatory Democracy** It is a system of democracy in which the members of a group or community participate collectively in taking major decisions. However, it is not a direct democracy. The citizens have the power to decide directly regarding a policy and politicians are responsible for implementing those policy decisions.

The Indian Constitution

- The Constitution of India is the framework for political principles, procedures and powers of the government.
- The Indian Constitution incorporated the best features of several existing Constitutions.
- The Constitution of any country serves several purposes. It lays down certain ideals that form the basis of the kind of country that its citizens aspire to live in.
- The Indian Constitution has certain core values that constitute its spirit and are expressed in various articles and provisions.
- The Indian Constitution contains all such values that are universal, human and democratic.

Core values of Indian Democracy

- Democracy is not a modern term, it has been there for a long time. Examples of democratic behaviour has been shown in traditional plays and stories and in the epics, folklores etc.
- It is a combination as well as reinterpretation of modern and traditional ideas. Modern ideas taken from the colonial rule and traditional ideas taken from folklore and epics.
- The British introduced Western education to create educated Indian middle class that would help colonial rulers to continue their undemocratic and discriminatory rule.
- The democratic values and democratic institutions are not purely Western. Our ancient epics, our diverse folk tales from one corner of the country to another are full of dialogues, discussions and contrasting positions. For example, in epic *Mahabharata*.

- The core values have become an integral part of Indian democracy. All the three values, associated with French Revolution-liberty, equality and fraternity are considered important in Indian society and polity.

- Also, India is a land with high scale of poverty and social discrimination. There are many divides in the society that classify the Indian people.

- The impact of culture, religion and caste on the urban rural divide, rich poor divide and the literate-illiterate divide is varied.

- There are groupings and sub-groupings among the rural poor which are arranged by caste and poverty. The inequality and intensity of social discrimination in the country leads to the question of true meaning or value of democracy.

- It raises questions like, is democracy only related to political freedom or is it only related to economic freedom and social justice?

Basis of Indian Constitution

- Many of the issues concerning the problems of India existed since pre-independent India. Hence, even before its independence, a vision of what independent India should look like emerged.

- As a result, Motilal Nehru and eight other Congress leaders met and drafted a basic idea of the Constitution for India in 1928.

Karachi Resolution, 1931

- The Karachi Resolution was passed by the Indian National Congress at its 1931 Karachi Session, that dwelt on how independent India's Constitution should like.

- The Karachi Resolution reflected a vision of democracy that meant not just formal holding of elections but a substantive reworking of Indian social structure in order to have a genuine democratic society.

- The Karachi Resolution clearly spells out the vision of democracy that the nationalist movement in India had. It articulates values that were further given full expression in the Indian Constitution.

Preamble of the Indian Constitution

- The Preamble to any Constitution is a brief introductory statement that conveys the guiding principles of the document.

- The Preamble reflects democracy as a value. It explains the document's purpose and underlying philosophy. The Preamble of India states that the Constitution derives its authority from the people of India.

- The Preamble presents the intention of the framers, the history behind its creation and the core values.

- Preamble of the Indian Constitution seeks to ensure not only political justice but also social and economic justice.

- Similarly, it also declares that equality is not just about equal political rights but also of status and opportunity.

Constituent Assembly Debates : A History

- The demand in 1939 for a Constituent Assembly was accepted by the British in 1945 and the elections for the Constituent Assembly were held in July 1946.

- In August 1946, the Indian National Congress Expert Committee moved a resolution in the Constituent Assembly.

- It contained the declaration that India shall be a Republic where social, economic and political justice will be guaranteed to all the people of India.

Competing Interest: The Constitution and Social Change

- The multi-religious and multicultural composition of the Indian population creates a problem of competing interests.

- The divides present in the Indian society be it urban-rural, rich-poor and literate, illiterate operate on the Indian social scene and clamour for control of the state resources.

- Keeping these classifications in mind, the Constitution laid some basic objectives that were considered to be just. These were
  —Empowerment of poor and marginalised.
  —Poverty alleviation.
  —Ending of caste.
  —Group equality.

Constitution Norms and Social Justice: Interpretation to Aid Social Justice

The Constitution and Social Justice

- The Constitution is not just a ready referencer of do's and don'ts for social justice. It has the potential for meaning of social justice to be extended.

- Social movements have also aided the courts and authorities to interpret the content of rights and principles in keeping with the contemporary understanding on social justice.

- Law and courts are sites where views are debated. The Constitution remains a means to channelise and civilise political power towards social welfare.

- The Constitution has the capacity to help people because it is based on basic norms of social justice. For instance, Directive Principles on Village Panchayats was moved as an amendment in the Constituent Assembly by K Santhanam.

Law and Justice

- The essence of law is its force. Law is law because it carries the means to coerce or force obedience. The power of the state is behind it.
- The essence of justice is fairness. Any system functions through a hierarchy of authorities. The norm from which all other rules and authorities flow is called **Constitution**.
- The Indian Constitution is India's basic norm. All other laws are made as per the procedures that the Constitution prescribes. These laws are made and implemented by the authorities specified by the Constitution.
- A hierarchy of courts interpret the laws when there is a dispute. Supreme Court is the highest court and the ultimate interpreter of the **Constitution**.

The Supreme Court has enhanced the substance of Fundamental Rights in many ways, such as

- **Right to Life and Liberty** under **Article 21** have been interpreted to include livelihood, health, shelter, education, dignity, etc. The wider definition of Article 21 has been used to provide social justice to tortured prisoners, and bonded labourers.
- **Right to Information** has been accepted as part of Right to Expression under Article 19(1)(a).
- **Directive Principle** of 'equal pay for equal work' has been added into the Fundamental Right to Equality under Article 14. It has provided relief to many plantation and agricultural labourers.

The Panchayati Raj and the Challenges of Rural Social Transformation

Ideals of Panchayati Raj

- The literal meaning of Panchayati Raj is **Governance by five individuals**. The idea behind Panchayati Raj System was to ensure a functioning and vibrant democracy at the village or grassroot level.
- Dr Ambedkar was against the institution of Panchayati Raj in rural areas of India. He argued that local elites and upper castes were very dominant in rural India. Local self-government would meant a continuation of exploitation of the downtrodden masses of Indian society.

- Gandhiji on the other hand supported the Panchayati Raj. He saw *gram swarajya* to be an ideal model to be continued after independence. He envisaged each village as a Self-sufficient unit conducting its own affairs.

Structures and Features of Panchayati Raj Institutions

- The structure of the three-tier system of Panchayati Raj Institutions is like a pyramid. Structure and features of Panchayati Raj System are discussed below:
- At the base of the structure stands the unit of democracy or Gram Sabha followed by the Panchayat Samiti or Gram Panchayat and then the Zila Parishad.
- This consists of the entire body of citizens in a village or grama. It is this general body that elects the local government and charges it with specific responsibilities.
- The Gram Sabhas ideally ought to provide an open forum for discussions and village-level development activities and play a crucial role in ensuring inclusion of the weaker sections in the decision-making processes.
- A three-tier system of Panchayti Raj for all States having a population of over 20 lakhs was provided by 73rd Amendment. It become mandatory that election to these bodies be conducted every five years.
- It provided for reservation of seats for the Scheduled Castes, Scheduled Tribes and 33% seats for women.
- It constituted District Planning Committee to prepare drafts and develop plans for the district as a whole.

73rd and 74th Amendments of Panchayati Raj

- It was the 73rd Amendment of 1992 that the grassroot democracy or decentralised governance were provided constitutional status as the Panchayati Raj Institutions (PRIS).
- According to the 73rd and 74th Amendment of one-third of total seats were reserved for women in all elected offices of local bodies in both rural and urban areas.
- One-third of the seats in local bodies, gram panchayats, village panchayats, municipalities city corporations are reserved for women.
- The 1993-94 elections, soon after the 73rd Amendment brought 80,000 women into the political process in a single election.
- A constitutional amendment prescribed a three-tier system of local-self governance for the entire country effective since 1992-93.

Powers and Responsibilities of Panchayat

According to the Constitution, Panchayats should be given powers and an authority to function as an institution of self government.

The following powers and responsibilites were delegated to the Panchayats

- It prepares plans and schemes for economic development.
- It promotes schemes that will enhance social justice.
- It can levy, collect and appropriate taxes, duties, tolls and fees.
- It helps in the devolution of government responsibilities, especially that of finances to local authorities.

Social Welfare Responsibilities

- It performs the functions of maintenance of burning and burial grounds (graveyards), record of statistics of births, deaths, establishment of child welfare and maternity centres and control of cattle.
- It promotes family planning and agricultural activities.

Developmental Activities

- It undertakes development activities of construction of roads, public buildings, wells, tanks and schools. It promotes small cottage industries and takes care of minor irrigation works.
- The government schemes like IRDP (Integrated Rural Development Programme) and ICDS (Integrated Child Development Schemes) are also monitored by the members of Panchayat.

Income of the Panchayat

- The main income of Panchayats is received from the tax levied on property, profession, animals, vehicles, on land revenue and rentals.
- The grants received from the Zila Panchayat.

Nyaya Panchayats

- Constituted in some states Nyaya Panchayats have the authority to hear petty, civil and criminal cases. They can impose fines but cannot award a sentence.
- They have been successful in punishing men for harassing women for dowry. They have also brought agreements among the conflicting parties.

Tradition of Grassroots Democratic Functioning in Tribal Areas

- Many tribal areas have a rich tradition of self-government at various tiers such as village clan and state levels.
- The Khasis, Jaintias and Garos of Meghalayas are the examples of such tribes.
- Khasis have **Durba** ar as its own clan council which is presided by . lan headman.
- Although there is a long tradition of grassroot political institutions in Meghalaya, many of the tribal areas are outside the limits of 73rd Panchayati Raj Amendment Act.

- Sociologist **Tiplut Nongbri** remarks that tribal institutions are not necessarily democratic in its structure and functioning. He pointed on the Bhuria Committee Report which failed to understand the complexity of the situation.
- Tribal political institutions are not only marked by open intolerance to women but the process of social change has also introduced sharp distortions (manipulation) in the system, making it difficult to identify which is traditional and which is not.

Democratisation and Inequality

- Democratisation is not easy in a society with a long history of inequality based on caste, community and gender.
- Gram Sabha members are often controlled by a small group of rich landlords usually belonging to upper castes or landed peasantry. They make decisions on development activities, allocate funds leaving the majority who has no voice or silent.

Political Parties, Pressure Groups and Democratic Politics

Pressure Groups

- Pressure groups are organised to pursue specific interests in the political arena.
- Therefore, industrialists form associations such as Federation of Indian Chambers and Commerce and Industry (**FICCI**) and Association of Chambers and Commerce (**ASSOCHAM**).
- Workers form trade unions such as the Indian Trade Union Congress (**INTUC**) or the Centre for Indian Trade Unions (**CITU**).
- Farmers form agricultural unions such as **Shetkari Sangathan** and agricultural labourers have their own unions.

Political Parties

- Political parties are key factors in a democratic form of government. A political party may be defined as an organisation which is oriented towards achieving legitimate control of government through an electoral process.
- It aims at achieving government power and using that power to pursue a specific programme.
- Political parties represent the interests of different groups. Interest groups also influence the working of a political party.
- The political organisation which seek to achieve power and denied the opportunity to do so are regarded as movements.

Practice Questions

1. Which of the following is/are not the characteristic(s) of direct democracy?
   (a) It is the most common form of democracy.
   (b) All citizen participate in making of public decisions directly.
   (c) It is without intermediaries of elected or appointed officials.
   (d) It can only be found where there are small number of people in a country.

2. Who drafted a Constitution for India in 1928?
   (a) Dr. Rajendra Prasad and eight other Congress leaders
   (b) Motilal Nehru and eight other Congress leaders
   (c) Sardar Vallabhai Patel
   (d) Pt. Jawaharlal Nehru

3. Who wrote the Article 'The Only Way'?
   (a) Motilal Nehru
   (b) Gandhiji
   (c) Dr. BR Ambedkar
   (d) Jawaharlal Nehru

4. The elections to the Constituent Assembly were held in ....
   (a) July 1945
   (b) July 1946
   (c) August 1945
   (d) August 1946

5. .... is the ultimate interpreter of the Constitution.
   (a) High Court
   (b) Parliament
   (c) Supreme Court
   (d) Panchayati Raj Institutions

6. .... has the right to hear some small civil and criminal cases.
   (a) Nyaya Panchayat
   (b) Van Panchayat
   (c) Gram Panchayat
   (d) None of these

7. Who was connected to the Panchayati Raj in Tribal Regions?
   (a) Dr. BR Ambedkar
   (b) K Shantarian
   (c) Tiplut Nongbri
   (d) Mahatma Gandhi

8. In colonial India the undemocratic and .... practice of British colonialism contrasted sharply with the vision of freedom which western theories of democracy espoused and which the western educated Indians read about. In modern India, social change is not just about Indian or western ideas. It is a combination as well as reinterpretation of western and Indian ideas.
   (a) democratic division
   (b) discriminatory administrative
   (c) non-discrimination administrative
   (d) None of the above

9. The scale of poverty and intensity of social discrimination within India also led to deeper questioning of the meaning of democracy. Is democracy just about political freedom? Or is it also about economic freedom and social justice? Is it also about equal rights to all irrespective of caste, creed, race and gender? .... in India has contributed to a deeper examination of the definition of democracy.
   (a) Social discrimination
   (b) Poverty
   (c) Both (a) and (b)
   (d) Neither (a) nor (b)

10. In 1931, the resolution at the .... of the Indian National Congress dwelt on how independent India's Constitution should look like. The .... reflects a vision of democracy that meant not just formal holding of elections but a substantive reworking of the Indian social structure in order to have a genuine democratic society.
    (a) Lahore session
    (b) Madras session
    (c) Karachi session
    (d) Tripuri session

11. Constituent Assembly adopted the title Directive Principles of State Policy to the rights that courts could not enforce, additional principles were added with unanimous acceptance. These included .... clause that the state shall organise village panchayats and endow them with the powers and authority to be effective units of local self-government.
    (a) K. Santhanam's
    (b) TA Ramalingam Chettiar's
    (c) Ambedkar's
    (d) B. Das's

12. _____ emphasised on the co-existence of liberty, equality and fraternity during constituent assembly debates.
    (a) Dr. BR Ambedkar
    (b) Jawaharlal Nehru
    (c) Mahatma Gandhi
    (d) Sarojini Naidu

13. _____ advocated for the increasing role of laws and parliament to bring about land reforms.
    (a) Motilal Nehru
    (b) Mahatma Gandhi
    (c) Jawaharlal Nehru
    (d) Vallabhai Patel

14. Which institution is ultimate interpreter of the constitution?
    (a) Parliament
    (b) President
    (c) Supreme Court
    (d) Attorney General

15. Right to information is under which article of constitution?
    (a) A-21(b)
    (b) A-19(1) (a)
    (c) A-22(1)
    (d) A-21A

16. Directive Principle of 'equal pay for equal work' has been added to which fundamental right?
    (a) A-14
    (b) A-16
    (c) A-19
    (d) A-21

17. Karachi Resolution was passed in which year?
(a) 1919   (b) 1931   (c) 1935   (d) 1923

18. Preamble of Indian Constitution seeks to ensure not only political justice but also
(a) cultural and social justice
(b) economic justice
(c) socio-Economic justice
(d) religious justice

19. Which among the following are not the powers and responsibilities of Panchayat?
(a) Prepare plans and schemes for economic development.
(b) Promotes schemes that will enhance social justice.
(c) Levy taxes on alcohol shops
(d) helps in devolution of government responsibilities.

20. Which among the following constitutional amendments were made for Panchayati Raj Institution?
(a) 24th and 25th Amendment
(b) 73rd and 74th Amendment
(c) 83rd and 84th Amendment
(d) 61st and 62nd Amendment

21. Which among the following was not a pressure group?
(a) FICCI   (b) ASSOCHAM
(c) CITU   (d) Election Commission

22. According to which Sociologist, party actions are always directed towards a goal which is undertaken in a planned manner?
(a) Max Weber   (b) Robert K. Merton
(c) David Riesman   (d) C. Wright Mill

ANSWERS

1. (a)	2. (b)	3. (b)	4. (b)	5. (c)	6. (a)	7. (c)	8. (b)	9. (c)	10. (c)
11. (a)	12. (a)	13. (c)	14. (c)	15. (b)	16. (a)	17. (b)	18. (c)	19. (c)	20. (b)
21. (d)	22. (a)								

CHAPTER 07

Social Change and the Economy

Indian Society : A Primarily Rural Society

- Indian society is primarily a rural society where 69 per cent of the total population lives in rural areas (2011 Census).
- People living in the rural society make their living from agriculture or related occupations making agricultural land the most important productive resource for them. For them, agriculture is not just a form of livelihood, but also a way of life.

Agriculture and Culture

- There is a close connection between agriculture and culture. The culture and social structure in rural India are closely tied with the agricultural and the agrarian way of life.
- The nature and practice of agriculture varies from region to region. These variations are reflected in the different regional cultures.

Rural Life

- Agriculture is the single most important source of livelihood for the majority of rural population. Apart from agriculture many activities that support agriculture and village life are also sources of livelihood for people in rural India.
- A large number of artisans such as potters, carpenters, weavers, ironsmiths and goldsmiths are found in rural areas.
- Rural life also supported many other specialists and craft persons such as story-tellers, astrologers, priests, water distributors and oil pressers.
- The diversity of occupations in rural India was reflected in the caste system, which in most regions included specialist and 'service' castes such as washermen, potters and goldsmiths.

Agrarian Structure: Caste and Class in Rural India

- Agrarian structure refers to the structure or distribution of landholdings. Indian rural society is marked by different social and agrarian structures. Herein, agricultural land is the single most important resource and form of property, but it is not equally distributed.
- In some parts of India some people hold majority of land and some people own a small plot, there are also people who don't own any land at all.
- As the rural society is based on the agrarian structure, access to land shapes the rural class structure. It determines the roles that an individual plays in the agricultural production.

Types of Landholdings

Based on the role that one plays in the agricultural production, the rural structure involves various types of landholdings. These are as follows

- **Medium and Large Landowners** They own sufficient amount of land from which they get large incomes.
- **Agricultural Labourers** They have no land of their own and they work for others.
- **Tenants** They are the cultivators who lease their land from landowners.
- **Women** They are usually excluded from ownership of land because of the patrilineal kinship system.

Caste and Class Structure in Rural India

- Because of the various types of landholding, the agrarian caste based rural society can be understood in terms of class structure.

- In rural areas, caste and class are intermingled (mixed) in a complex relationship.
  Any rural society generally includes the following groups

Dominant Caste

- In every rural region, there are majorly one to two landowning castes, these castes according to MN Srinivas are called dominant caste.
- The dominant castes are the most economically and politically powerful groups who dominate local society. Some dominant groups include
- Jats and Rajputs of Uttar Pradesh
- Vokkaligas and Lingayats in Karnataka
- Kammas and Reddis in Andhra Pradesh
- Jat Sikhs in Punjab
- Bhumihars of Northern Bihar

These dominant groups generally belong to middle or upper castes.

Scheduled Caste or Tribes or Other Backward Castes

A rural society also includes the marginal farmers and landless people who belong to lower caste groups, who in other words belongs to Scheduled Castes or Tribes SC/ST or Other Backward Classes (OBC).

Proprietary Caste

- In many regions of India, 'proprietary caste' own most of the resources and can command labour to work for them.
- The concept of **begar** or free labour, wherein members of lower caste had to provide free labour for a fixed number of days per year to village zamindar or landlord had been prevalent in many parts of Northern India.
- Similarly, lack of resources, and dependence on the landed class for economic, social and political support, led many poor labourers to be tied into 'hereditary' labour relationships such as **Halpati System** in Gujarat and the **Jeeta System** in Karnataka.

Land Reforms

- The agrarian structure has changed enormously overtime, from the pre-colonial to the colonial period and after independence.
- The dominant castes were cultivating castes in the pre-colonial period, they were not direct owners of land. The cultivated land was controlled by ruling groups such as local kings or zamindars.

- The peasants or cultivators who worked on the land had to hand over a substantial portion of the produce to them as a rent.

Land Reforms in Colonial Period

- When the Britishers colonised India, they ruled through **local zamindars**. The Britishers not just granted property rights but also gave more powers to zamindars to have control over land than they had before.
- They also imposed heavy land revenue (taxes) on agriculture, which led zamindars to extract as much produce or money as they could get from the cultivators
- This kind of land revenue administration declined agricultural production as the peasants tried to escape their oppressive landlords. In addition, frequent famines and wars also reduced the peasant population contributing to declining production.
- Some areas in India were administered through the **zamindari system**, while other areas under direct British rule had **raiyatwari system**.

Land Reforms in Independent India

- The policy makers under the leadership of Nehru focussed on agrarian reforms and industrialisation for planned development in independent India.

The reforms which were carried out in 1950s to the 1970s were as follows

- **Abolition of Zamindari System** It removed the layer of intermediaries who stood between the cultivators and the state. It improved the position of actual land-holders and cultivators at the local level and weakened the economic and political power of zamindars. However, zamindari abolition did not wipe out landlordism and the sharecropping systems continued in many areas.
- **Tenancy Reforms** Tenancy abolition and regulation acts were passed to outlaw tenancy altogether or to regulate rents to give some securities to the tenants.
- In most states, these laws were never implemented very effectively, yet in states like West Bengal and Kerala it led to a radical restructuring of the agrarian structure giving land rights to tenants.
- **Land Ceilings Act** These laws imposed an upper limit on the amount of land that a family could own. The ceiling varies from region to region, depending on kind of land, its productivity, etc. Very productive land has a low ceiling while unproductive dry land has higher ceiling limit.
- Some landlords adopted the bemani transfer, by dividing the land among relatives, servants, and others, allowing them to control these lands indirectly.
- Some rich farmers divorced their wives on paper to escape the provision of this act, ensuring separate ownerships of lands and indirect control.

Green Revolution and its Social Consequences

Green Revolution was a government programme of agricultural modernisation. It was funded by international agencies that was based on **High-Yielding Variety (HYV)** or hybrid seeds alongwith pesticides, fertilisers and other inputs to farmers. In India, it is led by the Indian agricultural scientist **MS Swaminathan**.

First Phase of Green Revolution

Green Revolution was initiated in 1960s and 1970s mainly in the areas having assured irrigation as the new seeds and methods of cultivation needed sufficient amount of water. It was mainly targeted at the wheat and rice-growing areas.

As a result only certain regions such as **Punjab, Western Uttar Pradesh**, coastal **Andhra Pradesh** and parts of **Tamil Nadu** received its package.

Positive Consequences of First Phase

Green Revolution of 1960s and 1970s brought many positive consequences to Indian farmers and agriculture, such as

- There was a sharp increase in the agricultural productivity due to introduction of new technology.
- India gained self-sufficiency in foodgrain production for the first time.
- With Green Revolution, crops were highly profitable which allowed farmers to earn more money.
- Employment and wages for agricultural workers increased in many regions as the demand of labour increased.

Negative Consequences of First Phase

Green Revolution also had many negative consequences in Indian agrarian society such as

- Small and marginal farmers could not benefitted from Green Revolution, as they could not buy expensive new seeds and technology.
- Only those agriculturists or farmers who are able to produce surplus for the market were able to benefit from Green Revolution. Subsistence agriculturists peasants (those who produce primarily for themselves and are unable to produce for the market) did not get any benefit.
- It created and increased inequalities in rural society.
- Many service caste groups were displaced due to introduction of machines in agriculture such as tractors, threshers, harvesters, etc.
- The **migration** from rural to urban areas increased therefore many people became unemployed.

- Differentiation of Indian rural society took place due to Green Revolution. The rich grew richer while the poor became poorer.

Second Phase of Green Revolution

The second phase of Green Revolution is currently being introduced in the dry and semi-arid regions of India.

The outcomes of Green Revolution are as follows

- Instead of increasing livelihood security, the increasing commercialisation and dependence on market led to an increase in livelihood insecurity, as now farmers depend on markets for income.
- There is an increased risk on farmers as they switched from multi-crop system to mono-crop system.
- It also resulted in regional inequalities as the Green revolution was mainly concentrated in Punjab, Haryana, and Western Uttar Pradesh. Thus, other states/regions in India remained relatively unaffected by this revolution. In Bihar, Eastern Uttar Pradesh, and dry regions, agriculture is comparatively underdeveloped.
- Some regions also continue to have 'feudal' agrarian structure, a system in which castes owning land and landlords maintain power over the lower castes, landless workers and small cultivators.
- Various kinds of **violence** such as inter-caste violence have risen due to sharp caste and class inequalities and exploitative labour relations.
- Green Revolution also made the extensive traditional techniques and methods of cultivation obsolete by promoting hybrid, high-yielding, and genetically modified varieties of seeds.
- Many rural people believe hybrid varieties are less healthy than traditional ones. The negative impact of environmental and social impact on modern and scientific methods of cultivation have pushed the scientists and farmers to re-discover traditional and organic methods of cultivation and seed varieties.

Transformations in Rural Society After Independence

- Many changes took place in the nature of social relations in rural areas in the post-independence period, especially those affected by Green Revolution. Some of these are as follows

  — Increase in the use of agricultural labour as cultivation became more intensive.
  — Shift in payment mode from kind (grain) to cash.
  — A loosening of traditional bonds or heriditary relationships between farmers/landowners and agricultural workers.
  — Rise of a class of 'free' wage labourers.

- The shift in relationship between landlords and agricultural workers was described by sociologist **Jan Breman** as a shift from 'patronage to exploitation'.
- These changes were witnessed in areas where agriculture was being commercialised. And this indicates a shift towards capitalist agriculture.
- As cultivation is becoming more commercialised, rural areas are now getting integrated into a wider economy. This process increased the flow of money into villages and expanded opportunities for business and employment.
- **Deen Dayal Upadhyaya Gram Jyoti Yojana** is an effort of the Indian government in providing the necessary-uninterrupted power supply to rural India. The overall outcome of these efforts at 'rural development' was not only to transform the rural economy and agriculture but also the agrarian structure and rural society itself.

Alterations in Rural Social Structure

The rural social structure was altered by agricultural development in the 1960s through various ways. Some of these are as follows

- Enrichment of the medium and large farmers who adopted new technologies.
- In several agriculturally rich regions, such as coastal Andhra Pradesh, Western Uttar Pradesh and Central Gujarat, well-to-do farmers belonging to the dominant castes began to invest their profits from agriculture to other types of business ventures.
- This process of diversification gave rise to new entrepreneurial groups that moved from rural areas to growing towns of these developing regions, giving rise to new regional elites that became economically and politically dominant (Rutter 1995).
- The spread of higher education, especially private professional colleges, in rural and semi-urban areas, allowed the new rural elites to educate their children-many of whom then joined professional organisations or white collar occupations or started business.

In other regions such as Eastern Uttar Pradesh and Bihar, the lack of effective land reforms, political mobilisation and redistributive measures has led to relatively few changes in the agrarian structure and in the life conditions of most of the people.

On the other hand, the state such as Kerala have undergone a different process of development, in which political mobilisation, redistributive measures and linkages to external economy (primarily the Gulf countries) have brought about a substantial change in rural countryside.

Circulation of Labour

With commercialisation of agriculture, there was large scale seasonal migration of labour in post independence India. This was due to various reasons which are as follows

- Breaking of traditional bonds of patronage between labourers/tenants and landlords.
- Increasing demand for labour and higher wages.
- Inequalities in rural areas from the mid 1990s, which have forced people to combine multiple occupation for sustenance.

Migrant workers came mainly from drought prone and less productive regions and they go to work for part of the year on farms in Punjab and Haryana or on brick kilns in UP or construction sites in New Delhi or Bangalore. Jan Breman termed these migrant labourers as **footloose labour**.

Effect of Large Scale Circulation of Labour

The large scale circulation of labour has had many significant effects on rural society, in both receiving and supplying regions. These are as follows

- Cultivation has become a female task, as male family members spend much of the year working outside of their village.
- Women are also emerging as the main source of agricultural labour, leading to **feminisation of agriculture labour force**.
- Women are more insecure because they receive low wages than men for similar work.
- Women were also not seen in official statistics as earners and workers. While women work on land as landless labour and cultivator, the prevailing patriarchal system and other cultural practices privilege male rights, and exclude women from land ownership.

Globalisation, Liberalisation and Rural Society

Rural society was deeply impacted by the policy of liberalisation since 1980s. Liberalisation requires participation in WTO (World Trade Organisation) regime and opening up of Indian economy for free trade. As a result, Indian farmers are competing in global markets for many items as many foreign products are imported in our country.

Globalisation of Agriculture

Integration of Indian agriculture in global market has effects on rural society. In regions such as Punjab and Karnataka, farmers enter into contracts with MNCs

(Multi-National Companies) to grow crops such as tomatoes and potatoes which the companies then buy from them for processing or export.

Contract Farming

Contract farming refers to agricultural production based on an agreement between the farmers and companies. In this type of farming, the company identifies the crops to be grown, provides seeds and other inputs and also working capital. In return, the farmer is assured of a market because the company guarantees that it will purchase a produce at a pre-determined fixed price.

Contract farming common now in the production of specialised items such as cut flowers, fruits like grapes, Pomegranates, figs cotton and one seeds.

It focuses on export oriented products such as flowers and gherkins which means that agricultural land is diverted away from foodgrain production.

It generally requires high doses of fertilisers and pesticides and it is often not ecologically sustainable.

MNCs as Agents

The more widespread aspect of globalisation of agriculture is the entry of multinationals into the sector as sellers of agricultural inputs such as seeds, pesticides and fertilisers. Over the last decade or so the government has scaled down its agricultural development programme.

The agricultural extension agents have been replaced in the villages by agents of seeds, fertilisers and pesticides companies. These agents are often the only source of information for farmers about new seeds or cultivation practice, while they are interested in selling their products.

It has led to the increased dependence of farmers on costly fertilisers and pesticides and this ultimately reduces their profits. Due to this most of the farmers are into debt and an ecological crisis has risen in rural areas.

Industrialisation in India

India, as a developing country, is in many ways similar and in many ways different from the developed Western models.

Kind of Work

- In India as per the 2018–19 data , nearly 43% were employed in the primary sector (agriculture and mining), 17% in the secondary sector (manufacturing, construction and utilities), and 32% in the tertiary sector (trade, transport, financial services etc.)
- However, if we look at the contribution of these sectors to economic growth, the share of agriculture has declined sharply and services contribute approximately more than half.

Number of People in Regular Salaried Employment

- Another major difference between developing and developed countries is the number of people in regular salaried employment.
- In developed countries, majority of people are employed in regular salaried jobs. However, in India, over 32% of the population is self employed, 24% are casual labour and only 24% are in regular salaried employment.

Organised or Formal Sector

- The organised sector consists of all units employing to ten or more people throughout the year. These have to be registered with the government to ensure that their employees get proper salaries or wages, pensions and other benefits. They have fixed rules and regulations.
- Employee cannot be removed from the job without prior notice, above all, there is security of jobs. In India, the government jobs are popular.

Social Implications of Organised Sector

The majority of the Indian population is employed in the unorganised sector. This means a small proportion of the population is engaged in the organised sector. This small size has the following social implications.

- Only a few people work in large firms where they get to meet people from various backgrounds and regions.
- Few Indians have access to secure jobs and benefits. Two-third of those enjoy this work for the government.
- Since very few people are members of a union, a feature of organised sector, people in the unorganised sector do not experience collective fighting for wages and safe working conditions.

Unorganised or Informal Sector

Unorganised or informal sector consists of units that need not be registered with the government. Employees in this sector may not get proper salaries or wages, pension and other benefits. In India over 90% of the work comes from unorganised or informal sector.

Industrialisation in the Early Years of Indian Independence

- The first modern industries in India were cotton, jute, coal mines and railways. The government at that time played major role in key sectors like defence, communications, power, mining, so that the private sector in India could successfully flourish.
- Before independence, industries were located in the port cities like Bombay, Madras and Calcutta (now Mumbai, Chennai and Kolkata respectively).

- But after Independence cities like Baroda, Coimbatore, Bengaluru, Pune, Faridabad and Rajkot were also developed as important industrial centres.
- The government also tried to encourage the small-scale sector through special incentives and assistance. There were many items like paper and wood products, stationery, glass and ceramics which were reserved for the small-scale sector.

Globalisation, Liberalisation and Changes in Indian Industry

After 1990, the Government of India has followed a policy of liberalisation. Under this policy, the private companies especially foreign firms, were encouraged to invest in sectors which were earlier reserved only for the government, like telecom, civil aviation, power etc.

Licenses were no longer required to open industries. As a result, many Indian companies were bought by multinational cooperation and many Indian companies were themselves becoming MNC's.

After Effects of Liberalisation

- After this policy, the government tried to sell its share in several public sector companies, a process which is known as **disinvestment**. With disinvestment, many government workers feared that they will lose their jobs.
- More and more companies are reducing the number of permanent employees and outsourcing their work to smaller companies or even to homes.
- The service sector i.e. **shops**, **banks**, **IT Industry**, **hotels** and other services are employing more people and the urban middle class is growing.
- At the same time, very few people in India have access to secure jobs and even the small number in regular salaried employed are becoming more insecure with incoming of contract labour.
- Many farmers, especially adivasis, protest at low rate of compensation and the fact they are forced to become casual labour living and working on the footpaths of India's big cities.

Practice Questions

1. .... is the single most important source of livelihood for the majority of rural population
   - (a) Animal Rearing
   - (b) Cottage Industry
   - (c) Agriculture
   - (d) Weaving

2. They have no land of their own and work on others.
   - (a) Zamindars
   - (b) Landlords
   - (c) Agriculture labourers
   - (d) Small Farmers

3. Dominant caste of Uttar Pradesh are
   - (a) Jats and Rajputs
   - (b) Jatavas and Valmiki
   - (c) Kammas and Reddis
   - (d) Bhavamins

4. 'Halpati System' labour relationships is prevalent in
   - (a) Karnataka
   - (b) Gujarat
   - (c) Punjab
   - (d) Bengal

5. In which regions farmers entered into contracts with MNCs after globalisation in India?
   - (a) Punjab and Karnataka
   - (b) Gujarat and Maharashtra
   - (c) Haryana and Uttar Pradesh
   - (d) Bihar and Jharkhand

6. .... has sociological significance in that it disengages many people from the production process and makes their own traditional knowledge of agriculture irrelevant
   - (a) mixed farming
   - (b) commercial farming
   - (c) contract farming
   - (d) plantation farming

7. Landowners managed to divide the land among relatives and other through .... transfers
   - (a) Benami
   - (b) Hawala
   - (c) Black marketing
   - (d) Fake

8. Many working poor were tied to landowners in hereditary labour relationship such as which system in Gujarat?
   - (a) Kalpati
   - (b) Halpati
   - (c) None
   - (d) Hundi

9. In which system the company identifies the crops to be grown, provides the seeds and after inputs as well as technical knowhow.
   - (a) Contract farming
   - (b) Commercial farming
   - (c) Plantation agriculture
   - (d) Mixed farming

10. In most of the regions of India the major landowning group belong to which castes?
    - (a) Upper castes
    - (b) Lower caste
    - (c) Business class
    - (d) Jains

11. Which of the following is/are the characteristics of agricultural labour?
    - (a) They own no land of their own
    - (b) They work for others
    - (c) They are more often paid less wages i.e., below the statutory minimum wages
    - (d) All of the above

12. The laws that imposed an upper limit on the amount of land that can be owned by a particular family is known as
    - (a) Abolition of Zamindari system
    - (b) Tenancy Abolition and Regulation Act
    - (c) Land Ceiling Act
    - (d) Rayotwari system

13. Name the sociologist who coined the term 'footloose labour'?
    (a) Verrier Elwin
    (b) Jan Breman
    (c) Auguste Comte
    (d) Herbert Spencer

14. Which yojana was initiated by the government regarding the transformation of rural development?
    (a) Deen Dayal Upadhayaya Gram Jyoti Yojana
    (b) Pradhan Mantri Fasal Bima Yojana
    (c) Gram Uday Se Bharat Uday Abhiyan
    (d) National Rurban Mission

15. Which statement is correct regarding the positive consequences of first phase of Green Revolution?
    (a) Many farmers shifted from Multi-crop system to Mono-crop system.
    (b) Migration from rural and urban areas increased.
    (c) The employment and wages of agricultural workers increased in many areas.
    (d) It brought regional inequalities in India.

16. In which among the following states farmer suicides have become very common?
    (a) Maharashtra and Karnataka
    (b) Kerala and Andhra Pradesh
    (c) Different parts of India
    (d) All of the above

17. The redistribution of property rights on the land for the benefit of small farmers and agricultural labourers. It includes two types of institutional changes one relates to agrarian relation and the other to the size of the unit of cultivation. It is necessary not only to boost agricultural growth but also to eradicate poverty in rural areas and bring about social justice. The phenomenon talked about in above passage is known as ....
    (a) Agriculture   (b) Land Reforms
    (c) Green Revolution   (d) Globalisation

18. .... are essentially the government's declared minimum procuring prices for agricultural products for a given year. It is primarily done to protect farmers from potential losses and to maintain a consistent price level.
    (a) Support prices   (b) Subsidies
    (c) Wages   (d) None of these

19. .... is a term that refers to the structure or distribution of landholdings. Access to land forms the rural class structure because agricultural land is the most valuable productive resource in rural areas. What role one plays in the agricultural production process is largely determined by one's access to land?
    (a) Industrial structure   (b) Agrarian structure
    (c) Infrastructure   (d) Urbanisation

ANSWERS

1. (c)	2. (c)	3. (a)	4. (b)	5. (a)	6. (c)	7. (a)	8. (b)	9. (a)	10. (a)
11. (d)	12. (c)	13. (b)	14. (a)	15. (c)	16. (d)	17. (b)	18. (a)	19. (b)	

CHAPTER **08**

Old and New Arenas of Social Changes

Introduction

The term 'globalisation' generally indicates the inter-relationship and interlinking between the local and global markets. Globalisation has far reaching effects on society.

Sociological Significance of Globalisation

- With the opening up of the market and removal of restrictions to the import of many products, a variety of goods from different corners of the world can be easily found in our nearby stores.
- Since 1st April, 2001, all types of Quantitative Restrictions (QR) on imports were withdrawn. These same set of policy changes affects consumers and producers differently.
- On one side, it may mean greater choices for urban consumers, on the other side it may mean a crisis of livelihood for farmers.
- These changes are personal because they affect individuals' lives and lifestyles.

Effect of Globalisation on Society

- Women silk spinners and twisters of Bihar lost their jobs as Chinese and Korean silk entered the market. Weavers and consumers prefer this yarn as it was cheaper and brighter.
- Large fishing vessels into India Oceans take away most of the fish that used to be earlier collected by India fishing vessels. It destroyed the livelihood of local fishermen, women fish sorters, dryers, vendors and net makers.
- Women gum collectors, who were picking gum from *julifera* (Bavel·trees) in Gujarat lost their livelihood due to import of cheaper gum from Sudan.

Global Interconnections

The term globalisation is believed to be new concept, but it existed in the earlier times as well. India as well as different parts of the world have been interacting with each other before independence or colonial rule.

The Early Years of Global Connection

- India was not isolated from the world even two thousand years ago. India was connected through **Silk route** to other parts of the world or other civilisations which existed in China, Persia, Egypt and Rome.
- Many people came here as **traders**, as conquerors and as migrants in search of new lands and settled down here. For example, Panini

Colonialism and the Global Connection

- The social and economic development in modern India began from the colonial period.
- Colonialism was a part of the system that required new sources of capital, raw materials, energy, markets and a global network that sustained it.
- During the colonial rule, trading took place where British colonies were established.
- Indentured labourers were taken away in ships from India to different parts of Asia, Africa and America.
- The slave trade transferred many Africans away to distant shores either willingly or forcefuly.

Independent India and the World

- After independence, India maintained its global interactions.
- Commitment to liberation struggles throughout the world and solidarity with people from different parts of the world was a vision for global interaction.

- Many Indians went abroad to study or work making migration an ongoing process.
- Export and import of raw materials, goods and technology kept on developing since independence and foreign firms did and still operate in India.

Understanding Globalisation

- The understanding of globalisation as just about global interconnections is derived from the knowledge of Western capitalism.
- The Western capitalism of Europe was both built upon and maintained by global control over resources of other countries as in colonialism.
- However, globalisation is a intense and complex process. It includes the changes in the capitalist system of production and communication, organisation of labour and capital, technological innovations and cultural experiences, ways of governance and social movements.

Dimensions of Globalisation

Globalisation can be understood according to its various dimensions which are as follows

The Economic Dimension

- After adoption of Economic Policy of 1991 (policy of liberalisation) in India, various changes have taken place.
- These changes are termed as liberalisation policies. Following are the economic factors of globalisation in India

The Economic Policy of Liberalisation

Globalisation involves a stretching of social and economic relationships throughout the world with the help of certain economic policies. This process in India is broadly termed as **liberalisation**.

Some of the features of economic policy of liberalisation are as follows

- The state after independence had put in place a large a number of laws that ensured that the Indian market and Indian indigenous business were protected from competition of the wider world.
- The state believed that the country would be at a disadvantage in a free-market situation.
- Liberalisation of the economy marked a break from such an economy where the government had a great control. It meant the steady removal of the rules that regulated Indian trade and finance regulations through measures described as **economic reforms**.
- Since July 1991, the Indian economy has witnessed a series of reforms in all major sectors of the economy

including agriculture, industry, trade, foreign investment and technology, public sector, financial institutions, etc.

The Transnational Corporations (TNC)

- Transnational Corporations are the companies that produce goods or market services in more than one country.
- These companies may be relatively small firms with one or two factories outside the country in which they are based.
- TNCs could also be of great international organisations whose operations cover the globe.

The Electronic Economy

- It is another factor that supports economic globalisation. Banks, corporations, fund managers and individual investors are able to shift funds internationally with a click of mouse.
- This new ability to move 'electronic money' instantaneously carries with it great risks.
- One major risk in this case is, sometimes foreign companies buy up stock in bulk, make profit and then sell it back to stock holders.

Weightless or Knowledge Economy

- The weightless economy is one in which products have their base in information, as in the case with computer software, media and entertainment products and internet-based services.
- A knowledge economy is one in which working people are not directly involved in the production of commodities or distribution of material goods, but involved in their design, development, technology, marketing, sale and servicing.

Globalisation of Finance

- It takes place due to the information technology revolution.
- Globally integrated financial markets undertake billions of dollars worth transactions within seconds in the electronic circuits.

Global Communications

- Advances and improvement in technology and the world's telecommunications infrastructure have led to revolutionary changes in global communication.
- Some homes and many offices have multiple links to the outside world such as telephones, cell phones, fax machines, digital and cable television, electronic mail and internet.
- Some of us may have these communication facilities and some of us may not. This is indicative of a phenomenon which is often termed as the **digital divide** in India.

- Thus, the process of globalisation is giving rise to network and media society. To create global interconnectedness more efficiently, the Government of India has initiated an ambitions programme in the form of **Digital India**.

India's Telocommunication Expansion

- When India gained Independece in 1947, the new nation had 84,000 telephone lines for its population of 350 million.

- Thirty-three years later, by 1980, India's telephone service was still bad with only 2.5 million telephones and 12,000 public phones for a population of 700 million and only 3 per cent of India's 600,000 villages had telephones.

- However, in the late 1990s, a great change occurred in the telecommunication scenario; by 1999, India had installed a network of over 25 million telephone lines, spread across 300 cities, 4,869 towns and 310, 897 villages making India's telecommunication network the ninth largest in the world.

- Between 1988 and 1998, the number of villages with some kind of telephone facility increased from 27,316 to 300,000 (half of all villages in India).

Emergence of PCO

- By 2000, some 650,000 Public Call Offices (PCOs) provided reliable telephone service, where people can simply walk in to make a call and pay the metered charges, had mushroomed all over India, including remote, rural, hilly and tribal areas.

- The emergence of PCOs satisfies the strong Indian need of keeping in touch with family members. Telephone expansion in India, thus, serves a strong sociocultural function for its users, in addition to a commercial one.

Banning Sale of Prepaid Cash Cards

- In 1988, the Indian Home Ministry banned the open sale of prepaid cash cards for mobile telephones due to the fear of increasing crimes.

- Telephone operators were mandated to verify the name and address of a customer before retailing a cash card.

Indian Mobile Markets

- India has become one of the fastest growing mobile markets in the world. The mobile services were commercially launched in August 1995 in India.

- In the initial 5-6 years, the average monthly subscribers additions were around 0.05 to 0.1 million only and the total mobile subscribers base in December 2002 stood at 10.5 million.

- Although mobile telephones followed the New Telecom Policy, 1994, growth was slow in the early years because of the high price of handsets, as well as the high tariff structure of mobile telephones.

- By 2006, we have become the country with the fourth largest usage of cell phones. Cellular telephoney have become a part of the self for most urban-based middle class youth.

Globalisation and Labour

Globalisation and a New International Division of Labour

- A new international division of labour has emerged in which more and more routine manufacturing production and employment is done in Third World cities.

- Wherever good infrastructures and cheap labour as well as resources are available in plenty, the **Multinational Corporations** (MNCs) come up and grow their market.

- These companies frequently shift the location which leads to the feeling of vulnerability and insecurity among labourers. This flexibility of labour often works in favour of the producers.

Globalisation and Employment

- The relationship between employment and globalisation is another key issue regarding globalisation and labour.

- For the middle class youth from urban centers, globalisation and the IT revolution has opened up new career opportunities.

- Instead of routinely picking up BSc/BA/BCom degree from colleges, they are learning computer languages or taking up jobs at call centres or BPO companies (Business Process Outsourcing).

Globalisation and Political Changes

- The collapse of the socialist world not only hastened globalisation but also gave a specific economic and political approach to the economic policies that strengthened globalisation.

- Another significant political development which accompanies globalisation is the growth of international and regional mechanisms for political collaboration. e.g. EU, ASEAN, SAARC and SAFTA.

- The World Trade Organisation (WTO) is one of the International Governmental Organisations (IGOs) that has a major say in the rules that govern trade practices.

Globalisation and Culture

- Globalisation of culture refers to the mixing of the global culture with the local culture. There are many ways in which globalisation affects culture.
- The open-ended approach of the Indian community towards the various cultural influences has enriched the society, culture and tradition.

Homogenisation Versus Glocalisation of Culture

- Within globalisation and its impact of culture, a central contention is between homogenisation and glocalisation of culture.
- Homogenity means assuming that all culture will be similar. Glocalisation is the mixing of the global with the local culture.

Gender and Culture

- The defenders of traditional-culture, defend their undemocratic and discriminating practices against women in the name of cultural identity.
- These could range from defence of *sati* to defence of women's exclusion from education and participation in public matters.
- These unhealthy practices against women are identified and might be defended under the garb (viel) of globalisation.

Culture of Consumption

- The cultural consumption plays a crucial role in the process of globalisation especially in shaping the growth of cities.
- Till the 1970s, the manufacturing industries used to play a major role in the growth of cities.
- This is evident in the growth of shopping malls, multiplex cinema halls, amusement parks and 'water world' that has become a part of every major city in India.

Corporate Culture

- Corporate culture it is a branch of management theory that seeks to increase productivity and competitiveness though the creation of a unique organisational culture involving all members of a firm.
- Every company creates a dynamic corporate culture—involving company events, rituals and traditions, which is thought to enhance employee loyalty and promote group solidarity.
- The spread of multinational companies and the opportunities opened up by the information technology revolution has created class of upwardly mobile professionals working in software firms, multinational banks, chartered acountancy firms etc.

- These professionals have stressful work schedules, get high salaries and are the main clients of the booming consumer industry of the metropolitan cities in India.

Threat to Indigenous Craft

- The link between cultural forms and globalisation is evident from the condition of many indigenous craft, literary traditions and knowledge systems.
- There are some crafts that have originated in India and during the years lost their importance after globalisation.
- The scale and intensity of this loss of significance is so enormous that people have lost their livelihood and even resorted to extreme measures such as suicides.

Threat to Literary Tradition and Knowledge System

- Various forms of traditional knowledge systems especially in the field of medicine and agriculture have been preserved and passed on from one generation to the other.
- Recent attemps by some multinational companies to patent the use of Tulsi, Haldi (turmeric), Rudraksha and Basmati rice has highlighted the need for protecting the base of its indigenous knowledge system.

Mass Media and Sociology

Mass media has so become a part of the present world that no one can imagine a life without them. Comprising of a wide variety of forms, including television, newspapers, films, magazines, radio, advertisements, video games and CDs, they are often called mass communications. They are referred to as 'mass' media because they reach mass audiences or very large numbers of people.

Mass media is part of our everyday life in a number of ways

- In middle class households across the country people wake up to put on the radio, switch on the television or to look for the morning newspaper.
- The younger children of the same households may first glance at their mobile phones to check their missed calls.
- Plumbers, electricians, carpenters, painters and sundry other service providers have a mobile telephone where they can be easily contacted.
- Many shops in cities increasingly have a small television set.
- Indians abroad keep regular touch with friends and families back home over the internet and telephone. Migrants from working class population in the cities are regularly in touch with their families in the villages over the phone.

Importance of Mass Media

- The growth of mass media is of extreme importance to the study of sociology for a number of reasons.
- First, with the specificity of the current communication revolution, it is important to go back a little and sketch out the growth of modern mass media in the world and in India. As a result of this study, mass media comes out as just like other institutions whose structure and content is shaped by changes in the economic, political and socio-cultural contexts.
- Second, the relationship between mass media and communication with society comes out dialectical as both influence each other. The nature and role of mass media is influenced by the society in which it is located.
- Third, mass communication is understood as different from other means of communication as it requires a formal structural organisation to meet large-scale capital, production and management demands.

The Beginning of Modern Mass Media

- The first modern mass media institution began with the development of the printing press.
- The modern technique was first developed by **Johann Gutenberg** in 1440. Initially only religious books were printed and even the books/products of press were restricted to literate elites.
- But with the Industrial Revolution, the print industry grew rapidly. In the mid 19th century, with further development in technologies, transportation and literacy, newspapers began to reach out to a mass audience.

Growth of Indian Nationalism

- The growth of Indian nationalism was closely linked to not only its struggle against colonialism, but also to the debates and articles, written by social reformers, in newspapers and journals.
- Anti-colonial public opinion was promoted and channelised by the nationalist press, which expressed its opposition to the oppressive measures of the colonial state.
- This led the colonial government to take strong actions to control the nationalist press and impose censorship.

Mass Media During British Period

- Under British rule newspapers and magazines, films and radio comprised the range of mass media.
- Radio was completely owned by the British Government. So, national views were not expressed.
- Even though newspapers and films were free from state (British) control, they were strictly monitored by the British government.

- Due to low literacy rate in the country, news paper and magazines both in English and vernacular languages were not widely circulated.
- But their influence was greater than their circulation as news and information was read and spread by people from commercial and administrative hubs like market and trading centers as well as courts and towns.

Mass Media in Independent India

- In independent India, Jawaharlal Nehru, the first Prime Minister, called upon the media to function as a watchdog of democracy.
- The media was expected to spread self-reliance and national development among people. Today, it is seen as a means to inform the people of the various developmental efforts.
- The media is also encouraged to fight against oppressive social practices like untouchability, child marriages
- Media is given the responsibility of promoting rational and scientific values to build a modern industrial society.

Types of Mass Media

Radio

- Radio broadcasting commenced in India through amateur 'ham' broadcasting clubs in Kolkata and Chennai in 1920s.
- At the time of independence, there were only 6 radio stations located in the major cities catering an urban audience. By 1950, there were 546,200 radio licenses all over India.
- All India Radio programmes consisted mainly of news, current affairs and discussions on development.

Television

- Television programming was introduced experimentally in India to promote rural development in 1959 and between August 1975 and July 1976, the Satellite Instructional Television Experiment (SITE) broadcasted directly to community viewers in the rural areas of six states.
- The instructional broadcasts were made to 2,400 TV sets directly for 4 hours daily. During the same time television stations were set up under Doordarshan in Delhi, Mumbai, Srinagar and Amritsar by 1975.
- Three more stations in Kolkata, Chennai and Jalandhar were added within a year.
- The introduction of colour broadcasting during the 1982, Asian Games in Delhi and the rapid expansion of the national network led to rapid commercialisation of television broadcasting.

Print Media

- The beginnings of the print media and its role in both the spread of the social reform movement and the nationalist movement has been evident.
- After Independence, the print media continued to share the general approach of being a partner in the task of nation building by taking up developmental issues, as well as giving voice to the widest section of people.
- The strongest challenge that the media faced was the declaration of Emergency in 1975 and censorship of the media. Fortunately, the period ended and democracy was restored in 1977.

Mass Media Today

- Now, India has a free media. It requires a formal structural organisation to meet large scale capital, production and management demands.

- Like any other social institution the mass media varies in structure and content according to different economic, political and socio-cultural context.

Globalisation and the Media

- Globalisation as noted has close links with the communication revolution. The media has always had international dimensions such as the gathering of new stories and the distribution of primarily Western films overseas.
- However, until the 1970s most media companies operated within specific domestic markets in accordance with regulations from national governments.
- The term 'globalisation' generally indicates the inter-relationships and interlinking between the local and global markets.
- Sociology as an academic discipline does not just studies the cultural and social consequences of globalisation.

Practice Questions

1. The first attempt at printing books using modern technologies began in which of the following places?
   (a) America   (b) Europe
   (c) Asia   (d) Africa

2. In India, Ilbert Bill agitation was organised by the British?
   (a) Americans   (b) Dutch
   (c) British   (d) Indians

3. Sambad Kaumudi in Bengali in the year 1821 was published by
   (a) Ishwar Chandra Vidyasagar
   (b) Dayanand Saraswati
   (c) Raja Rammohun Roy
   (d) Swami Vivekananda

4. Television programming was introduced in India in the year ....
   (a) 1950   (b) 1952
   (c) 1959   (d) 1960

5. The globalisation has close links with the ....
   (a) international dimensions
   (b) communication revolution
   (c) media industry
   (d) stuctural changes

6. .... is different from other means of communication as it requires a formal structural organisation to meet large-scale capital, production and management demands. The state and the market have a major role in the structure and functioning of mass media. Mass media functions through very large organisations with major investments and large body of employees.
   (a) Visual communication
   (b) Non-verbal communication
   (c) Mass communication
   (d) Written communication

7. The first modern mass media institution began with the development of the .... Although the history of print in certain societies dates back to many centuries, the first attempts at printing books using modern technologies began in Europe. This technique was first developed by Johann Gutenberg in 1440.
   (a) mobile phones   (b) printing press
   (c) television   (d) radio

8. The print industry developed in accordance with the .... The first publications of the press were only available to literate elites. It wasn't until the mid-nineteenth century that newspapers started to reach a wider audience, thanks to advancements in technology, transportation, and literacy.
   (a) industrial revolution
   (b) french revolution
   (c) russian revolution
   (d) None of the above

9. Who lost their livelihoods due to globalisation?
   (a) Spinners and Twisters   (b) Fisherwomen
   (c) Gun Collectors   (d) All of these

10. .... connected India to China, Persia, Egypt and Rome.
    (a) Sea route   (b) Silk route
    (c) Railways   (d) Trade route

11. Which of the following is/are the characteristics of the transnational corporation?
    (a) The companies produce goods or market services in more than one country.
    (b) These companies may be relatively small firms with one or two factories outside the country.
    (c) These companies are known all around the world.
    (d) All of the above

12. Which city is the Financial Capital of India?
    (a) Mumbai   (b) Chennai   (c) Delhi   (d) Kolkata

13. Which of the following is/are the best known International Non-Governmental Organisations?
    (a) Green Peace
    (b) Red Cross
    (c) Medecins Sans Frontieres
    (d) All of the above

14. Prepaid cash cards were banned because
    (a) it lead to loss of tax.
    (b) the government wanted to introduce new technology in India.
    (c) criminals could easily escape being caught.
    (d) operations were loosing their business.

15. Which of the following traditional knowledge systems were preserved?
    (a) Medicine   (b) Yoga
    (c) Agriculture   (d) Both (a) and (b)

16. "They" cannot study society as though it was an isolated entity. The compression of space and time has changed this. "They" have to study villages, families, movements, child rearing practices, work and leisure, bureaucratic organisations or castes taking this global interconnection into account. Studies will have to take into account the impact of WTO rules on agriculture and therefore on the farmer.

    In the above passage "They" has been referred to
    ....
    (a) Psychologist   (b) Philosopher
    (c) Sociologist   (d) Politicians

17. ...., systematised and transformed Sanskrit grammar and phonetics around the fourth century BCE. He was of Afghan origin. ...The seventh century Chinese scholar Yi Jing learned his Sanskrit in Java (in the city of Shri Vijaya) on his way from China to India.
    (a) Panini   (b) Gautama
    (c) Lokmanya   (d) None of these

18. .... was part of the system that required new sources of capital, raw materials, energy, markets and a global network that sustained it. Often globalisation identifies large-scale movement of people or migration as a defining feature. The greatest movement of people was the migration of European people who settled down in the America and Australia.
    (a) Liberalisation   (b) Colonialism
    (c) Urbanisation   (d) Migration

19. The Indian economy has witnessed a series of reforms in all major sectors of the economy (agriculture, industry, trade, foreign investment and technology, public sector, financial institutions etc). The basic assumption was that greater integration into the global market would be beneficial to Indian economy. The reforms are known as ....
    (a) Reforms of 1992
    (b) Reforms of 1991
    (c) Reforms of 1993
    (d) Reforms of 1994

20. Since 1st April, 2001, all types of _____ on imports were withdrawn.
    (a) tarrif Bouncers
    (b) investment restrictions
    (c) quantitative restrictions
    (d) None of the above

21. In 2000's _____ were set all over India to serve as a strong socio-cultural function?
    (a) MNCS   (b) Commercial Banks
    (c) PCO's   (d) Co-operative Societies

22. Ilbert Bill agitation happened in which year
    (a) 1883   (b) 1983
    (c) 1884   (d) 1882

23. Amrita Bazar Patrika newspaper was Published in which language?
    (a) English   (b) Hindi
    (c) Bangla   (d) Marathi

24. The Times of India was founded at which place in 1861?
    (a) Madras   (b) Calcutta
    (c) Bombay   (d) Sindh

25. In which year, AIR acquired the popular channel Vividh Bharati?
    (a) 1957   (b) 1956
    (c) 1953   (d) 1954

ANSWERS

1. (b)	2. (d)	3. (c)	4. (c)	5. (b)	6. (c)	7. (b)	8. (a)	9. (d)	10. (b)
11. (d)	12. (a)	13. (d)	14. (c)	15. (d)	16. (c)	17. (a)	18. (b)	19. (b)	20. (c)
21. (c)	22. (a)	23. (c)	24. (c)	25. (a)					

CHAPTER 09

Social Movement

The social movements have shaped the world we live in and continue to do so. Social movements not only change societies but they also inspire other social movements. When a group of people come together in order to bring about change in society in regard to certain social issues with the aim of changing people's perspectives about that aspect, it may lead to a social movement.

Features of a Social Movement

Following are the features of a social movement

- A **social movement** requires sustained collective action over time. Such action is often directed against the state and takes the form of demanding changes in state policy or practice.

- In a social movement collective action must be marked by some degree of organisation. A social movement cannot be spontaneous and disorganised.

- Those people who participate in social movements have shared objectives and ideologies.

- A social movement has a **general orientation** or way of bringing about change.

- Social movements often arise with the aim of bringing about changes on a public issue, such as ensuring the right of the tribal population to use the forests or the rights of displaced people to settlement and compensation.

Distinguishing Social Change and Social Movements

Social change and social movements have distinctive features they can be distinguished as follows

- Social change is continuous and ongoing. It is a sum of countless individual and collective actions gathered across time and space. For example, **Sanskritisation** and Westernisation in India.

- A social movement involves long and continuous social effort and action by people directed towards some specific goals. For example, The 19th century social reformers effort to change society are regarded as social movements.

Sociology and Social Movements

- From the very beginning, the discipline of sociology has been interested in social movements and our society has seen many social movements. The French Revolution was a violent culmination of several movements aimed at overthrowing the monarchy and establishing the principles of **liberty, equality** and **fraternity**. In Britain, the Industrial Revolution was marked by great social upheaval.

- All these protests were perceived by elites as a major threat to the established order of society. Their anxiety about maintaining social order was reflected in the work of sociologist **Emile Durkheim**.

- According to him, social movements can lead to disintegration or disorder of society which is more important than individual.

- His works about division of labour, social facts, suicide and religion tells that for him social structures enable **social integration**. For him, social movements were the forces that led to disorder.

- Scholars influenced by the ideas of Karl Marx offered a different view of violent collective action. **EP Thompson**, a historian held that the 'crowd' and the 'mob' were not made up of lawbreaking **hooligans** who were out to destroy society.

- Instead, they too had a 'moral economy'. In other words, they have their own shared understanding of right and wrong that informed their actions.

Types of Social Movements

- A movement may start from a phase of mass mobilisation and collective protest to become more institutionalised. Social scientists studying the life cycle of social movements call this a move towards **social movement organisations**.

- The way a social movement is perceived and classified is always a matter of interpretation. It differs from one section to another. For example, what was a

'mutiny' or 'rebellion' for British colonial rulers in 1857 was the first war of independence for Indian nationalists. This shows how people attach different meanings to social movements.

- Social movements have been classified in different ways for simplification on the basis of their origin, causes, etc. They can be classified as

On the Basis of Purpose

Redemptive The redemptive or transformatory social movement aims to bring about a change in the personal consciousness and actions of its individual members. For example, people in the Ezhava community in Kerala were led by Narayana Guru to change their social practices.

Reformist This movement attempts to change the existing social and political arrangements through gradual incremental steps. The 1960s movement for the reorganisation of Indian states on the basis of language and the recent Right to Information campaign are examples of reformist movements.

Revolutionary This movement attempts to radically transform social relations, often by capturing state power. For example, the Bolshevik Revolution in Russia that deposed the Tsar to create a communist state and the Naxalite movement in India that seeks to remove oppressive landlords and state officials can be described as **revolutionary movements**.

On the Basis of Cause

Social movements are also classified as old and new social movements.

Old Social Movements

- Old social movements are often based on class related issues like the trade union or peasant movements. For much of the 20th century, working class movements, peasant movements and anti-colonial movements were taking place.

- While anti-colonial movements united entire people into national liberation struggle, class-based movements united classes to fight for their rights. Workers' movements in Europe gave rise to the international communist movement.

- Apart from leading to the formation of communist and socialist states across the world, such as China, the Soviet Union, and Cuba, these movements reformed capitalism.

- The creation of **welfare states** in Western Europe resulted from political pressure developed by communist and socialist movements.

- Since capitalism and colonialism have usually been inter-linked through forms of imperialism, social movements have simultaneously targeted both these

forms of exploitation. That is, nationalist movements have mobilised against rule by a foreign power as well as against the dominance of foreign capital.

New Social Movements

- The decades after the **Second World War** witnessed the end of empire and the formation of new nation-states as a result of nationalist movements in India, Egypt, Indonesia and many other countries. Another wave of social movements occurred in the 1960s and early 1970s.

- This was the time of the war in **Vietnam** where forces led by the the United States of America were involved in a bloody conflict in the former French colony against communist guerrillas.

- In Europe, Paris was the nucleus of a vibrant students' movement that joined workers' parties in a series of strikes protesting against the war. The United States of America was also experiencing a rise of social protest as the civil rights movement led by **Martin Luther King** had been followed by the Black Power Movement led by **Malcolm X**. The anti-war movement was joined by tens of thousands of students who were being compulsorily drafted by the government to go and fight in Vietnam.

- During this time also the women's movement and the environmental movement gained strength. It was difficult to classify the members of these so-called 'new social movements' as belonging to the same class or even nation. Rather than a shared class identify, participants felt that they shared identities as students, women, blacks or environmentalists.

Distinguishing the New Social Movement from the Old Social Movement

- **Historical Context** The historical context of the new social movement is very different from the old.

- **Central Goal** The old social movements clearly saw reorganisation of power relations as a central goal and functioned within the frame of political parties. The central goal of new social quality of life issues like having a clean evironment.

- **Role of Political Parties** In the old social movements, the role of political parties was central. The new social movements, on the other hand not only includes the political as well as non-political formation such as non-governmental organisations, women's groups, environmental groups and tribal activists.

- Today, India is struck by the fact that globalisation has been re-shaping peoples' lives in industry and agriculture, culture and media and firms are becoming transnational. Often legal arrangements that are binding are international such as the regulations of the **World Trade Organisation (WTO)**.

Types of Social Movements in the Indian Context

- India has experienced a whole range of social movements involving women, peasants, dalits, adivasis and others.
- Peasant movements have mobilised for better prices for their produce and protested against the removal of agricultural subsidies. Dalit labourers have acted collectively to ensure that they are not exploited by upper-caste landowners and money-lenders. The women's movement has worked on issues of gender discrimination in diverse spheres like the workplace and within the family.
- Often, these social movements unite participants across class boundaries. For example, the women's movement includes urban, middle-class feminists for gender discrimination as well as poor peasant women to fight against exploitation by landowners and moneylenders. The regional movements for separate statehood bring together different groups of people who do not share homogeneous class identities. Thus, in a social movement question of social inequality can occur alongside, other, equally important, issues.

Ecological Movements

- The ecological or environmental movement is a diverse scientific, social and a political movement for addressing environmental issues.
- The ecological movement as such is not an isolated movement. It is interlinked to many other concerns.
- The **Chipko Movement** is an example of the ecological movement in the Himalayan foothills. According to **Ramachandra Guha** in his book, 'Uniquiet Woods', villagers rallied together to save the oak and rhododendron forests near their villages. When government forest contractors came to cut down the trees, villagers, including large number of women came forward to hug the trees to prevent them from being cut.
- The Chipko Movement not only raised the issue of social inequality between the villagers and government but also raised the issue of ecological sustainability.
- Trees are necessary for the conservation of environment. Similarly, clean water is necessary for a healthy environment. In the light of this, the Government of India through the 'Integrated Ganga Conservation Mission' (Namami Gange) and Swachch Bharat Abhiyan initiated systematic efforts to create a balance, structure and quality in India's ecology.

Class Based Movements

Peasant Movements

- Peasant movements or agrarian struggles have been a part of the country since pre-colonial days. The movements between 1858 and 1914 tended to remain localised, **disjointed** and **confined** to particular grievances. Some of the well-known movements of this time are the **Bengal Revolt** of 1859-62 against the indigo plantation system and the **Deccan riots** of 1857 against moneylenders.
- Some of these issues continued into the following period, and under the leadership of Mahatma Gandhi became partially linked to the independence movement. For example, the Bardoli Satyagraha (1928, Surat District) a 'non-tax' campaign as part of the nationwide Non-Cooperative Movement, a campaign of refusal to pay land revenue and the Champaran Satyagraha (1917-18) directed against indigo plantations.
- In the 1920s, protest movements against the forest policies of the British government and local rulers arose in certain regions. Between 1920 and 1940 peasant organisations arose. The first organisation to be founded was the **Bihar Provincial Kisan Sabha** (1929) and in 1936 the **All India Kisan Sabha**. The Sabhas organised by the peasants demanded freedom from economic exploitation for peasants, workers and all other exploited classes.
- At the time of Independence, there were two most classical cases of peasants movement, namely **Tebhaga Movement** (1946-47) and the **Telangana Movement** (1946-51). The first was the struggle of sharecroppers in Bengal. It had the support of Kisan Sabha and the Communist Party of India (CPI). The second was directed against the feudal conditions in the princely state of Hyderabad and was led by the CPI.
- The period after 1947 was characterised by two major social movements the **Naxalite struggle** started from region of Naxalbari (1967) in Bengal and the **New Farmer's movements**.

New Farmer's Movement

- The so called 'new farmer's movements began in the 1970s in Punjab and Tamil Nadu. These movements were regionally organised, were non-party and involved farmers rather than peasants. The basic ideology of the movement was strongly anti-state and anti-urban. The focus of demand were 'price related issues', e.g. price procurement, remunerative prices, prices for agricultural inputs, taxation and non-repayment of loans etc.

- The movements included novel methods of agitation wherein farmers were blocking roads and railways; refusing politicians and bureaucrats entry to villages and so on. These movements have broadened their agenda and ideology to include environment and women's issues as well. Hence, they can be seen as a part of the worldwide 'new social movements'.

Workers' Movements

- Factory production began in India in the early 1860s. The general pattern of trade set up by the colonial regime was one in which raw materials were procured from India and goods manufactured in the United Kingdom were marketed in the colony. These factories were, thus, established in the port towns of Calcutta (Kolkata) and Bombay (Mumbai). Later factories were also set up in Madras (Chennai).

- Tea plantations in Assam were established as early as 1839. In the early stages of colonialism, labour was very cheap, as the colonial government did not regulate either wages or working conditions. However, later trade unions emerged and then workers started to protest. Their actions were, more spontaneous than sustained. These workers were also drawn, into the anti-colonial movement by some nationalist leaders.

- The war led to the expansion of industries in the country but it also brough a great deal of misery to the poor. There were food shortages and sharp increase in prices. As a result, a large number of strikes happened in the textile mills in Bombay. In September and October 1917 there were around 30 recorded strikes. Jute workers in Calcutta struck work. In Madras, the workers of Buchingham and Carnatic Mills (Binny's) struck work for increased wages. Textile workers in Ahmedabad struck work for increase in wages by 50 per cent.

Establishment of Trade Unions

- The first trade union was established in April 1918 in Madras by **BP Wadia**, a social worker and member of the Theosophical Society.

- During the same year, Mahatma Gandhi founded the **Textile Labour Association (TLA)**. In 1920, the **All India Trade Union Congress (AITUC)** was formed in Bombay. The AITUC was a broad-based organisation involving diverse ideologies.

- The main ideological groups were the communists led by SA Dange and MN Roy, the moderates led by M Joshi and VV Giri and the nationalists involved people like Lala Lajpat Rai and Jawaharlal Nehru.

- The formation of the AITUC made the colonial government more cautious in dealing with labour. It attempted to grant workers some concessions in order to contain unrest. In 1922, the government passed the fourth Factories Act which reduced the working day to 10 hours. In 1926, the Trade Unions Act was passed, which provided for registration of trade unions and proposed some regulations. By the mid 1920's, the AITUC had nearly 200 unions affiliated to it and its membership stood at around 2,50,000.

- During the last few years of British rule the communists gained considerable control over the AITUC. The Indian National Congress chose to form another union called the Indian **National Trade Union Congress (INTUC)** in May 1947.

- The split in the AITUC in 1947 paved the way for further splits on the line of political parties. Apart from working class movement being divided on the lines of political parties at the national level, regional parties too started to form their own unions from the late 1960s.

- In 1966-67 the economy suffered a major recession which led to a decrease in production and consequently employment. In 1974 there was a major railway workers' strike. The confrontation between the state and trade unions became acute. During the emergency in 1975-77 the government curbed all trade union activities. The workers' movement was very much part of the wider struggle for civil liberties.

Caste Based Movements

The Dalit Movement

- Social movements of Dalits have a unique character, as it includes many dimensions in addition to economic exploitation and political oppression. It is a struggle for recognition as fellow human beings. It is a struggle for self-confidence, a space for self-determination and for abolishment of stigmatisation (criticism), that untouchability implied. It has been called a **struggle to be touched**.

- There has not been a single, unified Dalit movement in the country now or in the past. Different movements have highlighted different issues related to Dalits. Each of these movements, however, assert a Dalit identity.

- This can be seen in the **Satnami Movement** of the Chamars in the Chhattisgarh plains in Eastern MP, **Adi Dharma Movement** in Punjab, the **Mahar Movement** in Maharashtra, the socio-political mobilisation among the Jatavas of Agra and the **Anti Brahman Movement** in South India.

- In the contemporary period, the Dalit movement has unquestionably acquired a place in the public sphere that cannot be ignored. This has been accompanied by a growing body of Dalit literature.

- Dalit literature opposed to the **Chaturvarna system** and **caste hierarchy** which it considers as responsible for crushing the creativity and existence of lower castes. Hence, it gives a call for social and cultural revolt. While some emphasise the cultural struggle for dignity and identity, other emphasise on the structural features of society including the economic dimensions.

Backward Class/Castes Movements

- The emergence of backward castes/classes as political entities had occurred both in the colonial and post-colonial contexts. The colonial state often distributed patronage on the basis of caste. It made sense, that people stay within their caste for social and political identity in institutional life.

- The term 'Backward Classes' has been in use in different parts of the country since the late 19th century. It began to be used more widely in Madras presidency since 1872, in the princely state of Mysore since 1918, and in Bombay presidency since 1925.

- From the 1920s, a number of organisations united around the issue of backward caste rise up. For example, All-India Backward Classes Federation, All India Backward Classes League, etc. As of 1954-88 organisations were counted to work for backward classes.

The Upper Caste Response

- The increasing visibility of both Dalits and other backwards classes has led to a feeling among sections of the **upper caste that they are being given** unsympathetic treatment. They feel that the government does not pay any attention to them as they are not numerically significant enough.

- The condition of all social groups, including the lowest caste and tribes has improved today as compared to the condition before independence. In the early part of the 21st century, the variety of occupations and professions among all caste groups is much wider than it was today.

- However, this does not change the massive social reality that the overwhelming majority of those in the 'highest' or most preferred occupations are from the upper castes. On the other hand, the vast majority of those in the menial (Servant) and disliked occupations belong to the lowest castes.

The Tribal Movements

- Most of the tribal movements have been largely located in the tribal belt in middle India, such as the **Santhals, Hos, Oraons, Mundas** in **Chota Nagpur** and the **Santhal Parganas.** The region constitutes the main

part of Jharkhand whose history of tribal movements goes back to a hundred years. Jharkhand and North-East as an example of a tribal movement are discussed below.

Tribal Movements in Jharkhand

- Jharkhand is one of the newly-formed states of India, carved out of South Bihar in the year 2000 after more than a century of resistance. The initial social movement of Jharkhand had a charismatic leader **Birsa Munda**, an adivasi who led a major uprising against the British. After his death, Birsa became an important icon of the movement with stories, songs and writing about his struggle.

- During this time christian missionaries were also working in South Bihar spread literacy in the area.

- The literate adivasis were now in a position to get government jobs. Over time, a middle-class adivasi intellectual leadership emerged that formulated the demand for a separate state and promoted for it in India and abroad.

- Within South Bihar, Adivasis shared a common hatred of *dikus*-migrant traders and money-lenders who had settled in the area and grabbed its wealth, impoverishing the original residents.

- The experiences of marginalisation and sense of injustice against adivasis were responsible to create a shared Jharkhand identity and inspire collective action that eventually led to the formation of a separate state.

- The issues against which the leaders of the movement in Jharkhand agitated were

- Acquisition of land for large irrigation projects and firing ranges.

- Survey and settlement operations.

- Collection of loans, rent and cooperative dues, which were resisted.

- Nationalisation of forest produce which they boycotted.

Tribal Movements in the North-East

- The process of state formation initiated by the Indian Government after independence generated disturbing trends in all the major hill districts in the North-East region. Conscious of their distinct identity and traditional autonomy, the tribes were unsure of being incorporated within the administrative machinery of Assam. One of the key issues that bind tribal movements from different parts of the country is the alienation (separation) of tribals from forest lands.

The Women's Movement and Women Organisation

- The early 20th century saw the growth of women's organisations at a national and local level. For example, the Women's India Association (WIA) (1917), All India Women's Conference (AIWC) (1926) and National Council for Women in India (NCWI) (1925). Initially, these organisations had a limited scope but it extended over a period of time.

Agrarian Colonial Period

- It is often assumed that only middle class educated women were involved in social movements. However, women have participated along with men in struggles and revolts originating in tribal and rural areas in the colonial period.
- For example, the **Tebhaga movement** in Bengal, the **Telangana arms struggle** from the erstwhile Nizam's rule and the **Warli tribal's revolt** against bondage in Maharashtra. Much of these struggles have been to remember the forgotten history of women's participation.

Post 1947

Many women activists who were also involved in the nationalist movement got involved in the nation building task post 1947.

- In the mid 1970s, there was renewal of women's movement in India. It was called the second phase of the Indian women's movement as there were changes both in terms of organisational strategy as well as ideologies.
- There was a growth of autonomous women's movements. The term 'autonomy' referred to the fact they were independent from political parties as distinct from those organisations that links with political parties as it was believed that they marginalise women issues.
- Apart from organisational changes, there were new issues that were focussed upon by women's movements. For example, violence against women etc. As a result of many campaigns, various changes took place. The most important amongst them are the legal changes that took place due to campaigns against land rights, employment, sexual harassment and dowry.

Practice Questions

1. According to which sociologist, social movements can lead to disintegration or disorder of society which is more important than individual?
   - (a) Karl Marx
   - (b) Emile Durkheim
   - (c) Max Weber
   - (d) MC Carthy

2. Theory of collective action was proposed by
   - (a) Zald
   - (b) EP Thompson
   - (c) Mancurolson
   - (d) James Scott

3. _____ is most visible form of collective action.
   - (a) Protest
   - (b) Revolt
   - (c) Street fight
   - (d) Negotiation

4. The movement that radically transform social relation, by capturing power are known as
   - (a) Reformist movement
   - (b) Revolutionary movements
   - (c) Redemptive movement
   - (d) Satyagraha movement

5. The Right to Information campaign is an example of
   ....
   - (a) Redemptive Movements
   - (b) Reformist Movements
   - (c) Revolutionary Movements
   - (d) Old Social Movements

6. Which of the following are the essential elements in creating social movements?
   - (a) Identity politics
   - (b) Aspirations
   - (c) Cultural anxieties
   - (d) All of these

7. Who wrote the book 'The Logic of Collective Action'?
   - (a) Zald
   - (b) James Scott
   - (c) Mancur Olson
   - (d) Mc Carthy

8. Which among the following is not a form of protest?
   - (a) Candlelight processions
   - (b) Satyagraha
   - (c) Silent march
   - (d) Writing complaint letters

9. In which period there was growth of autonomous women's movements?
   - (a) 1950's
   - (b) 1960's
   - (c) 1970's
   - (d) 1980's

10. .... was a social movement for parliamentary representation in England. In 1839, more than 1.25 million people signed the people's charter asking for universal male suffrage, voting by ballot and the right to stand for elections without owning property. In 1842, the movement managed to collect 3.25 million signatures, a huge number for a tiny country.
    - (a) Chartism
    - (b) Fascism
    - (c) Communism
    - (d) Regionalism

11. A .... requires sustained collective action over time. Such action is often directed against the state and takes the form of demanding changes in state policy or practice. Spontaneous, disorganised protest cannot be called a social movement either. Collective action must be marked by some degree of organisation.
(a) political movement   (b) social movement
(c) economic movement   (d) cultural movement

12. The New Farmer's Movement began in the period of ....
(a) 1960's   (b) 1970's
(c) 1980's   (d) 1990's

13. In which year, the government passed the Fourth Factories Act which reduced the working day to 10 hours?
(a) 1920   (b) 1921
(c) 1922   (d) 1923

14. The Adi Dharma Movement was visible in the state of ....
(a) Punjab   (b) Maharashtra
(c) Chhattisgarh   (d) Delhi

15. When did Naxalite Movement started from the region of Naxalbari?
(a) 1946   (b) 1967
(c) 1929   (d) 1968

16. When Raja Rammohan Roy campaigned against sati and established the Brahmo Samaj, sati supporters formed the .... and petitioned the British not to legislate against it. Many people objected to reformers 'demands for girls' education, claiming that it would be devastating for society. Reformers who advocated for widow remarriage were socially shunned.
(a) Swatantra Sabha   (b) Dharma Sabha
(c) Arya Samaj   (d) None of these

17. The book 'Reinventing Revolution' was written by
(a) Karl Marx   (b) Emile Durkheim
(c) Rajni Kothari   (d) Gail Omvedt

18. Which among the following is not an example of class based movement?
(a) Deccan Riot 1857
(b) Tebhaga Movement
(c) Bardoli Stayagraha (1928)
(d) Chipko Movement

19. Resource Mobilisation Theory of social movement was given by
(a) MC Carthy   (b) Zald
(c) Mancur Olson   (d) Max Weber

20. Dalit literature opposed which system?
(a) Chaturvarna   (b) Trivarna
(c) Nirvana   (d) Ullekha

ANSWERS

1.	(b)	2.	(c)	3.	(a)	4.	(b)	5.	(b)	6.	(d)	7.	(c)	8.	(d)	9.	(c)	10.	(a)
11.	(b)	12.	(b)	13.	(c)	14.	(a)	15.	(b)	16.	(b)	17.	(d)	18.	(d)	19.	(a)	20.	(a)